

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

If the Christian mission's vision of a Church Universal coming into being as God's answer to its labours had been fanciful, the cruel realities of the war would have ended it by this time. But God, who can bring good out of evil, is using the very war itself to make His world-wide Church more real.

—Godfrey E. Phillips.

THE PRAYER-ROOM TODAY

Teach me, O Lord, to be so continually at Thy door that no man shall ever turn hungry and disappointed away from mine. Give me Thy love, that my brother's needs shall be to me always as my own. Give me to know that for all my brother's need and mine Thy resources are sufficient. Give me such boldness in prayer as shall obtain for my brother that which I ask of Thee. And even through Thy denials and seeming refusals help me only to gain a stronger faith in Thee, a deeper love for men, a more persistent prayer. Amen.

The New Year

I am the New Year, and I come to you pure and unstained,

Fresh from the hand of God.

Each day a precious pearl to you is given
That you must string upon the silver thread
of Life.

Once strung, can never be unthreaded, but
stays

An undying record of your faith and skill.
Each golden minute link you then must weld
into the chain of hours

That is no stronger than its weakest link.
Into your hands is given all the wealth and
power

To make your life just what you will.

I give to you, free and unstinted, twelve
glorious months

Of soothing rain and sunshine golden—

The days for work and rest, the nights for
peaceful slumber.

All that I have I give with love unspoken;

All that I ask—you keep the faith unbroken.

—J. D. Templeton.



WALLET OF THE WEEK



THE SHADOW OF RETURNING PROHIBITION is said to have created a panic at a recent meeting of The National Retail Liquor Package Stores Association. This situation came when the senate took action to prohibit the sale of liquor in the vicinity of military camps. Repeal Associates is said to have launched a nation-wide drive against organized prohibition legislation, and a cleanup of liquor stores and saloons which violate the law is urged. When the Devil is sick the Devil a saint would be.

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RUSSIAN REFUGEES numbering many thousands find themselves imperiled anew by the widening of the war to include the United States and Japan. In Harbin, the great commercial center of Manchukuo, are twenty thousand Jewish refugees mainly Russian who have prospered as fur-traders and merchants. In Shanghai and Kobe are concentrations of German and Polish refugees awaiting transportation to the United States who must now be treated as enemy aliens and their sufferings intensified by the withdrawal of the sympathetic ministry of their friends.

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EIGHT INTERDENOMINATIONAL AGENCIES of the United States and Canada have taken steps to merge into one organization. The agencies involved are: the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the National Council of Church Women, the Council of Church Boards of Education, the Missionary Education Movement, and the Association of Council Secretaries. The name proposed for the new organization is "Council of Churches of Christ in North America."

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THE POPE OF ROME, according to the *Supreme Council Bulletin*, has appealed to President Roosevelt to use his influence to prevent the bombing of the Vatican. Commenting on this appeal, the *Bulletin* says: "As far as we know, however, the Pope has made no appeal to Hitler urging him to spare Westminster or St. Paul's." The idea of conducting an all-out war and at the same time immunizing ecclesiastical spots while hospitals and schools are bombed just does not make sense. Did not Rome use the temporary victory over Ethiopia to set up business upon the ashes of Ethiopian defeat?

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THE MACMILLAN COMPANY, New York, is said to publish almost twice as many books as its nearest competitor. The business is so subdivided that it is practically an aggregation of smaller publishing houses. For the most part the executives are grown inside the business. The Company has not waited for manuscripts to be deposited on its desk, but is constantly scouting for new material and new writers. At the present time this premier concern among American publishers has sixteen thousand active titles, and it has to its credit many substantial volumes which have contributed strength to American letters along with others which have been phenomenal sales successes.

FEASTS OF THANKSGIVING seem to have originated before the dawn of recorded history. The Feast of Tabernacles was the Jewish acknowledgment of God's bounty. The ancient Greeks paid tribute to the lord of the harvest in their nine-day feast of Demeter. The Romans observed the feast of Cerealia for the same purpose. So in all lands, England, China, Japan, Siam, Norway, Canada and our own country, days and seasons of thanksgiving have been observed when the people paid tribute to God for blessings received.

* * *

THE INDIAN POPULATION of America is reported to have gained ninety thousand in the decade covered by the last census. The total number reported is now 316,816. These are scattered over twenty-four states and are divided into about two hundred tribal groups. They are fast becoming educated and in the years ahead will be able to fill many positions of trust and responsibility. Distinguished Americans of Indian blood include: Will Rogers, humorist; Charles Curtis, Vice-President; Zane Grey, novelist; Acee Blue Eagle, artist; and Jim Thorpe, Olympic champion.

* * *

THE JEWS OF MOROCCO seem to have a rather flexible connection with the well-recognized customs and traditions of the Hebrew race. The ethical and religious works of the rabbis are printed in Hebrew letters, but in the Arab vernacular. Their Sabbath meal is eaten on Saturday and is sacramental in character. The wailing for the destruction of the Temple has its own features, especially among the women who dance and cut their faces, ceremonies repeated in the cemeteries the following morning. They have a torchlight celebration at the graves of the saints which continues for three days.

* * *

THE AMERICAN COTTON CROP for 1941 will total approximately eleven million bales as compared with twelve and one-half million bales for 1940, and a thirteen and a quarter million average for the past ten years. The yield per acre has increased, but there has been a decrease in the acreage in cultivation. The acreage reduction in 1941 was approximately five hundred thousand over that of 1940. Texas produced two and three-quarter million bales and Arkansas was second with a million and a half bales. California led in production per acre, 609 pounds compared with the average of 235.4 for the country.

* * *

THE CHRISTIAN FORCES IN JAPAN are reported to have launched a movement for a federation of all the various bodies of Christians in order to meet the situation created by the organization of the United Church of Christ in Japan. The United Church represents the merger of about forty Protestant denominations which were doing missionary work in Japan, and the merger was consummated a little more than a year ago. The movement launched in Tokyo seeks the affiliation of the Greek and Roman Catholic churches, apparently in order to be able to present a united Christian front on all problems that may arise in the new order of things.

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Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

1942—SHALL WE HAVE THE GREEN LIGHT?

A few years ago, Lloyd Douglas produced a book which had for its title "The Green Light." The book was a quest for something that might be an antidote for fear and discouragement; something that might enable men to press on confidently and courageously in the face of difficulty. The quest is as old as the race and even the symbolism is not new. Hosea, prophet of ancient Israel, put upon the lips of Ephraim the same thought: "I am like a green fir tree." Separated by approximately twenty-five hundred years, these two prophets responded each in his own way with a message of hope for people crying in the night of difficulty and discouragement. As we cross the threshold of the New Year, countless thousands whose feet are in paths flecked with shadows are crying for the Green Light. They look longingly for prophets of hope in a time of difficulty.

THE BOARD OF TRUSTEES OF CENTENARY COLLEGE

Elsewhere in this issue will be found the resolutions of the Board of Trustees of Centenary College touching the recent action of the Louisiana Conference, and a news article and editorial comment which appeared in the *Shreveport Times* of December 13th and 14th respectively. We publish these articles in order that the action and its local interpretation may be known to the Methodists of Louisiana. Against this action, we registered our vote because we feel that it is a direct challenge of Conference authority, and of every valid implication of Conference ownership of the College.

The matter to which these resolutions refer came before the Conference in the report of the Board of Education which dealt with an issue raised by action of the Board at its meeting on May 28, which action was specifically called in question by a resolution of the Shreveport District Conference meeting in Mansfield a few days after the May 28 session of the Board. Announcement was made at the special meeting of the Board on November 11, requesting that all members who could do so be present for the discussion of the Report of the Board of Education. The Conference extended to Mr. Paul Brown, Chairman of the Board, and Dr. Pierce Cline, President of the College, the courtesies of the floor for the discussion of the report and they availed themselves of the privilege granted. The presence of the Board was no accidental maneuver, and the move to order the previous question at the conclusion of Dr. Cline's speech was not devoid of astuteness. Despite all this, the Conference re-

fused to be stampeded. By a vote of 143 to 98, it "requested" the Board to rescind its action.

The Board, having accepted the challenge to meet the issue on the Conference floor, was in honor bound to abide by the decision of the Conference. To be sure, any member who might not be in agreement with the Conference action, had the privilege of resigning; but every other avenue was closed when the matter was submitted to the Conference. Members of the Conference who join in rebellion against the action and authority of the Conference are guilty of contumacious conduct. All the talk about the members who did not vote is designed to confuse the issue and nothing else. The Conference spoke and spoke decisively, and if it had been told that the Board would defy its authority we feel certain that it would not have confirmed the list of names submitted for membership on the Board of Trustees.

As we view it, the resolutions of the Board constitute a defiant challenge of the authority of the Conference, and no one should be deceived by the words expressing appreciation of "financial and spiritual interest and support." The Board pledges itself to conform to its own interpretation of the charter—not to carry out its obligation as trustee for the Conference. We believe that the resolutions justify the interpretation of the articles which appeared in *The Times*. If the Centenary Board is absolutely independent of the Conference, the sooner we find it out the better it will be for all concerned. We stand squarely for maintaining the action of the Conference, and we have no respect for ownership divorced from the control necessary to enforce the moral and Christian ideals of the owning body.

WHO IS TO BLAME?

The Council of Bishops, at its recent meeting, expressed "profound concern" on account of the growing tendency of pastors and congregations to abandon Sunday evening services which they described as "the historically fruitful evangelistic opportunity" of the church. They lamented the fact that our "Methodist churches are dark" and other religious groups are "diverting" our people. Many times we have referred to this delinquency on the part of pastors and churches. We say now that we feel that it is a crying shame that this tendency is growing. We think that the blame for this lamentable trend must be shared in part by the bishops themselves. Had they spoken fearlessly to the pastors on this subject, it would have made it easier for them to resist the urge to discontinue the Sunday evening and mid-week services. It is not unlikely that some of the bishops have

gone from churches that were "dark" to their episcopal positions, and it has not been easy for them to demand loyalties in which they failed themselves. All of us need to spend a season at the mourner's bench. It is certain that long-distance pronouncements, whether of councils or conferences, will not effect a cure of this tragic situation.

BURIED MAYAN CITIES

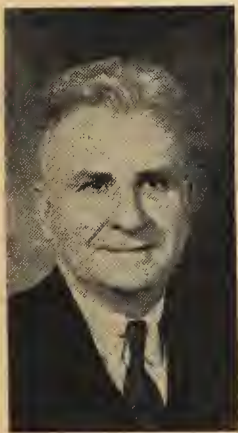
Mayan mounds in Central America have been under study for several years and have revealed many interesting facts concerning the history of that vanished people. Those mounds cover almost the entire forty-eight square miles of a valley located twenty-five miles northwest of San Salvador. In this section archaeologists of Carnegie Institution have discovered and are excavating what is believed to have been one of the most populous cities of ancient Central America.

AMERICAN CRIME STATISTICS

Crime statistics for the country show conclusively that crime is propagating itself. For the first nine months of 1941, fifty-five per cent of the arrests for crime were of persons under twenty-five years of age. The same age group furnished over sixty-three per cent of the burglaries, nearly fifty per cent of the arrests for larceny and theft, and approximately seventy-five per cent of the auto thefts. Another bad symptom is that the record reveals a high percentage of criminal repeaters.

PEACE ON EARTH AND WAR AMONG MEN

When the first Christmas message was sung in the sky to shepherds on the Judean Hills, it was sung to a world that was no more a warless world than it is today.



In fact that song was far more absurd and ridiculous to the inhabitants of that Roman world, than it is to us of the world and age of Hitler and Hirohito; for they had never heard of a world without war, whereas to us it is not only a consummation devoutly to be hoped for, but a dream that we have partially worked at and to some extent reached out after with a sort of hope of final realization.

If then, in the perspective of the years we can look back to that first Christmas scene, and see in it some basis of reality even for the inhabitants of the empire of Augustus, and later of Nero and Domitian, how much more today should we take heart and courage even in the midst of a scene that seems to give the lie to all that is gentle, lovable, and winsome in human personality, but of whose reality we are just as sure as that brutality, cruelty and bestiality are phases of human nature also.

When the star appeared over Bethlehem that night, more than half of the population of the Mediterranean world was slave. There was no such thing as the right to live and work and learn, merely by virtue of being born into the human family. But today human slavery is banned in all civilized society. Who are we to say, then, that "Peace on earth" shall forever be a mocking dream? God's in His heaven, yes, and all is right with the world,

if we take the long view, as our Lord did two thousand years ago.

What sublime audacity it was for Him to proclaim the Kingdom of God then, in a world where human life was the cheapest commodity in the market-place, and no one believed in a life beyond the grave.

We who affirm this same faith today, can at least plan that after all this madness which possesses the world now, there shall come this time, a lasting and a just peace. If the church does not take the lead now the forces of evil will.

It is that sort of planning and that sort of Christian faith that can and must turn insanity into sanity, cruelty into Christ-likeness, destruction into deliverance, bestiality into blessedness, pestilence into peace!

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

A GROWING COLLECTION

Well, I've just added another year to my collection—1941. It fits in very nicely with the other units of the group—not so portly as some of them, perhaps, and not so thin as others. It is just a fair average, with maybe a little maturer appearance than some of those I added earlier in life.

I have a rather large collection, due to the fact, I suppose, that I began gathering them early in life—so early, in fact, that I don't even remember picking up the first two or three. I think I recall something of the fourth one, though, for, unless my memory is at fault, I caught my first fish along about the time that one was about half-grown. As I look back now, I remember the fish—a trout it was—better than I do the year. There is scarcely a year in my collection since then that doesn't show the scar of a fishhook or the print of a line.

This thing of collecting years is an interesting process. We begin it before we know it—and keep it up as long as we live. Of course we can stop it any time we want to; but to any right-thinking man the tragedy of stopping it is infinitely greater than any that may be involved in continuing. As I look back over my collection, I find some that I am not especially proud of—but I'm glad they are there. After all, some of the years that didn't look so well when we added them to our collection have really become beautiful with the passing of time. And some that we were very proud of at the time have lost something of their attractiveness.

One of the interesting things about collecting years is that we can get only one at a time. If I have a hobby of collecting buttons, or tin plates, or antique furniture, I may be lucky enough to run up on a big lot at one time; but years—just one at a time. The advantage of this is that we can get the kind we want. If I didn't like the last one so well, I can be more careful about the next one.

While I have a pretty good collection already, I don't feel that it is complete—I want at least one more. This new one that is just starting out, 1942, looks as if it might be a pretty good one, and I think I'd like to have it.

Anyway, I hope it will be the best I've ever had.

And the same to you!

SOUTHERN MISSIONARY COUNCIL DRAWS NATIONAL SPEAKERS

By W. W. Reid

Methodists from nine southern states will be among the 3,000 men and women to attend the "Missionary Council" of the South-eastern Jurisdiction of the Methodist Church, in Nashville, Tenn., January 27 to 30. This will be the first Council meeting since the union of Methodism. It will gather representative church leaders from Tennessee, Kentucky, Virginia, Georgia, North Carolina, South Carolina, Mississippi, Alabama and Florida.

The Missionary Council will be under the joint leadership of the Board of Missions and Church Extension and of the Woman's Society of Christian Service of the South-eastern Jurisdiction. They represent 2,000,000 Methodist church members. All bishops of the Jurisdiction will be present and on the program: Bishop A. J. Moore, of Atlanta; Bishop J. L. Decell, of Birmingham; Bishop Clare Purcell, of Charlotte; Bishop William T. Watkins, of Columbia; Bishop H. M. Dobbs, of Jackson; Bishop U. V. W. Darlington, of Louisville; Bishop Paul B. Kern, of Nashville; and Bishop W. W. Peele, of Richmond. Each of the 9,500 churches in the Jurisdiction has been invited to send delegates.

Dr. E. Stanley Jones, of India, author, evangelist, and probably the best-known missionary in the world today; Dr. George A. Buttrick, of New York, president of the Federal Council of the Churches of Christ in America; Dr. A. L. Warnshuis, secretary of the International Missionary Council which represents the evangelical churches of all the world; Dr. Y. C. Yang, noted Chinese president of Soochow University, China; Dr. Ralph E. Diffendorfer, of New York, executive secretary of the Board of Missions and Church Extension of the Methodist Church, and long a recognized leader of the Christian missionary movement; and Dr. Roy L. Smith, author, traveller, preacher, and editor of the Christian Advocate, are some of the principal speakers on the four-day program.

Each morning and afternoon the men will meet in the First Presbyterian Church, of Nashville, for a program of addresses and jurisdictional business provided by the Board of Missions of the Jurisdiction; and at the same time the women will be meeting in McKendree Methodist church for an inspirational and business program directed by the Woman's Society of Christian Service. Then, in the evening, there will be a general mass meeting in the War Memorial Auditorium of Nashville, at which time addresses will be made by some of the American outstanding church leaders.

The Council will open on Tuesday evening, Jan. 27, with address of welcome by Bishop Paul B. Kern. This will be followed by two addresses: Bishop Francis J. McConnell, of New York, on "Outstanding Elements in Modern Missions," and Dr. Roy L. Smith, of Chicago, on "The Challenge of Missions in the World Crisis."

Three leaders of Methodist mission work overseas will speak at the men's gathering on Wednesday morning, Jan. 28: Dr. Ralph E. Diffendorfer, on "Missions in a World at War." He will be followed by Dr. A. W. Wasson, who recently returned from a visit to major countries of South America, where he planned the extension of evangelical church and school activities there; and by Bishop Raymond J. Wade, of Detroit, who has over-

sight of Methodist churches in Scandinavia and central Europe.

Dr. A. L. Warnshuis will speak in the afternoon concerning the "orphaned missions"—those formerly carried on from Europe and now largely dependent upon American support; while Bishop Adna W. Leonard, of Washington, will tell what the Methodist Church through chaplains and other services is doing for boys in army camps.

Dr. Y. C. Yang will speak on Wednesday evening on "The New Era of Missions in China," and Mrs. Otis Moore, recently returned from India, will speak on Methodist mission work in that country.

Evangelism and a consideration of home mission needs will occupy much of Thursday, Jan. 29. Bishop Charles C. Seelman, of Oklahoma City; Bishop William C. Martin, of Omaha; and Dr. Harry Denman, of Nashville, will speak in the morning on evangelistic opportunities of the Methodist Church. Mrs. J. D. Bragg, of St. Louis, national president of the Woman's Society of Christian Service, will speak on "United Methodism Facing Its Task." Dr. E. D. Kohlstedt, in charge of home mission work in the United States, will speak on "Outstanding Missionary Problems in America."

A mass meeting for Methodist youth will feature Thursday evening. Dr. George A. Buttrick will speak on "Youth and the Missionary Challenge," and Kempton Jones, leader of the Methodist youth organization, on "Methodist Youth Mobilizes for Missions."

Dr. E. Stanley Jones will close the meeting on Friday noon with an address on "A Forward Movement in Foreign Missions."

TRAINING DOCTORS FOR CHINA

By Robert E. Brown, M. D.
Director, Medical Center, Chengtu, West China

The new Medical Center—for which we are now seeking drugs and supplies—is an extension and strengthening of the existing medical service and teaching program in Chengtu, West China. It has become a very real war need since two other medical colleges with their faculties and students have moved to Chengtu from the occupied cities of Nanking and Tsinan.

With three medical faculties and 500 students, Chengtu is by far the largest medical training center for China's wartime needs. The West China Union University provides the only missionary medical training center now operating in China, except St. Johns in the International Settlement of Shanghai, and the newly organized medical School of Ligan University, operating in Hongkong.

During the past three years the three medical schools, with their faculties and medical and dental students in Chengtu, have been using a total of only 300 beds for their teaching purposes. When equipped and opened, the new hospital will add at once 200 beds more; and when the final building is completed its capacity will be 300 beds—making a total of 600 hospital beds available for service and teaching purposes under one organization. It is twice as large a center as anything even contemplated by the National Health Administration of China.

The more permanent equipment being asked for the new hospital building includes certain modern equipment and items that are not included in the requests of other institutions. These askings become reasonable when it is known that the new hospital building and out-patient department is constructed throughout to use this type of equipment. For example: there is over one

mile of perfectly smooth connecting corridors between various units and operating rooms in the hospital so that wheel stretchers and dressing carriages, etc., are not a luxury but save time and labor. Most of the government provincial hospitals are housed in temporary buildings scattered among rice fields or in separate school buildings or temples, so could not use such equipment. The provincial hospital at Kunming is one exception to this statement.

During the fifty years since the beginning of mission medical work in Chengtu, there has not been a provincial or municipal hospital in this city.

In addition to the above mentioned medical schools and hospital facilities this Medical Center provides the following:

Dental School—For many years the only qualified school in China upon which the government depended for its supply of dentists, both for the army and all of the government health services.

Pharmacy—The School of Pharmacy has a full college course, probably the only one in China providing qualified pharmacists.

School of Nursing—Registered with the Chinese government Ministry of Education.

Hygienic Laboratories—There is a central hygienic laboratory with a three years training course for laboratory technicians and having a branch laboratory in each hospital for training students.

Out-Patient Service—A large out-patient department is connected with each of the hospitals where medical students receive training.

A University Medical Clinic—Here the students and faculty from four universities and four other schools are given medical care and health service. Three of these universities are war refugee institutions, which with their students have come from occupied cities. Many among the students and faculties have health conditions due to war malnutrition and economic strain. But they are the hope of China's resistance and future.

The four universities in Chengtu have about 2,000 students and the other four schools total about 1,000. With faculty and staff the total is at least 4,000.

DR. YANG "LOOKS AHEAD"

By W. W. Reid

Soochow University, Soochow, China, is a refugee University of the Methodist Church now operating in Shanghai. But the surviving power of Soochow, refugee or not, is evidenced by Dr. Yung-ching Yang, Soochow's president, who, during the current academic year, is studying on a missionary fellowship at Union Theological Seminary, New York City.

Though education is greatly handicapped in war-torn China today, Soochow University is continuing a full program of work. It has a law school which is one of the two law schools in China authorized to give advanced degrees in law. The student enrollment now numbers over 1,300.

Dr. Yang was formerly in the ministry of foreign affairs of China, and later appointed consul general for China in London. He resigned from his governmental position in 1927, when Soochow University asked him to head up that institution. This is the eighth time that Dr. Yang has been in this country, having studied at Wisconsin and George Washington University, and having received an honorary doctoral degree from Southern College. For his wife and son, who are with him, it is their first trip to the United States.

CONFERENCE NEWS AND PERSONALS

The church building at Myrtle, Miss., has been painted recently. Rev. W. M. Hester, the new pastor, is expecting a successful year.

Mrs. L. B. Shaw, Rt. 1, Crystal Springs, Miss., received a subscription to the New Orleans Christian Advocate, a Christmas gift to Mother from her children.

Rev. K. E. Clark, in addition to having a new charge and a new parsonage, had an increase in salary for the year. The New Albany charge will pay all financial claims monthly.

Mrs. C. M. Martin, of East End church, Meridian, writes that Bro. H. A. Gatlin, the new minister of that congregation, is getting a good start in his work, and that he and his wife seem much at home in their new field.

Rev. R. V. Fulton adds to a business note a statement to the effect that everything is going well on the Greensburg charge as he enters upon his third year of service in that field.

Rev. J. S. Noblin reports a grand reception at Carthage, where he has received every manifestation of appreciation at the hands of his people and is expecting a great year with them.

Rev. W. L. Robinson, the new pastor at Grenada, Miss., is beginning what promises to be a great ministry. He and his people are happy and already there is talk and planning for the building of a new church.

Rev. W. L. Blackwell reports splendid congregations at all the churches for his first round on the Gallman circuit. His first quarterly conference was held at the Bethesda church on Dec. 28.

Bishop Edwin H. Hughes was called from the meeting of the Council of Bishops at Brunswick, Ga., recently, for a message saying that the infant son of Francis, youngest son of the Bishop, had been found dead in his crib in Indianapolis.

Rev. E. M. Allen has entered upon his new work at Tishomingo, Miss., and has found a willing and cooperative people. The assessment for ministerial support for the year was increased over that of the previous year.

A district superintendent's conference has been appointed for Lake Junaluska, July 14-20. This new type of conference seeks to coordinate supervision by the bishops and district superintendents in the Southeastern Jurisdiction.

Rev. W. H. Heath had an auspicious beginning for his fourth year at Hickory Flat, Miss. Plans are under way for the completion of the remodeling of the parsonage and to add Sunday School rooms to the Ebenezer church on the same charge.

Rev. H. C. Lewis, the new pastor of Belmont charge, in the North Mississippi Conference, is leading his people in a forward movement. There have been improvements made on the parsonage property and a twenty-five per cent increase in ministerial support.

Rev. James A. Knight says that the Calhoun parsonage is one of the best to be found in a rural charge anywhere. Both Calhoun and Downs ville churches have given him and his family a great reception and

he feels that his lot has fallen in pleasant places.

Report has reached the Advocate office that Mr. J. B. Pollard, of Alexandria, La., was injured in an automobile accident a few days ago. We have not been able to learn the details of the accident and we do not know the extent of his injuries. We hope to have more definite information later.

It is with sincere regret that we have learned of the death of Mr. J. M. Mitchell, district steward of the Dumas charge, and a steward and trustee of the Weir's Chapel church. He died in a Booneville hospital on December 17, and his going takes away a faithful and true official of the church.

At the meetings of the bishops in Brunswick, Georgia, it was agreed that Bishop W. W. Peele would continue to have supervision of the North Mississippi Conference. We feel sure that this announcement will give great satisfaction to the people and preachers of that conference.

Rev. James H. Felts delivered the Christmas sermon at Grenada, Miss., on December 21. Bro. Felts is greatly beloved in Grenada and in turn reciprocates their affection. It was there that he had his break in health and his appreciation of friends was greatly deepened.

Bishop Edwin H. Hughes is scheduled for a meeting in Lake Charles, January 5 through the 11th. Services will be held each day at ten o'clock in the morning and seven-thirty in the evening. Rev. J. Henry Bowdon, the new pastor, says that congregations have been unusually good and everything points to a good year.

One of the great problems created by the disorganization of life incident to war is the spiritual care of those church people who have changed their residences to take up defense jobs. Pastors whose members have been transferred are urged to send the names of such to the pastors in the new locations.

News comes to us that Rev. John L. Sutton is ill in The Baptist Hospital, at Jackson, Miss. It seems that he has an acute infection from a chronic ailment which may necessitate an operation before he can hope for permanent relief. Many friends in Louisiana will carry this veteran soldier of the cross in their hearts during the trying days of his illness and will pray devoutly for his speedy and complete recovery.

The offering "for the poor," usually taken in connection with the administration of the Sacrament of the Lord's Supper, is to be divided three ways according to recom-

mendation of the Council of Bishops. It is recommended that one-third be sent for religious work in military camps, one-third for overseas relief, and one-third for local charities, and where this is not needed, it is suggested that that, too, be relinquished for the other causes.

Rev. Rudolph R. Scott, who was retransferred to the North Alabama Conference and stationed at Huntsville, reports his work as getting off to a fine start, with good congregations and a good spirit. Bro. Scott speaks enthusiastically of the happy years which he spent at New Albany and in the North Mississippi Conference, and no sojourner ever won a greater number of personal friends than did Bro. Scott in North Mississippi.

The death of Rev. J. J. Brooks, of the North Mississippi Conference, on December 23, removes one of the most patriarchal figures of the Methodist Church. He was ninety-three years of age, had been a member of the North Mississippi Conference since its organization in 1870, and was the last surviving member of the organizing session. No man of the Conference was more generally beloved, nor is there another in that territory whose going would be more widely mourned.

JAMES V. REID, EVANGELIST

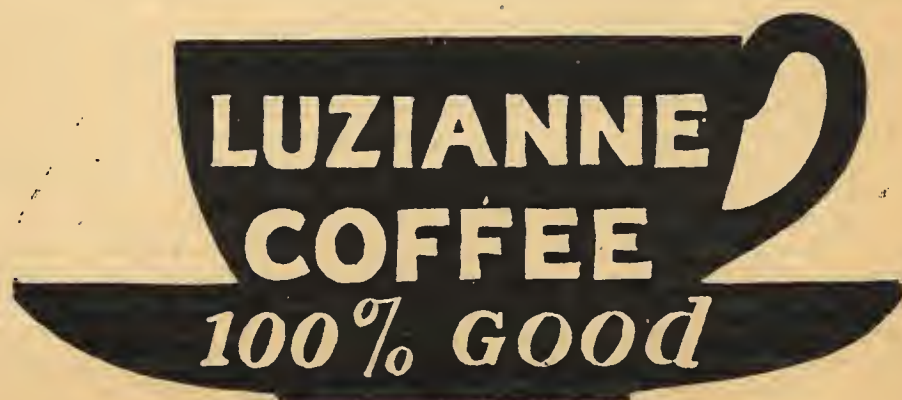
Evangelist James V. Reid, who for several years has spent the winter months evangelizing in the Central American countries, advises that because of the war situation he will remain in this country and will be available for revival meetings during the months of January and February.

His home address is: 2912 Meadowbrook Drive, Ft. Worth, Texas.

BOOKS WANTED

Books by the million will change hands in the National Defense Book Campaign starting MONDAY, JANUARY 12, 1942, when readers in homes throughout the land will share the books they have enjoyed with our soldiers, sailors and marines.

The campaign, sponsored by the American Library Association, American Red Cross, and United Service Organizations, seeks ten million books for U. S. O. houses, Army "dayrooms," ships, Naval bases, etc. Books should be taken to libraries, where they will be sorted, repaired if necessary, and sent on as quickly as possible to the spots where men in the service want books. In



many communities schools and other conveniently located places will be designated as collection centers. Unbound magazines and newspapers will not be handled.

Although the Government provides libraries in the larger camps, the smaller units have no library at all, and even in most camps where libraries do exist, the demand for recreational reading is usually far greater than the supply. Books provided through the Book Campaign will thus supplement the Government's existing library facilities. Men on leave—and in "off hours"—depend on the dayroom of their company and their U. S. O. house for their leisure-time reading.

About the kinds of books to be collected—well, what kinds of books do you like? Our soldiers and sailors have a wide range of reading interest and like those very titles, too! They are particularly eager for up-to-date technical material to help with their problems, as well as books on current affairs and plenty of good fiction.

Put your name and address in the books you give—the boys will be so interested to know "who gave what!"

RACE RELATIONS SUNDAY, FEBRUARY 8

Materials Offered Free for its Observance

February 8 will be observed this year as National Race Relations Sunday, the twentieth annual observance of the occasion. In thousands of churches appropriate sermons and addresses will be delivered, and special programs will be presented in Sunday schools, young people's meetings, and other assemblies.

As in previous years, materials useful in preparing such addresses and programs are offered free of charge by the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta.

Among these are "Brothers in Black," a notable sermon by Dr. J. McDowell Richards, President of Columbia Theological Seminary; "Negro Progress and Handicaps," by Dr. Guy B. Johnson, University of North Carolina; "America's Obligation to Its Negro Citizens," by Mark Ethridge, Manager of the Louisville Courier-Journal; and "America's Tenth Man," sixteen-page survey of the Negro's part in American history. Write for Race Relations Sunday packet. There is no charge for these materials, but postage may be enclosed if convenient.

RUSTON DISTRICT NEWS

Rev. Virgil Morris, Conference Missionary Secretary, writes Dr. D. B. Raulins, District Superintendent: "Let me congratulate your district on having the largest attendance of any one of the institutes held in the Conference; and that your group manifested as fine a spirit as could be imagined. You at Ruston who helped so much will be glad to know that 186 shares of \$10.00 each have been subscribed for the purchase of the Dulac (Indian community in southern part of the state) property."

Farmerville, under the pastorate of Rev. Bill Byrd, has voted to become a station; and the first quarterly conference has been held. Miss Thelma Hubbard has recently been employed to do student work at Louisiana Tech, in cooperation with Dr. Guy M. Hicks, pastor at Ruston. Rev. J. W. Ailor, who with his new bride, was recently appointed to the Bernice-Dubach charge, will receive his B. D. from S. M. U. at the

close of the winter term. Mrs. Ailor is the new District Director of Young People's Work. Rev. C. B. White, Superintendent of the Louisiana Methodist Orphanage at Ruston, has recently announced receipt of a check from a Shreveport layman sufficient to purchase all the boys and girls new shoes. A new building planned, and much of the money raised, will house an administration office, clinic, isolation wards, and a chapel on the orphanage campus. Mr. T. L. James, leading layman and chairman of the orphanage board of directors, is raising the necessary funds for these needed improvements.

Rev. and Mrs. R. H. Hearn of Claiborne recently celebrated their silver anniversary. Rev. F. L. Hearne of Eros-Antioch charge has, within the last few weeks, lost both his father and his mother—having buried his mother last Sunday.

The Homer church will be host to the Young People's "All for Christ Union" institute, January 16 and 17. The Rev. Alfred Brown of Zwolle and Mrs. J. W. Ailor of Bernice will be the instructors.

The Homer Young People presented the pageant, "The Adoration of the Kings and Shepherds," Sunday evening, Dec. 21, before a crowded house, and took a special offering for Superannuated preachers.

W. H. GILES, Reporter.

A CALL TO METHODIST YOUTH FROM THE COUNCIL OF BISHOPS

"One is Your Leader"

The Council of Bishops rejoices in the organization of The Methodist Youth Fellowship and heartily commends the worldwide Watch-Night Service of Dedication, wherein the two million youth of Methodism propose to consecrate themselves anew to Christ and His Church.

We repeat the Scripture, "One is your leader, even the Christ," and call upon our youth to answer as did the crusaders of yesterday, "Crosses, give us crosses."

It is in the spirit revealed by the Leader who died upon a Cross that we must march forward to that glad day when law and order shall have replaced war and international anarchy, and justice shall rule in the work-life of man; when the major objective of social endeavor shall be the enrichment of personality, and all men shall realize self in the complete gift of self to others.

"Follow me" is the command of self-appointed leaders in many lands. Centuries ago, a God-appointed leader who is destined to become the "Ruler of the Kings of the Earth," uttered the same command. When He said, "Follow me," He called for absolute obedience, utter loyalty, complete surrender. He promised nothing but blood and sweat, toil and tears. He knew that His followers would be persecuted for righteousness sake. He promised a cross. He himself bore one.

But unlike contemporary leaders, He coerced no man's will. He forced no man's allegiance. He based His right to command, not upon physical power to coerce, but upon the identity of His command and His Father's will. His command and the moral law are one. He is the ideal incarnate, and in Him the impersonal objective becomes personalized. Thus, in complete surrender to Him, youth identifies itself with His cause. In such surrender we do not kneel before insolent might. We stand in the presence of Almighty God.

"One is your leader." Through Him we agree on objectives. From Him we receive

power. With Him we become fellow-workers with God. By Him we conquer.

TIMELY SPECIAL COURSE IN ADULT STUDENT

Distinctive privileges, obligations, and limitations of Christian citizenship are set forth in the two-months special course (elective) beginning in the January Adult Student, editors of the magazine have announced.

These Sunday school lessons are written by F. Ernest Johnson, Methodist minister, author, and professor of education at Columbia University. They are given the general title, "The Christian Citizen and His Government," and their purpose is to show how the church can best prepare adults, especially young adults, to assume full citizenship responsibilities. They will also indicate how the Christian may make democracy work in all present-day relationships, editors said.

Adult Student—only church school periodical in Protestantism dealing with the total program of adults—presents two courses of study. Classes may choose either the special course or the International Uniform Lessons.

In January, the magazine will begin a series of Uniform Lesson studies in the Synoptic Gospels entitled "The Life of Christ." Writers for this six-months course and their contributions are James T. Carlyon, professor of Christian Doctrine in the School of Theology, Southern Methodist University, text studies; Edwin Lewis, professor of systematic theology at Drew Theological Seminary, lesson expositions; and Halford E. Luccock, professor of homiletics at Yale Divinity School, lesson applications.

—News Release.

STRANGE PEOPLE I HAVE MET

By H. C. Funderburk

People who talk about prayer but who never pray.

People who say tithing is right but who do not tithe.

People who wish to belong to the church but who never attend or support the church.

People who say that a man reaps what he sows and then sow sin, disloyalty and disobedience.

People who make good salaries and give nickels and dimes to the church.

People who say that the Bible is God's Word to man and yet who do not read it.

People who say they believe in heavenly rewards but who never do anything to gain such rewards.

People who say that eternity is of more importance than time, but who live for this present life only.

People who criticize others for things they do themselves.

People who say "We" in accomplishments in which they had no part.

People who stay away from church for trivial reasons and then sing, "O How I Love Jesus."

People who repeat a scandalous rumor while declaring they do not believe it is true.

People who had rather hear something bad about another than something good.

People who follow the devil all their lives, but expect to go to heaven when they die.

—Baptist Standard.

A man in earnest finds means, or if he cannot find them creates them.—Channing.

ADDITIONAL PERSONALS

The Christmas present of the Rev. and Mrs. Bentley Sloane, associate pastor of the First Methodist church in Shreveport, was a new daughter. Both mother and baby are doing fine.

Miss Leise B. Davis, of Biloxi, Miss., places us in her debt by her expressions of devotion to the Advocate and especially for her commendation of the poems and prayers carried on the cover page.

Rev. E. P. Craddock issued from "Paradise Found," Louisville, Miss., his Christmas greeting in verse. It was particularly unique in that the last line of the original poem was his signature.

Among those who paid visits to Rayne Memorial home folk during the holidays were: Mrs. J. E. Sutherlin and Frances, and Mr. and Mrs. Guy C. Brown and Mildred, the former from Baton Rouge and the latter from Atlanta, Ga.

Bro. L. P. Bailey, Rt. 2, Coldwater, Miss., says that the Advocate has been coming to his home since 1891, and that he proposes to keep it coming. We appreciate the long continued devotion to the paper and the abiding interest in its message.

A note from Rev. R. F. Harrell, retired member of the Louisiana Conference, living at Mississippi City, brings us the report that he is up and about following a four-weeks spell of rheumatism. We are glad to have the assurance that Bro. Harrell is improving and we hope that he may soon be completely recovered.

JOHN T. DUNCAN—AN APPRECIATION

Dear Bro. Duren: I come to speak a few words in appreciation of a friend—Bro. John T. Duncan—who, after working in his store until twelve o'clock Christmas Eve night, sought rest in sleep, and his body entered another sleep which kissed down his eyelids in death. And for the first time his spirit saw God as He is.

Being sick, I am denied the honor of being present at his funeral services, but my heart this day, December 26, 1941, goes out in sympathy to his loved ones and friends who suffer bitter grief.

Bro. John T. Duncan was blessed with a good mind, a strong, energetic body, and a kind and benevolent heart. A beautiful church stands in Inverness today which will bless the community in years to come. It stands as a monument to him and to many others whose gifts made it possible.

Some time ago the writer asked this question: "Bro. Duncan, since financial reverses have come to so many, do you not regret having given so largely to the building of the church?" His answer: "No indeed, that's the best money I ever spent in my life." Bro. Duncan was also liberal in the support of the church.

His pastor enjoyed the blessing of his wise counsel. He knew the Bible and his interpretations of it were wholesome indeed.

His loved ones can do no greater honor to his memory than to live the good life which was his desire for them.

May the Lord bless his memory and bring comfort to all who were dear to him.

R. T. HOLLINGSWORTH.

A POPULAR MUSIC STUDENT

Miss Nellie Mae Gunn, talented and accomplished daughter of Rev. and Mrs. E. C. Gunn, of New Orleans, is a senior in the Newcomb School of Music. She was president of the Newcomb Glee Club last year, is president of the Newcomb orchestra this year, is also honorary president of the New-



MISS NELLIE MAE GUNN

comb a capella choir, and is a member of the Elizabethans (a special group of the a capella choir). She is a member of the Alpha Delta Pi Sorority, and is on the Council of the Y. W. C. A. She was one of the principals in the operatta, "Gondolier," just given.

REV. JOSEPH J. BROOKS

In the quiet of his home, the home of his son-in-law and daughter, Mr. and Mrs. C. A. Foreman, in Schlater, Rev. J. J. Brooks, St. John of the North Mississippi Conference, passed to his reward, on December 23, 1941, at the noon hour.

Bro. Brooks was born at Holly Springs, Miss., the son of a pioneer Methodist preacher, Rev. Joseph Brooks, in 1850. He was ninety-three years old, the oldest member of the conference. He was the last survivor of the organization of the conference in Water Valley, in 1870. In his long career, he missed but two annual conference roll calls.

He was married in 1875, to Miss Elizabeth Mooreman, of Salem, Miss. Three children blessed his home, Rev. J. Howard Brooks, chaplain in the U. S. Navy, stationed at Corpus Christi, Texas; Prof. Charles Brooks, Superintendent of Schools at Duncan, Miss.; and Mrs. Mooreman Foreman (Mrs. C. A. Foreman), in whose comfortable home he spent his last years, Schlater, Miss.

Funeral services were held in the Schlater Methodist church, Wednesday noon, Dec. 24. Services were conducted by his pastor, Rev. N. D. Guerry, and the district superintendent, Dr. H. F. Brooks, assisted by others. The two sons, daughter, grandchildren, a large number of preachers and a host of friends were present. Interment was in the Holly Springs cemetery.

J. H. HOLDER.

Power dwells with cheerfulness, hope puts us in a working mood, while despair is no muse and untunes the active powers.

—Emerson.

A UNIQUE CHRISTMAS DINNER

On Christmas day the Van Valkenburgh clan, on invitation, gathered at the home of Dr. Alexander R. Crebbin, 1653 Octavia St., to celebrate. The occasion was unique in the distance travelled and the lapse of time, twenty-five years, since the last meeting of brother and sisters.

The guests and hostess partaking of turkey dinner were as follows: Dr. A. R. Crebbin, Mrs. A. R. Crebbin, and their two lovely daughters, Ramsey and Rupert; Chas. M. Taylor and Mrs. Lily Taylor, with their daughter, Rebecca, of Shreveport, La.; Mrs. Grace Fuller, of Biloxi; Mrs. Ida Blackburn, of Springfield, Mass.; and the Rev. Wm. B. Van Valkenburgh, Mrs. Jennie Thomson Van Valkenburgh, and daughter, Geneala.

Four sisters and one brother, meeting and renewing scenes and reminiscences of childhood days, added to the pleasure at the distribution of presents around the Christmas tree.

These five, all children of the Rev. F. D. Van Valkenburgh, a former minister of the Louisiana Conference. So ended a happy reunion.

Yours,
W. B. VAN VALKENBURGH.

EDUCATION CONFERENCE

IMPORTANT!

Due to an emergency Education and Defense Conference of 1,200 college presidents which the Government has called to meet in Baltimore, on January 3-4, all educational gatherings scheduled for Cleveland, Ohio, for the week of January 5, have been transferred to Baltimore.

The Executive Committee of the Association of Schools and Colleges of The Methodist Church, therefore, announces that the Association composed of the presidents and other administrative officers of our educational institutions, will hold its annual session in the Lord Baltimore Hotel, Baltimore, Maryland, instead of in Cleveland, as originally planned.

This meeting regularly attracts an attendance of some 150 Methodist educators, and because of the unique and forward-looking character of this year's programs, it is anticipated that the attendance will be even larger. Program headliners in the Baltimore meeting include Bishop G. Bromley Oxnam, Bishop H. Lester Smith, Doctor Thomas Kepler, Doctor H. J. Burgstahler and Doctor Arlo Brown.

Questions to be considered relate to improvements of Methodist institutions in point of religious service, financial strength and public relations programs. An abundance of time is provided on the program for general discussion of these important topics.

Many people who do not go to church have a high sense of Christian conduct, and live according to Christian standards. But the reason for that is because those who preceded them produced those standards, because out of the sacrifice, devotion, struggles, consecration and loyalty to Jesus Christ, a Christian environment, demanding certain conditions of conduct, has been established. . . . Let the individual or the race dip into its accumulated spiritual capital and spiritual death is inevitable.

U. C. Observer.

CENTENARY COLLEGE

Action of the Board of Trustees

RESOLVED: First, That this Board acknowledges and appreciates both the financial and spiritual interest and support given by the Louisiana Methodist Conference to Centenary College;

SECOND, That the charter clearly empowers the Board of Trustees to operate and govern the college, and this Board pledges itself to the Conference and the public to conform to the organic provisions of the charter;

THIRD, That, inasmuch as it is the proper function of the president and faculty to establish a curriculum, maintain discipline and regulate student life this Board hereby repeals all former acts on these subjects and authorizes the president and faculty to proceed with such a policy and program as they deem wise sustained by the authority and support of the Board.

Centenary Abandons Inter-College Sport

Question of Faculty-Supervised Campus Dancing to Faculty, Which Has Voiced Approval Before.

Harmony swept through Centenary College last night as the board of directors voted overwhelmingly to place all student activities and discipline under direction of the president and the faculty, while the executive and athletic committees voted to discontinue all inter-collegiate athletics at the end of this school year for the period of the war.

A national defense plan of physical education will be substituted for inter-collegiate athletics, Dr. Pierce Cline, president of Centenary, announced.

Student dancing was not mentioned in the resolution of the board of directors, but the question was settled definitely because the faculty is known to be overwhelmingly in favor of campus dances under its own supervision. The Louisiana Methodist conference previously had called on the college to end campus dancing.

The board's resolution paid tribute to the financial and spiritual interest of the conference in Centenary and pointed out that the college charter specifically placed government of the college in the hands of the board, with discipline and student life under direction of the faculty, which in turn acts by authority of the board itself.

In accordance with the charter provisions the board repealed all present rules on student life which previously were passed by the board, including the board's past permission for faculty-supervised dances, leaving it to the faculty and the president to set up any regulations they wish.

It was understood last night that the present regulations would simply be maintained, probably without any formal action by the faculty, since its position on the only controversial subject—dancing—already has been established.

Under the resolution, Centenary thus has taken the same course followed by virtually all leading Methodist schools in the nation—placing of college government in the hands of the board, and the student activities in the hands of the faculty.

The board, in its resolution, pledged itself to the conference and to the public to conform to all organic provisions of the college charter and quoted a phrase in the charter as part of the text of its own resolution. The unanimity of the action was shown in the vote of 17 for the resolution,

three against, and one not voting, with four members absent.—Reprinted from Shreveport Times of Saturday, December 13, 1941.

The Action At Centenary

(Editorial in the Shreveport Times, December 14, 1941.)

The resolution passed by the Centenary College Board of Trustees Friday night should bring to its members the whole-hearted praise and support of church, college and community for having settled with firm decision and courteous consideration a problem which was incidental in nature, yet threatened the life of the institution itself.

The full text of this resolution is printed on page three of this issue of *The Times*. It should be studied by all. We believe that it should and will become a Magna Charta of progress in the future of Centenary and in the mutual relations between church, college and community so essential to the welfare of each. It is in full accord with the needs of the times and with the intentions expressed in the college charter nearly 100 years ago by those splendid churchmen who founded Centenary as an institution of learning in support of a republican form of government.

The board wisely has insisted on retaining a solidly spiritual background for the college, but has made certain that at no time, now or in the future, may sectarianism ever force its way into the daily operation of the college or into its way of administering education. It has asserted itself as the sole governing power of the college. In doing this it has acted in accordance with the college charter itself, which in effect definitely forbids such power from being held by any body except the trustees. In designating authority over student discipline and student life to the president and the faculty, the board again specifically has followed the provisions of the charter by which it was created and perpetuated. The phrase in the resolution that the president and the faculty are "to maintain discipline and regulate student life" is taken word for word from the charter.

Again the board acted wisely in its recognition of the Methodist Conference and its fine service to Centenary in years past. No action would have been satisfactory that failed in such recognition and tribute.

The community can look forward with confidence to Centenary's future after this action by the trustees and we believe that college and church can look forward with confidence to full support and commendation from the community. It was indeed a resolution worded in wisdom and with deep consideration for the interests of all.

LAYMEN WE DO NOT FORGET

By Dr. James H. Felts

Important Notation: Since conference many names have been sent in from some sections of the conference for this column, none from other sections. Of course this "experiment," even if continued indefinitely, will not include many names of "helpful laymen" who function like well-oiled machinery in our local churches. But in various ways it is hoped that our laymen may know that their worth is keenly appreciated by the pastors in all sections.

Judge H. D. Minor, Horn Lake.—Many years attorney for the I. C. R. R. A good churchman. Church School superintendent

at Minor Memorial. Active, comfortably situated, and is known as a member whose presence helps the pastor and influences for good the fine community of which he is so important a part. He is largely responsible for his beautiful home church. But material expressions utterly fail to appraise the rich friendships, home life, and the fountain of youth in his heart that never fails or grows old.

C. E. Dickerson, Blue Mountain.—Janitor. Chairman of the Board of Stewards. Think of it! Paul said, "For tho I be free from all men, yet have I made myself servant unto all." C. E. Dickerson is evidently the servant of his church because he is the servant of his Lord. Forget such men! I join the pastor, the district superintendent, and the North Mississippi Conference in keenest appreciation of the men who constantly give expression to their faith by their works.

S. E. Johnson, Blue Mountain.—Superintendent Shady Grove High School. Charge Lay Leader. He has the respect and confidence of the people, and "his suggestions take form quickly." "A friend. A companion and counselor of young people. A son to the aged, a brother to the mature, and a father to the young. His church gets first consideration." Now if you will consider also such persons as J. H. Coombs, Jim Walker, Jim Day, Obie Childers, D. C. Jones, V. L. McElwain, H. C. Hughes, Luther Barkley, George Thomas, Miss Gladys Childers, Mrs. L. P. Smith, Mrs. Willie Grisham, Miss Ophelia Parmer, Miss Mable Thomas, AND OTHERS, you will cease to wonder about the phenomenal success of the pastor and the charge.

F. Clark Holmes, Hernando.—Nearly fifty years an official in our church. A lawyer, loved and respected. He presented the church to Bishop Peele for dedication recently, and recalled the fact that he is the only living member of the Board of Trustees who presented the other church for dedication. "He is so fair and balanced in his reasoning. He has never taken any hand in affairs outside the local church, but he is a tower of strength in it."

W. G. Gains, Hernando.—"The financial wizard of the church." A good business man, and successful. A large contributor to the finances of the new church, and loyal to the services held there. He does not lead in public prayer or make public talks, "but what he does, speaks louder than words." Often a delegate to annual conferences, and a district steward.

Grover C. Minges, Hernando.—"County agent, and in addition to the many duties of his office, plus government farm program, he finds time to be one of the best Church School superintendents out. Always present at all meetings of officials and church." He is charge lay leader. But these Hernando laymen have such men as E. H. Wiygul, a former Nettleton man; Gerald Chatham, a capable young attorney; R. L. Redding, some thirty years a member of the board; AND OTHERS, to help make possible the work being done by their pastor, E. M. Sharp. And we do not forget that Brother Sharp "is no slouch."

Malcolm Guess, University.—I would pre-

(Continued on page 12)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"God of Grace and God of glory,
On thy people pour thy power;
Crown thine ancient church's story;
Bring her bud to glorious flower.
Grant us wisdom, grant us courage,
For the facing of this hour.

"Lo! the hosts of evil round us
Scorn thy Christ, assail his ways!
Fear and doubts too long have bound us,
Free our hearts to work and praise.
Grant us wisdom, grant us courage,
For the living of these days.

"Cure thy children's warring madness,
Bend our pride to thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom, grant us courage,
Lest we miss thy kingdom's goal.

"Save us from weak resignation
To the evils we deplore;
Let the search for thy salvation
Be our glory evermore.
May we walk in Christian union
In a way divinely led.
Grant us wisdom, grant us courage,
For the days that lie ahead."

* * *

Spiritual Life

Utica, Mississippi.
January 1, 1942.

Dear Secretary:

As the attack of Japan upon Hawaii and the Philippines, and a declaration of war by Japan, Italy and Germany upon the United States have brought the political, economic and industrial forces of our country together in one great effort to save Democracy and the principles upon which our country was founded, so all Christian people of America and the world, should renew their faith and courage and combine their efforts to keep alive the Church of God around the world.

This is no time for the people of the church to lose their heads and allow hate and prejudice to take possession of us.

We must seek to deepen our own spiritual lives that we may be able to give comfort and encouragement to those who need us most at this time. We must stick together and get a tighter grip upon Him who alone is able to deliver us.

The Federal Council of Churches is sponsoring the "Prayer Minute," and the Spiritual Life Committee of the Woman's Division of Christian Service recommends that all who will, join all Christians in observing one minute of silent prayer at six o'clock in the afternoon, daily.

Let us pray for our President and our other officials—for the officials of all nations—that God will give wisdom and understanding and that there shall soon come to this world a just and lasting peace. Let us pray for the men in the service and those who will be called into the service, that they may put their trust in God. Let us take courage—"the darkest hour is just before the dawn."

"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be care-

ful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:4-7.

Can He depend upon you? Can He depend upon me? Let us surrender to His will "for the facing of this hour."

Sincerely,
MARTHA McKEITHEN,
(Mrs. E. E. McKeithen)
Conference Secretary
Spiritual Life.

* * *

A School for Delinquent Negro Youth

The 1940 Mississippi Legislature enacted a law requiring all youths, under the age of 18, who may be charged with committing crimes, to be tried in a juvenile court; and, if found guilty, sent to a training school for delinquents. Since there is no training school for Negro youth, the Judge must place them in jail or on the county farm.

It was in 1923 that the Mississippi Federation of Colored Women's Clubs began working for a training school for their delinquent youth. This was during the administration of Governor Bilbo and he encouraged them. It was during his second term that a bill was introduced and passed in the House.

When nothing further was done, the Negro women purchased 164 acres of land near Clinton at a cost of \$8,000 and started a school, which was destroyed by fire a few months later.

In 1940, Senate Bill No. 239 was passed, authorizing the establishment of a school "For the care, education and training of delinquent colored youth," but nothing has been done toward putting it into effect.

Since 1938 the women of our conference have been cooperating with the Negro women in their effort to secure the establishment of this school. The Mississippi Legislature will meet on January 6 for its 1942 session, and we must work to see the realization of this project.

The bill has been passed and signed by the Governor, all that is needed is to put it into operation. This, of course, means money, but we read the following statement from Lieutenant Governor Dennis Murphree:

"Certain institutions and classes should be voted increased appropriations at the January session of the Legislature. x x x With an estimated \$6,000,000 surplus accounting, with the high prices being received for all farm products, high wages being paid labor, jobs in plenty and prosperity in general abounding throughout the state, I for one feel that there are those institutions and classes dependent upon the state for maintenance and support whose appeals for additional help should not be denied. x x x I believe, with Franklin D. Roosevelt, that so far as possible, it is the business of the state and nation to see to it that each person in our country shall have an equal chance and opportunity."

While Lieutenant Governor Murphree did not mention the training school for delin-

quent Negro youth, we feel that it should also be considered when this \$6,000,000 surplus is being appropriated.

You can do a splendid piece of Christian citizenship work by contacting your own representatives in the Legislature and telling them how you feel about this very needed institution. Other church women in your community have been contacted by their leaders and will be glad to cooperate with you in this movement.

* * *

Needs of Our Rural Worker

Miss Catherine Ezell, our conference rural worker, who has been assigned to the DeSoto charge, sends us the following list of materials needed in her work:

Unused - Beginner and Primary Lesson Sheets.

Unused copies of the "Classmates," "Boys Today," "Girls Today," and subscriptions to these papers.

Subscriptions to the "Home Quarterly." New or old copies of "The Christian Home" and "Parents Magazine."

Bibles and New Testaments for use with classes.

Copies of the Gospels for distribution.

Tracts from Good News Publishing Company, 322 W. Washington, Chicago, Ill. Price 45 cents per hundred, assorted.

Typing paper, construction paper.

A hectograph, with carbon paper, ink and pencils would be a great help.

Any of these materials, or the cash with which to obtain them, would be very much appreciated.

We would like to borrow copies of Mc-Lester's "What Is Teaching," and Martin's "Worship in the Sunday School."

Address to:

Miss Catherine Ezell,
Crandall, Miss.

* * *

January Executive Meeting

The January Executive Meeting of the Mississippi Conference Woman's Society of Christian Service will be held in the Main Street church, in Hattiesburg, January 13 and 14, 1942.

We are asked to pray earnestly for God's guidance in this meeting, when plans will be made for the year's work—"for the days that lie ahead."

* * *

From Our Legislative Committee

Jackson, Mississippi,
December 31, 1941.

Dear President:

Your legislative committee is making this effort to contact every society in the conference, through the president, in regard to action at the forthcoming session of the Legislature.

We desire that you speak with your Senator and Representatives and express to them the continued opposition of the women to legalizing the liquor evil in any way. We give our unqualified support to the program for school instruction on habit-forming drugs, and the plan for training teachers in the methods of presenting the subject. If we would change the thinking of a nation we

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Our God,
We thank Thee for the days that were:
For stirring story of a shining past;
For women yearning toward the comfort-
less;
For outposts lighted that Thy power might
bless;
Courage undaunted of that earlier age,
Sharing with us a priceless heritage
Of values that shall last.

We thank Thee for the days that are:
That, in the chaos and the blur of things
We feel Thee, constant as life's certain
center;
Thyself at hand in every phase we enter—
Fellowships old and new, tasks tried or
strange—
Fearless, unshakable, we welcome change
Which tests our spirit's wings.

We thank Thee for the days to be;
A world remade through lessons dearly
learned;
Wider horizons for the eyes of youth—
Fresh, eager feet to broaden trails we trod,
Past changing scenes to an unchanging God,
Through love and light upturned.

—Methodist Woman, January, 1941.

* * *

Woman's Division of
Christian Service,
December 12, 1941.

Dear Co-Workers:

The events of the last few hours have brought grave concern to every section of our country. Not only do they closely touch us in our private lives, but as church women they bring to us new opportunities for service.

Under the emotion of the hour bitter words are being glibly spoken and there is danger of arousing racial feelings which will have wide-spread and disastrous results. As leaders in our churches and communities we each have a responsibility to help people, young and old, to hold steady, to keep their spiritual poise, to be careful in word and deed, that Christian standards and attitudes may be maintained.

We have many missionaries and institutions in the war-shocked islands, Alaska, and lands across the sea. So far as reports have reached us up to this time, no physical harm has come to them. But all are passing through most trying and dangerous hours. The mission Boards of various denominations have a representative in Washington, one who has first-hand knowledge of Far Eastern affairs, and he will keep us informed on developments as relating to our missionaries.

In the meantime we may be sure that our workers continue to move in and out among the people they serve in the spirit of Christ. We have many Christian friends in these other lands whose hearts must be torn by the happenings of these days. We will be much in prayer for them—in fact a great wave of prayer should encircle the world at this hour.

May these events create among Methodist women a greater sense of unity as we face the tragedies, as well as the privileges, of these days. We are members of a great

sisterhood in Christian service.

Yours loyally,

MRS. J. D. BRAGG,

President.

* * *

Meeting W. S. C. S. Board of Missions and Church Extension, South-eastern Jurisdiction

Nashville, Tenn., January 27-30, 1942

Meeting of Executive Committee of Woman's Society of Christian Service of South-eastern Jurisdiction, Andrew Jackson Hotel, Monday, January 26, 1942, 2 o'clock, p. m. Dinner at 6 p. m., and evening session. Women members of the General Board of Missions are invited to these sessions and to the dinner.

Meeting of the Jurisdictional Board of Missions, Tuesday morning. Planning Committees meet Tuesday afternoon, January 27, at 2:30, in McKendree church. All members of the Jurisdictional Conference are members of a Planning Committee.

Sessions of the Jurisdictional Conference Woman's Society of Christian Service each morning at McKendree church, at 8:30-11 a.m., January 27-30. Joint sessions with Jurisdictional Council of Missions each day at 11 a. m. and 7:30 p. m., at War Memorial Auditorium.

Each officer, member-at-large, delegate, and member of the General Board of Missions is urged to make her reservation at once. Rates at the Andrew Jackson Hotel are as follows:

Two in a room (twin beds), \$2.50 each.
Two in a room (double bed), \$2 each.
Three in a room (double bed, single bed), \$1.75 each.

Four in a room (cots used), \$1.50 each.
Rates at the Noel Hotel are approximately the same.

Mrs. C. S. Smith, 2030 Galbraith Drive, Nashville, Tenn., is Chairman of Hotels for the Conference, and will answer all inquiries addressed to her.

Mrs. E. L. Hillman, President;

Mrs. J. Roy Jones, Secretary;

Southeastern Jurisdiction.

* * *

Woman's Society of Christian Service,
Sardis, Mississippi.

Before we close our books for the year 1941, we wish you to know something of what our "Woman's Society of Christian Service in Sardis has done. We have three aides, also a Wesleyan Service Guild which meet at nights. Regular monthly meetings were made very interesting by using the Outlined Program material, also World Outlook.

Under the leadership of the Spiritual Life Superintendent, Mrs. D. W. Whitaker, the Week of Prayer was observed with a one-day program. The following topics were discussed: "Imperative Needs of Medical Missionaries"; "Brewster Hospital, An Avenue of Christian Service"; "When Our Deaconesses Retire"; "Undergirding Missionary Emphases With Christian Literature."

Our faithful and efficient mission study leader, Mrs. W. F. Aiken, conducted an all-day meeting of our Fall Mission Study—"Christianity and Democracy in America."

"Democracy is of God" was the decision made by the study group while reviewing the book. Beginning with the deliverance of the people of Israel from under the rule of Pharaoh, that they might make a covenant with God and then begin to have self government, and tracing the progress made in human relationships through the time of Samuel, David, Solomon, Rehoboam, Ahab, Jehu, Elijah and Michael, the roots of democracy were made clear. The fulfillment of those principles it was decided came on the day Jesus made his announcement that he came to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive, and to set at liberty those that are bruised. From the study, the conclusion was made that we must seek to strengthen the hands of our Church, especially in those areas where it is working for social and economic justice, equal opportunity and rights for all, mutual goodwill and cooperation among racial, economic and religious groups, knowing that in these ways our Church helps to bring us closer to the realization of true Christian democracy.

Supplementary material for the study was found in Herbert Agar's "Pursuit of Happiness," The Symposium, The City of Man; "This is the Answer," by Leslie Weatherhead; "The Moral Bases of Democracy," by Eleanor Roosevelt."

The day's study was closed with an affirmation of faith as follows:

In Thee I can endure all things.
I am delivered from the bondage of fear.
I can face unafraid all sorrow, or loss, illness, death, or calamity of any sort.
I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me.
I strive with all that is within me to arrest suffering or evil; but having done all, I can stand.
Though all life's structures come tumbling down, yet are my feet on solid ground.
Thou art my rock.
I can walk secure, amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the Spirit, Thou makest all things to work together for good to them that love Thee.
Out of my darkness a great light shineth.
I am still, and know that thou art God.

The officers for 1942 will be installed Sunday, December 28, at the eleven o'clock service. They are as follows: President, Mrs. R.
(Continued on page 15)

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals.

References Upon Request.

J. E. COCHRAN, Evangelist,
621 W. Rosa,
Shawnee, Oklahoma.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Attention, 1942 Society Presidents!!!

Conference Officers to Conduct Officers' Training Days

Every society in the conference should be making plans to send its 1942 officers to the Officers' Training Day, to be held in each district early in January. This is to be a real day of study and cultivation for officers, but all members should attend and become familiar with the entire program of the W. S. C. S. Conference officers who have made a thorough study of the new departments of our work will be present to present the work and answer questions. The itinerary will be as follows:

Shreveport, Tuesday, January 6.
Monroe, Wednesday, January 7.
Jonesboro, Thursday, January 8.
Winnfield, Friday, January 9.
DeRidder, Tuesday, January 13.
Crowley, Wednesday, January 14.
New Orleans, Thursday, January 15.
Baton Rouge, Friday, January 16.

The program will begin at 10 a. m. and close promptly at 2:30 p. m.

The following conference officers will be present at each place to present the program: Mrs. J. B. Pollard, Conference President; Mrs. E. A. Sartor, Secretary of Young Women's and Girls' Work; Mrs. C. I. Jones, Secretary of Supplies; Mrs. Ed Conger, Secretary of Children's Work; Mrs. G. W. Pomeroy, Secretary of Student Work; Mrs. J. H. Thatcher, Secretary of Organization and Promotion.

Remember that it is important that you send your officers to this meeting if you expect them to serve efficiently throughout the year. We must study and plan if we are to carry on a full program of work. Your society has confidence in those women who have been chosen to serve as officers. They have accepted a responsibility. Start the year right by having 100% attendance at our Officers' Training Days. The district secretary will send detailed plans for meetings to presidents of each society in her district.

* * *

Do You Know??

That all reports for the fourth quarter are due? Try to send them in by December 31st if possible. They must reach your conference officers not later than January 5. Remember the mails are slow at this time, so mail them in at once.

Note Carefully

The Corresponding Secretary of your society has the book containing all blanks to be filled out and sent to officers.

The first one is filled out by your Corresponding Secretary and sent to your DISTRICT SECRETARY.

The second one is filled out by your Secretary of Missionary Education and sent to MRS. G. W. DAMERON, 5-14, 1901 Centenary Blvd., Shreveport.

The third report is filled out by your Secretary of Christian Social Relations and Local Church Activities, and sent to MRS. D. C. METCALF, West Monroe.

Your fourth report is filled out by your Secretary of Literature and Publications, and sent to MRS. J. J. DAVIDSON, JR., Lafayette, Louisiana.

The fifth report is filled out by your Secretary of Supplies, and sent to MRS. C. I. JONES, 6215 St. Charles Avenue, New Orleans.

Your sixth report is filled out by your Secretary of Student Work, and sent to MRS. G. W. POMEROY, Bogalusa.

Your seventh report is filled out by your Secretary of Young Women and Girls' Work, and sent to MRS. E. A. SARTOR, 4364 Richmond Avenue, Shreveport.

Your eighth report is filled out by your Secretary of Children's Work, and sent to MRS. ED CONGER, Arcadia.

The Wesleyan Service Guild sends a report to Mrs. Hugh Hoff, 3724 Pitt Street, New Orleans. Annual report forms have been mailed to the treasurer and corresponding secretary of each unit registered in the National Guild office.

Important

Your treasurer makes a report also. A special blank has been sent for that purpose, as the treasurer's book has not yet been published. This report is sent by your treasurer to MRS. C. C. CARVER, Rayne.

Nine reports each quarter! Is that asking too much? Please cooperate that we may keep up with the fine work going on in our conference!

Urgent

On the last page of your Corresponding Secretary's Report Book, will be found blanks for listing your 1942 officers, one to be sent to your DISTRICT SECRETARY, and one to your Conference Secretary, MRS. J. H. THATCHER, Houma, La. It is important that you send these lists immediately.

* * *

Over the Conference

Twelve hundred and fifty copies of the Conference Minutes were printed and distributed among the societies and officers. (Cost, \$327.87.)

Eighteen hundred and thirty packages of literature have been mailed (to date) by your Conference Secretary of Literature and Publications. (Cost for mailing alone, \$73.80.)

The Conference W. S. C. S. paid \$150 to Camp Brewer. This contribution was applied on the construction of the auditorium.

In the future, Scarritt Scholarships are to be called "Student Grants."

There are 264 active societies and 39 Wesleyan Service Guilds in the Louisiana Conference.

The new Handbooks, called Manuals, will soon be ready. The district secretaries will have them on sale at all district and zone meetings.

The Louisiana Library Commission, Baton Rouge, has offered its services to the members of the W. S. C. S. This should be of great benefit to your reading circles and study classes.

Jubilee Inn is now known as the Business Girls' Inn.

The Louisiana Conference has recently purchased a new car for Miss Sheila Nuttall, rural deaconess of the Monroe District.

MORNING HOURS

Once in every twenty-four hours we take a fresh start on our life-journey. After the refreshment of sleep, we set out with a supply of bodily and mental vigour that is "new every morning." God kindly grants us a new probation, and opportunity to repair past mistakes; He gives us a chance to save the new-born day and to devote it to life's highest purposes. One hour at the sunrise is commonly worth two at the sunset. The best hours for laying plans, determining decisions, and achieving any effective labour, are the first clean, fresh hours after we have risen from our slumbers. Sir Walter Scott was at work on his Waverley romances before his guests were out of their beds. President John Quincy Adams took an early swim in the Potomac while half of Washington was yet asleep. During the dark winter mornings the night watchmen of Philadelphia often met Albert Barnes on his way to his study in his church—lantern in hand—to lay hold of his commentaries. By that systematic method he was able to prepare his score or more of valuable volumes without trenching on his sermon-making and his pastoral labours.

The power of being able to keep a household from fretting and complaining and from violent tempers; the power of being able to encourage, nourish, and stimulate the freedom and growth of others—is gained from there having been built up in the minds of all in the house, as the first motive of life, the great Christian law—Christian because entirely human—"Think of others more than of yourself, and of others' happiness more than of your own happiness." And of this law the best tradition to remember is a word of St. Paul, "In honour preferring one another." . . . This is true courtesy. It is its very flower; it is the essence of Christ's teaching set to music in daily life. It will bring out all the good in others; it will bring out what is best in yourself; it will make your home like very heaven.—Theodore L. Cuyler.

LAYMEN WE DO NOT FORGET

(Continued from page 9)

fer that some former pastor, or the present pastor, or some would-be pastor, write the lines that express appreciation of this dependable, stalwart, long-time friend of preachers, his church, the University, and decency in public and private life. He commands the respect of men without effort. He has the rare ability to submerge selfish interest and personal preference for the common good. I do not know him intimately, but by every token Malcolm Guess is a real man among men, most of the time "chief among equals." He will live in the hearts of men long after he crosses the great divide.

One's age should be tranquil as childhood should be playful. Hard work at either extremity of life seems out of place. At mid-day the sun may burn, and men labor under it; but the morning and evening should be alike, calm and cheerful.—Arnold.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

THE SUNDAY SCHOOL LESSON

January 4, 1942

By Hight C. Moore

(Note: Copy for our Church School lesson having failed to reach us, we have used the outline from Florida Baptist Witness, and we offer apologies to the lesson writer and The Witness.—Ed.)

THE SYNOPTIC GOSPELS: MATTHEW, MARK, LUKE

Matthew 1:1, 17; Mark 1:1, 14-15; Luke 1:1-4; Acts 1:1-5

Golden Text: Christ Jesus came into the world to save sinners. 1 Timothy 1:15.

Matthew, Mark, and Luke are called the Synoptic Gospels because they are largely composed of parallel narratives. They were written by the men whose names they bear, and appeared a very few years before the destruction of Jerusalem in A. D. 70. The resemblances existing between these books chiefly consist in the same general historical outline, an almost identical series of incidents, a similar method of narration, and frequently a striking verbal agreement, yet there is sufficient divergence to mark each writer's individuality and reveal the independence of his work; thus each contains peculiarities of style and vocabulary, embodies exclusive material, states the same fact differently from the others, and, in particular, presents a peculiar conception of our Lord. Thus Matthew, the publican apostle, presented Jesus to the Jews as the Messiah fulfilling the ancient prophecies; Mark, the companion of Peter, revealed Jesus to the Romans as the miracle-working Son of God; and Luke, the medical associate of Paul, in more systematic treatise, emphasized the humanity of Jesus before the Greeks.

Lesson Text and Outline

Matthew 1:1, 17; Mark 1:1, 14-15; Luke 1:1-4; Acts 1:1-5

1. Matthew: The Background (Matthew 1).
2. Mark: The Beginnings (Mark 1).
3. Luke: The Certainties (Luke 1).
4. Acts: The Continuation (Acts 1).

Notes Analytical and Expository

1. Jesus Was the Revealed Messiah. The First Gospel, written primarily for Jewish readers, presented Jesus as the promised and predicted Messiah. It opened with the genealogy in proof that Jesus, as foretold, was a descendant of David, the king, and of Abraham, the father of the Hebrew people. Outstanding names, bad as well as good, were taken from the genealogical register and set in three groups of fourteen generations each. Some names have a history of their own, but many are no more than fingerboards pointing onward to the Messiah.

2. Jesus Was the Revealing Son of God. Note: (1) The Beginning of the Gospel by Mark. The foreword of the writer was merely

ly his title to the initial paragraph referring to the ministry of John or possibly to the book entire, covering the life of the Lord. Without argument, it presents the Son of God on the threshold of redemption as Moses (Gen. 1:1) presented God on the threshold of creation. The Son of God is given a double identification: personally as Jesus the young man of Galilee, and officially as Christ (Greek equivalent for Hebrew, Messiah) the long promised Saviour and Lord. This message is declared to be the gospel, and certainly it is good news to a lost world. And here we have its beginning through the ministry first of John and then of Jesus who on earth simply "began to do and to teach." (2) The Preaching of the Gospel by Jesus. He had closed his early ministry in Judea where success was limited and opposition great, as shown in the imprisonment of the Baptist, and returned to Galilee with its readier following and larger opportunity. Preaching was his first and fundamental work. The theme of his preaching was the gospel of God, the good news of salvation. His message was timely and urgent because it proclaimed the fulfillment of prophecy in the coming of the Messiah and the visible inauguration of his reign upon earth. The burden of his message centered upon two great duties. The first was repentance, which involves a sense of sin, sorrow for sin, and severance from sin by the grace and help of God. The second was faith, which involves assent to gospel truth, acceptance of Christ as Saviour, and acknowledgment of him as Lord and Master.

3. Jesus Was the Redeeming Son of Man. The human aspects of the atoning Saviour were presented by Luke in his inspired biography of Jesus. The preface to his book shows him a careful and conscientious historian. To him we are indebted for a consecutive and complete life of our Lord. Of many narratives current in Luke's day none is preserved to us. He doubtless used them for comparison and verification. But in the preparation of his work he went to original sources as a systematic and sympathetic investigator. An accomplished writer, he puts his work on a definite historical basis in order that he might confirm the faith of Christians. The book was addressed to Theophilus ("friend of God") who, while otherwise unknown, was an eminent Christian, perhaps of riches and rank.

4. Jesus is Our Risen, Reigning, and Returning Lord. Luke, addressing his pupil-patron-friend, Theophilus, referred to the Third Gospel as the record of all that Jesus began to do and teach. In the Acts we see the works of Jesus continued on a vaster scale in the early churches for nearly two-score years following the ascension. They accepted the physical resurrection of Jesus as abundantly proved. They recognized him as their exalted master, sovereign and supreme. They heard and heeded his commands. They relied on his promises and awaited the endowment of the Holy Spirit. And so they were ready for effective witnessing from city to state, from state to country, and from country to the wide world, until every Christian has witnessed and every unbeliever has heard, and until the Lord comes again.

CHARLES P. TAFT TO ADDRESS HOME MISSIONS COUNCIL

By S. E. Evans

Charles P. Taft, of Washington, D. C., associate director, Defense Health and Welfare Service, and Dr. G. Pitt Beers, executive secretary of the American Baptist Home Mission Society of the Northern Baptist Convention, will be the principal speakers at the dinner that opens the annual meeting of the Home Missions Council of North America, in the Hotel Hildebrecht, Trenton, N. J., on Friday evening, January 9. Mrs. Norman Vincent Peale will preside. The closing session of the conference on Monday evening, January 12, will be held in conjunction with the Foreign Missions Conference of North America, at which time plans will be discussed for the World Mission Convocation next year in Cleveland.

On Saturday evening at 7:30 p. m., a general program will be held, with the Rev. Ernest M. Halliday presiding. Subjects to be presented and speakers will be: "The Strategy of the House of God," Dr. John H. Booth; "Worship Values in Architecture," Dr. Eugene Carder; "The Romance of the House of God" (illustrated), followed by discussion, Dr. Elbert M. Conover; The West Indies, a program under the leadership of Dr. E. A. Odell.

Home and foreign mission speakers will occupy the pulpits of Trenton and vicinity on Sunday morning, Jan. 11. At 3 p. m., on Sunday, two meetings are scheduled. Leaders of women's missionary work will meet and informal "conversations" will be held on home mission topics. Vespers, at 5 p. m., will be led by the Rev. C. L. Samuelson. At 7:30 o'clock an interdenominational youth meeting will be held in the First Presbyterian Church, Trenton.

Business sessions are scheduled for Saturday and Monday morning and afternoon, when Executive Secretaries Mark A. Dawber and Edith E. Lowry will present their annual reports. Reports by the Conference for Study of Closer Relationships of General Interdenominational Agencies and the Christian Commission for Defense Communities will be made by the Rev. Harlan M. Frost and the Rev. Robert L. Kincheloe on Saturday. At the afternoon meeting reports of the Town and Country Committee, the Committee on Cities and New Americans, and the joint committee on Japanese Christian work in the U. S. A. will be presented.

Committee reports on migrant work, government projects and sharecropper work, the Christian approach to the Jews, the inter-mountain area, and on Alaska, will be presented on Monday morning. In the afternoon statements concerning Indian work, work for the blind, the interdenominational council on Spanish-speaking work in the Southwest will be featured.

SPECIAL WORK FOR MARRIED WOMEN

Earn up to \$23 in a week and your own dresses free. No canvassing, no investment. Write fully giving age, dress size. Fashion Frocks, Inc., Dept. 31136, Cincinnati, O.

THE CHRISTIAN FIRESIDE

THE LEGEND OF THE LAMB

By Rev. Vivian T. Pomeroy, D. D.

There is a story so very old that no man can tell how old it is. So old it is that now it will never die. The story is that, on the night when Jesus, the heavenly Child, was born, all the beasts did speak—how I cannot say. But be that as it may, this is the legend of the lamb.

On the Night of Christ nearly two thousand years ago, the shepherds had been talking of a king greater than all others who should be born. Some of these shepherds were to leave the lonely hillside to seek him. All around them lay their sheep under the burning stars. The sheep cropped the little grasses. So silent was the holy night that you might have heard the crunch of the dry grass.

Then the sheep began to bleat; the lambs, too, to cry. One little dark lamb cried so loudly that a shepherd poked him with his crook, saying, "Lie still, little one! What ails thee?" The dogs, too, barked and whined. Some great mild-eyed cows strayed up and lowed, and a foolish little donkey brayed nearby. Soon the shepherds rose and left their flocks, and they went to meet the king.

But it was not quiet on the hillside. The birds' woke us, as if it were the dawn, and chattered and sang. All the beasts were speaking; and the sheep, with their foolish eyes glowing like little lamps, said, "What is a king to poor sheep like us? We cannot see the great sights." But the little dark lamb ceased to bleat and lay on the edge of the field, his eyes brighter than any. And while the beasts talked he rose and quietly skipped away, so that no beast saw him or missed him. His funny little tottering legs hurried over the stubble, down the hillside, and his breath came in little gasps. He was very excited. He would go. He would see the king.

Soon the lamb overtook the shepherds and crept close to their heels. One looked back and saw him, and cried, "Hi! Thou foolish little beast! Go thy way home." And he turned and gave the little lamb a sharp blow with his crook, so that the lamb fell and then fled, crying, away.

Hiding behind a broken bush, the little dark lamb waited, and then once more he started. This time he kept in the shadow and only within earshot of the shepherds' heavy feet. The way was long, and he was very young.

In the village the wind blew. Lights shone

from the windows of the inn. Overhead a star burned—the great star of the east. The shepherds halted and were puzzled. The little lamb held back. Once he was badly kicked by a drunken countryman, who was angry that on that day he had been made to pay heavy taxes.

The shepherds turned and stayed before a stable. In the dim light of the stable there shone a great glory. Amid the hay and the housed cattle there sat a lovely Mother; there stood a kind Father; and on the lap of the Mother the Baby was lying. The lamb crept very close.

Presently there was a stir and a sight of wonder. Wise kings, with rich robes and with heads bent low, held gifts. The lamb crept closer. The first king gave his gift. The Mother smiled; the Father held out his hands, he looked so grave. The king waited. The Baby lay quiet and looked only at his Mother. The second king gave his gift. The Mother smiled; her gown was old, but there was light on it. The king waited. The Baby looked only at his Mother. The third king gave his gift and waited; but the Baby lay quiet and looked only at his Mother.

Then the shepherds said, "Alas! we have no gifts. We are poor shepherds, and we have nothing to bring." The Baby lay so still, only looking at his Mother. The kings' hearts were wondering. They had given handsome treasures, and they wished to see the Baby smile and so bless them.

Suddenly the little dark lamb pushed his head between the shepherds, and, with his eyes glowing, he gave a loud cry. The shepherds looked down amazed, and they said, "Our little lamb! We are so poor. Would the Babe have a lamb?"

The lamb went to the Mother and put his head on her lap too. And she smiled, and the Father smiled—at so silly a little lamb. And the Babe turned his eyes towards the lamb and smiled—oh! smiled so marvelously—and put out his little perfect hands and clutched the lamb's wool.

Then in the cold stable the Mother rose and laid the child on straw; and the lamb lay beside the Child, and the Child smiled again; for the little lamb's warmth was great.

The kings went silently away. The shepherds returned to their hillside. In the street the wind blew. Over the stable the star burned. Amid the straw the Child and the little lamb lay together; and the Mother sang over them ever so softly—so softly that only when many centuries had passed did a poet catch the words of her song. And this is what the Mother sang:

I a child and thou a lamb,
We are called by his name.
Little lamb, God bless thee.

—Reprinted by special permission of the author and The Christian Leader.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

The Methodist Church sponsors one of the two accredited theological seminaries for Negroes in America. Gammon Theological Seminary, in Atlanta, Georgia, under auspices of the Methodist Board of Education, is the only accredited church-related theological seminary for Negroes in the world.

Besides preparing young men for the Christian ministry, Gammon trains every year several missionaries and religious edu-

cation workers. Much of this training is made possible by funds raised on Race Relations Sunday throughout the Methodist Church. The observance comes February 8.
—Board of Education Release.

Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life.—Dryden.



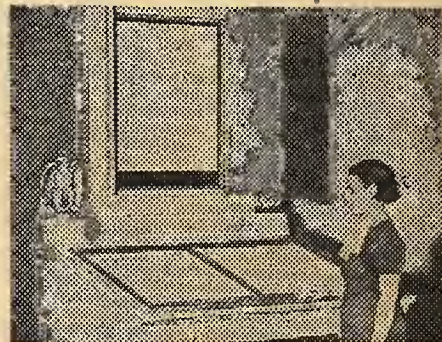
● "Answer me in one word," wrote Shakespeare in "As You Like It," but merely a mark is necessary to answer each of the seven questions offered by today's Guess Again. Merely place a check in the space provided, then look below for the correct answers, and your rating.

(1) A little round hill is known as a: (a) knout; (b) knob; ☐

(c) knoll; (d) knelt. ☐

(2) A centenary is: (a) a 1,000 legged insect; (b) a Roman soldier; ☐

(c) a horseman; (d) a 100th anniversary. ☐



(3) This picture shows the Constitution of the United States. It was adopted in the year: (a) 1800; ☐

(b) 1776; (c) 1782; (d) 1789. ☐

(4) A woman's correct hunting hat is: (a) Homburg; (b) fez; ☐

(c) Tarboush; (d) derby. ☐

(5) An epeeist is: (a) a person expert in a form of sword play; (b) a form of deep sea fishing; (c) one who sews medallions on uniforms; (d) a meaningless word. ☐

(6) Albert Lebrun is famous because he was: (a) the last French president; (b) the promoter of the Suez canal; (c) the leader of the French armies at Toulain; (d) the author of "The Rise and Fall of France." ☐

(7) Hg is the chemical formula for: (a) hydrogen; (b) mercury; (c) hafnium; (d) xenon. ☐

"GUESS AGAIN" ANSWERS

	Tally
	Score
	Here
1. (c) for 10 points.....	_____
2. 15 more for (d).....	_____
3. 15 big points for (d).....	_____
4. A stylish 10 more points for (d).....	_____
5. Take another 15 for (a).....	_____
6. Again (a) for 15 more.....	_____
7. A tough one, good for 20 pts. (b).....	_____
YOUR RATING: 90-100, excellent; 80-90, not bad at all; 70-80, average; 60-70, slipped a bit.	
TOTAL _____	

TWENTY-FOUR ARE COMMISSIONED FOR CHRISTIAN SERVICE

Seventeen young men and women were commissioned as foreign missionaries of the Methodist Church, two as home missionaries and five as deaconesses for service in the United States, at a colorful service in the Church of St. Paul and St. Andrew, 86th Street and West End Avenue, New York City, on Wednesday evening (Dec. 4). The commissioning service was in connection with the annual meeting of the Board of Missions and Church Extension of the denomination.

Bishop A. Frank Smith, of Houston, Texas, vice-president of the Board of Missions, was the presiding officer at the service. Assisting him in the service of worship were Dr. John W. Hawley, of Baltimore; Mrs. J. D. Bragg, of St. Louis; and Bishop Francis J. McConnell, of New York, also vice-presidents of the Board. The commission to each candidate was given by Bishop Arthur J. Moore, of Atlanta, Georgia, president of the Board. Bishop Moore delivered the address to the new missionaries and to the visitors. More than fifty foreign missionaries, now on furlough in the United States, attended the service.

Seven of the foreign missionaries were not present at the service of commissioning for they are already in the countries of their missionary work or on the high seas. They were the Rev. and Mrs. Francis W. Brush, of Denver, Colo., appointed to evangelistic service in the Philippine Islands; Mr. and Mrs. Randall L. Crawford, of Oregon City, Oregon, in social service work in Chile; Mr. and Mrs. Henry A. Lacey, of Whittier, Cal., in educational work in India; Mrs. Dorothea Longacre, of Phoenixville, Pa., in educational work in Peru.

Other foreign missionaries commissioned were: Tracey K. Jones, of Syracuse, N. Y., going to China for evangelistic work; Dr. and Mrs. Gordon T. Herrmann, of Poughkeepsie, N. Y., to India for medical service; Rev. and Mrs. Marvin A. Keisler, of Berkeley, Cal., to India for evangelistic, educational-social work; Tudor R. Roberts to Rhodesia, Africa, for educational work; Rev. and Mrs. Donald E. Rugh, of Vineland, New Jersey to India for evangelistic-agricultural and educational work; and Rev. and Mrs. Samuel R. Smith of Dover, Ohio, to Africa for evangelistic-industrial and educational work.

The home missionaries were Miss Ann Averitt, of Winchester, Ky., and Miss Lee Ola Foust, of Milan, Tenn.; the deaconesses, Miss Goldie Zane Brooks, of Fairmont, West Virginia; Miss Josephine Fort, of York, Alabama; Miss Alice Randall, of Fayetteville, Ark; Miss Virginia Tyler, of Birmingham, Alabama; and Miss Margaret Wilson, of Wabash, Indiana.

THE PESSIMIST

"You've been away?" queried the man who lives two doors away.

"Yes," said I.

He shook his head. "You've missed trou-

ble," said he. "Such a time as we've had—sirens nearly every night, searchlights, planes roaring overhead and keeping you awake till after midnight. It's been dreadful." He shrugged his shoulders.

"Some people are lucky," he concluded, "and you seem to be one of them—going away just when things began to get almost intolerable here. By the way, anything happen where you've been?"

I smiled at the man who lives two doors away. "Well," I replied, "there was wheat to load the stack. One evening we had a bit of a scare—we thought the pudding would be burnt, but it wasn't. Then, of course, there was the day we went with our farmer friend to market. . . ."

"No," he broke in impatiently. "I mean, did anything happen in the way of sirens?"

But I had got launched upon my theme.

"We found some filberts," I told him, "and we walked by the river at sundown and saw the golden ripples, and we helped to wash-up in the farmhouse kitchen and made friends with a shepherd and walked over the moors by moonlight . . . and felt that God was in the stillness. . . ."

He hurried off, saying he had work to do, and I shook my head. I sighed.

If only he had stayed a little longer I might have remembered to tell him that bombs dropped only a few yards off. Perhaps that would have gladdened his heart!

—Methodist Recorder.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

must begin with its youth. The objective of the Division of Scientific Education on Narcotics is to train the leadership which is now in the school room.

We also desire that you place before our law-makers the matter of making an appropriation for opening a home for delinquent Negro youth. To authorize such a home and make no appropriation, forces judges to place such delinquents in jail or on the county farm. In 1940, Senate Bill No. 239 was passed authorizing the establishment of a school for "the care, education and training of delinquent colored youth," but nothing has been done toward putting it into effect.

These two matters will come up at the approaching Legislature—legalizing the liquor traffic and maintaining the program of instruction on habit-forming drugs in our schools, and the school for delinquent Negro youth. We hope that the mind of our women will be firmly expressed to our legislators. We are trusting you to do it.

Very sincerely,

MRS. PAUL ARRINGTON,

Conference President.

MRS. B. F. LEWIS.

MRS. J. C. WOOD,

For Legislative Committee.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

D. Barefield; Vice-President, Mrs. H. M. Fant; Treasurer, Miss Adelaide Duval; Recording Secretary, Mrs. R. A. Bishop; Local Treasurer, Mrs. Herbert Fitch; Secretary of Christian Social Relations and Local Church Activities, Mrs. J. M. Caughman; Secretary of Children's Work, Mrs. Bill Jones; Secretary of Baby Specials, Mrs. Milton Trotter; Secretary of Study, Mrs. W. J. Cunningham; Secretary of Literature and Publications, Mrs. R. P. McCaa; Secretary of Supplies, Mrs. Sidney Mothershed; Secretary of Students' Work, Mrs. Fred Klyce,

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MRS. IRA T. FLOYD,

Superintendent of Publicity.

* * *

Friars Point, Mississippi,
December 17, 1941.

Dear Secretary:

What are you doing in the area of Christian Citizenship?

One important aspect is delinquent youth. Of course, in the ideal community there are no delinquent youth. To this end we are working. Delinquent youth, whether white or colored, are usually those who have little or no recreation, or spending money. A few of our towns are working on the problem of recreation for Negroes. Learn what you can do to help in your own community. Perhaps you can work with the Negro churches or schools, or with some civic or government group. Perhaps you can have the privilege of starting such a project.

In the meantime, we do have delinquent youth, and no place to train or detain our Negro juvenile cases: Are the adults and juveniles in your local jail separated? The enclosed leaflet gives the facts concerning one of the projects we have been promoting. Although a bill has been passed authorizing the establishment of a training school for delinquent Negro youth, no appropriation has been made for the work.

Our part is to create public opinion, in church circles and out, in favor of this school. Learn the facts yourself, pass them on to others, and then contact your representative and senator and try to get action.

Christmas is at hand. The genuine Christmas spirit includes intelligent social action. Let us discuss this project now and continue our work in the New Year.

May the season's richest blessings rest upon you.

Sincerely,

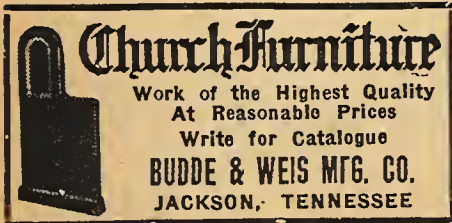
THELMA M. WILLIAMS,

(Mrs. Henry W. Williams)

Conference Secretary

of C. S. R. and L. C. A.

Some folks measure their success by what they have to live on—others by what they have to live for.—Exchange.



IN THE SPIRIT OF MEEKNESS

By Mrs. Irvin Rowland

A person who realizes his own shortcomings or lack of perfection in Christian service has no attitude of judgment toward his fellowmen who do not measure up to human expectations as he struggles to live a Christian life. He feels sympathetic and has an understanding heart instead. This very fact of humbleness makes his life more sensitive to God's voice than the self-righteous followers.

As the Pharisee and the Publican prayed in the temple, which one's prayer was more acceptable to God? The one, who realizing his sins, asked for the Father's mercy. So may we ever be clothed with humility, "For God resisteth the proud and giveth grace to the humble."

Then, if we do not judge others in their attempt to exemplify Christ, neither will we receive harsh criticism. The same attitude we exercise on others will, in turn, be used on us, "For with what judgment ye judge, ye shall be judged."

So, when a brother in Christ, seemingly is slipping or failing to do his duty, try to understand his difficulties and help him back on the road. Remember how often each of us might have fallen had it not been for the prayers of Christian people and the watchcare of God. May we learn to bear one another's burdens, keeping in mind Paul's exhortation, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

MISSIONARIES ARE SAFE IN ORIENT

By W. W. Reid

A cablegram received December 19, by the Board of Missions and Church Extension of the Methodist Church, from its superintendent in the Philippine Islands, Dr. Ernest E. Tuck, of Manila, gives the information that the wives and children of missionaries in that city have been transferred to Baguio, the summer resort in the mountains of the interior, that all missionaries are safe, and that Methodist property in the city is also safe. Dr. Tuck adds that a number of Filipino pastors, serving churches in Manila, have evacuated the city.

From Hongkong, China, the Board has also had a cable from the Rev. Robert T. Henry, formerly a missionary in Soochow, South China, saying that he and two other Methodist missionaries are safe in Hongkong. They are Miss Edith Fredericks, who has been serving in Kowloon, and the Rev. Dr. William R. Johnson, formerly of Nanchang. Both Dr. Henry and Dr. Johnson have been "loaned" by the Methodist Board to the China Famine Relief Committee and have headquarters for their work in Hongkong. Dr. Henry also cabled that the Rev. Francis C. Gale, missionary in Nanking, is safe in central China, and that his wife, Ailee Gale M. D., is in Chungking, West China.

According to Dr. Ralph E. Differdorfer, executive secretary of the Board of Missions and Church Extension, all Methodist missionaries overseas appear to be safe. Since the initial bombing of various American centers by the Japanese, cablegrams have been received from Singapore, Manila, Chungking, Honolulu, Soerabaja, Shanghai and Foochow, all confirming the safety of Methodist missionaries.

ALL METHODIST MISSIONARIES SAFE

By W. W. Reid

The Board of Missions and Church Extension of the Methodist Church has received a number of cablegrams from missionary officers in various parts of Asia and the Pacific war area, all announcing the safety of missionaries on both land and sea.

From Honolulu came word that the four missionary families there are safe. This group includes the Rev. Robert S. Spencer, the Rev. H. D. Appenzeller, the Rev. Andrew V. Harbin, and their families, and Miss Alberta Tarr, all former missionaries in Japan and Korea, now temporarily assigned to service among the Japanese in Hawaii.

A cable from Soerabaja, Java, gives the information that missionaries who left Bombay, India, on Nov. 21, for furlough in the United States, have arrived safely in that Java port and hope later to be able to make the remainder of the voyage to America. This group includes: Prof. Harold E. Buell and Prof. Edward W. Mumby, of the staff of Lucknow Christian College; two small sons of Dr. Mumby; and the Rev. A. E. Becker, a Lucknow missionary of the Presbyterian Church.

The Rev. Sidney R. Anderson, of Shanghai, China, cabled that missionaries of the East China Annual Conference, of the Methodist Church, are safe; and the Rev. Paul P. Wiant cabled from Foochow that conditions in Kukien Province—from which the Japanese were reported withdrawn some months ago—are "undisturbed."

The Rev. and Mrs. David C. Stubbs, of Savannah, Ga., who with Miss Pearl Palmer and Miss Maud Nelson, were on their way across the Pacific for educational work in the Malay Peninsula, under the Methodist Board, have cabled that they are safe in Honolulu, where they will remain indefinitely.

From Chungking, the capital of West China, the Rev. C. Bertram Rappe cables that everything is quiet, and that the Methodists have just completed their annual conference sessions when pastors were appointed to charges throughout the area.

In a statement sent out yesterday by Rev. Frank T. Cartwright and others of the staff of the Board of Missions and Church Extension working in Eastern Asia, they said that American citizens in Japan are subject to internment, but that the Church has only six missionaries in that country. The status of Americans in Japan-

controlled areas in China seems uncertain, they added, because the puppet regime has not declared war on the United States.

"We do not know that the missionaries in Japan have been interned, and it is hoped that, because of their occupation, they will not be. . . . It is the judgment of the secretaries that the treatment accorded to interned Americans will be in accordance with international law. This judgment is based partly on the fact that Japanese leaders have been deeply humiliated by international criticism of their excesses during the attack upon and seizure of Nanking. It is our belief that they will do everything possible to prove that they are not a barbarous people. In part the judgment is based on the fact that for every American in Japan or Japanese-controlled China there are fifty Japanese subjects in the United States, and good common sense would dictate that Japan treat well any Americans who may be interned."

MADAME CHIANG KAI-SHEK CONDOLES

By W. W. Reid

Mrs. Eleanor W. McCurdy, widow of the Rev. William A. McCurdy, who died on Dec. 7, received a radiogram on Dec. 19, from Madame Chiang Kai-shek, wife of the head of the Chinese government, expressing sorrow at the passing of the man who was builder, organizer and pastor of the Lewis Memorial Institution Church, in Chungking, West China. Mr. McCurdy was for more than twenty years a missionary of the Methodist Church in Chungking, and during that period worked in close cooperation with the welfare work carried on by the present heads of the government.

"The Generalissimo and I hear with the deepest regret of Dr. McCurdy's death," said Madame Chiang Kai-shek in the radiogram. "China indeed has lost a loyal and sincere friend, but the memory of his fine personality will always be treasured by our people."

Let me truly feel that in myself I am nothing, and at once through every inlet of my soul God comes in and is everything to me. And as soon as I feel this, the almightiness of God pours through my spirit like a stream, and I can do all things through Him that strengthens me.—William Mountford.

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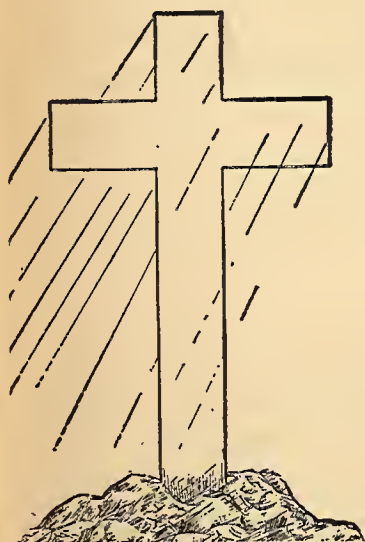
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We live in a sick old world which cries from its soul, out of deepest need: Heal me, O Lord, and I shall be healed! In all men, whoever and wherever and whatever and however they may be, there is a longing for exactly this which is here within the Bible.

—Karl Barth.

THE PRAYER-ROOM TODAY

Do with me as Thou wilt, my Lord. Let me have just so much of Thy light as Thou seest good to give me, just so much of Thy joy as shall strengthen me to do Thy will. Appoint me my station in Thy House, and my work. Let me be near Thee, or afar off, where best I may serve Thee, a priest at Thy altar or a keeper of Thy door. Or if Thy loving wisdom shall see best, let me be a watcher without Thy gate, waiting patiently till Thou shalt come to take me in. And ever let Thy will be my peace. Amen.

Why Go to Church?

By Louis Rothenberg

I go to church on the Sabbath
When I hear the church bells toll—
To that abode of sanctuary,
For there's something in my soul—
Something that speaks with conviction—
That guides like a shining light;
'Tis conscience that moves me onward,
The conscience that speaks with its might.

I go to church for the guidance
That comes from the God above;
For the joy and inspiration,
Where men speak of brotherly love.
For the lessons of the Scriptures,
And the holy quiet that reigns;
For the truth ever prevailing—
That frees mankind from its chains.

I go to church lest I wander
Away from the path of right;
To stumble on sin's rough highway—
Be lost in the darkness of night.
I go to church for the teachings
That enrich the souls of men;
To hear the words of grace spoken,
And be blest with that final Amen.

Meridian, Mississippi.



WALLET OF THE WEEK



BROKEN WATCH SPRINGS are said to have been used by some birds for building a nest at Soleure, in Switzerland. Soleure is a neighborhood where there were many shops of watchmakers and the broken and useless watch springs were thrown out on the premises. The birds gathered the springs and wove them into a nest of steel. When the brood of young had abandoned the nest it was taken down and placed in a local museum as an example of the ingenuity of birds.

* * *

THE TRUMPETER SWAN, the largest migratory waterfowl in North America, is again threatened with extinction by the establishment of an artillery range in the neighborhood of the Red Rock Lakes in Montana, where a sanctuary was established a number of years ago. In 1934 there were only thirty-three of the species in the preserve, but now the number has increased to two hundred and eleven, an increase of twenty-one over the number reported in 1940. They are waders and gather their food at the bottom of streams and shallow lakes.

* * *

DEFENSE AND THE WORLD SITUATION was the topic of discussion at the biennial meeting of the National Council of Church Women, at Columbus, Ohio, September 30 to October 3. Current and future issues in their relation to Christian women were discussed. In addition to the members of the Council, women of local churches who are interested in expanding the work of their churches attended the meetings and profited by the exchange of views and counsel of those who are grappling with the many issues which have an increasingly practical bearing upon the womanhood of America.

* * *

THE EXCLUSION OF FOREIGN MISSIONARIES by the Brazilian Government is said to have been caused by the discovery that fifth column agents had used that method of gaining admission to the country. These missionaries, "ostensibly Lutheran and Catholic," according to the report, have closed the door of Brazil to missionary recruits. Those now in Brazil may continue and those on leave outside the country may return. The change is not due to any anti-religious attitude, but solely a protective measure in this time of international crisis.

* * *

SOLDIER ATTENDANCE upon religious services for the year ending June 30, 1941, is said to have been more than eleven and a half million at a total of one hundred and eighteen thousand services. These figures were given out by Colonel William R. Arnold, chief of chaplains. At the beginning of the year there were 137 chaplains in the regular army. At the end of the year there were on active duty 1,330 regular army, National Guard and Reserve chaplains. The chaplains made more than three million hospital calls, celebrated 2,200 marriages, administered baptism to 2,600 persons, and conducted 3,100 funerals.

THE ARMADILLO, whose habitat is Texas, Mexico and Central America, is said to be the only animal in the world known to produce a litter of young always four in number and always of one sex, either male or female. They make nice pets and are easy to care for. They root in the ground like pigs and feed upon insects and roots. The hard shells which cover their bodies except on the under side are frequently used for making ornamental baskets of which the tail forms the handle.

* * *

THE SPIRITUAL LITERACY LEVEL of the people of America is to be raised, according to plans for a four-year united advance in Christian education. These plans were perfected at a meeting of educational executives of forty Protestant communions held under the auspices of the International Council of Religious Education. The official launching of the movement will take place at the convention of the Council at Chicago, February 9-11. A feature of the plan is to hold one hundred and twenty-five one-day conventions between April 13 and May 1.

* * *

THE WORLD'S STATECRAFT is founded upon a thousand years of Christian training, according to a British political leader. It is therefore the creature of a nobler philosophy of life. Statecraft can furnish facilities for the encouragement and development of religion, but it cannot impose a religion worthy of the name upon the citizen. The creator of statecraft is supreme and it cannot accept dictation from the creature without surrendering its preeminence in the realm of building character and in the shaping of national destiny.

* * *

A POSSIBLE ALUMINUM SHORTAGE has developed the fact that there are fourteen aluminum-producing mines in the United States. These mines yield annually four hundred and fifty thousand long tons of crude bauxite, the ore from which aluminum is extracted. Nine of the fourteen mines are in Arkansas, and from them ninety-seven per cent of the aluminum produced of the United States is secured. This makes the land of the "Razor Backs" exhibit "A" in the aluminum industry so far as domestic production goes.

* * *

THE ART IN WROUGHT IRON seen in the repousse doors of the Bok Carillon Tower at Mountain Lake, Florida, is in the nature of a revival of a form of Chinese art which dates back to the seventeenth century. Silhouette pictures in iron are credited to Tang Peng, a blacksmith of Wuhu. It is related that Tang was a poor painter but a good blacksmith and he realized his artistic ambition by the use of iron, the medium in the fashioning of which he was a master craftsman. His art teacher found him a hopeless pupil because he required deftness in the use of a brush while Tang's hand was fashioned for sterner tasks.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

LIBERTY, CONSCIENCE, CRISIS

A very eminent student of American history once observed, "The speediest courser on the road to despotism is a principle ridden without reins." He was referring to the concept of freedom, with which the Declaration of Independence begins, and the defeat of the ideal of political justice by treating it as an abstract ideal. In the same manner the doctrine of religious liberty is often so loosely applied as to make it an insistence upon a right of personal opinion little more than personal liberty—a sacrosanct form of the will to do as one pleases. Not infrequently it becomes an attitude of opposition to organized society in the interest of free-lance opinion and action. Pronounced opposition to war naturally discovers sympathy among those who know the destruction of property and the sufferings which follow in its path, but blind insistence upon the right of conscience may become an obsession rather than an adjustment to a situation which must be faced. We must not fall into the deification of a right through which all rights may be lost. In that way we may press an idea to such limits as to bar the attainment of the ideal. May we not say that by the coordination of personal freedom and social organization, both are made effective.

We believe sincerely in the inviolability of conscience within constructive lines, but we do not think that an abstract view of individual liberty can be allowed to defeat the ends of organized society. Such a course would tear the fabric of social life into shreds, block the course of human progress, and bring to naught the achievements of civilization. No claim of divine origin is sufficient to justify a doctrine of individualism which would negative the fact of social responsibility. We must move forward and upward together, and religious liberty and political restraint are two aspects of our approach toward a single aim and ideal. We doubt that any worthy religious liberty is possible except as it shall be implemented by a stable and friendly civil government. We think that Christ had such in mind when he refused to permit the spheres of religion and government to be arrayed against each other.

THE MINISTER IN NATIONAL LIFE

No historian would undertake to write the story of the mediaeval world without taking into account the great Church Fathers, nor of modern Europe without considering the work of Calvin, Luther, Wycliffe, Huss, Knox, and the Anglican clergy including the Wesleys. But, great as has been the part of the Christian ministry in the history of the nations, the degree of esteem for such lead-

ership seems now to be growing definitely less. The blood and iron demanded for purposes of war leave no place for the gentler virtues of the great Galilean. War is both a passion and a preoccupation and there are no half-way houses in its prosecution.

In wartime England, the ministers share in the service and in every sacrifice and hardship which the titanic struggle imposes, but they are left entirely outside of the pale of every scheme of public benefits. The minister's parish may have been completely broken up by enemy action leaving him without financial support, but he participates in no war bonus. The widows of ministers are not included in war gratuities, with the possible exception of a dole for the relief of absolute want, hunger.

In America, even before war came to our doorsteps, the ministry was eliminated from the benefits of our Social Security legislation as a non-productive vocation. To be sure, the exclusion was insisted upon by the churches, but that only goes to show that the attitude roots in the very structure of society, and is not just a prejudice of political leaders. We are not arguing the question as to the wisdom of including ministers in any scheme of public benevolence, but we do not accept the reason for their exclusion.

Now that we are actively in the war, the minister can expect no exemption from the sacrifices and the sufferings which the struggle may inflict upon the whole people. He will have to meet every obligation of citizenship, sometimes under duress of spirit. He will have to suffer for the mistakes which he may make, no matter on what side they may be made. In it all he has no assurance that he will share in any scheme of public benefits, and he faces with every devout soul the inevitable task of rebuilding a wrecked religious empire in a ruined world when the bloody struggle is ended.

MRS. C. O. CHALMERS DIES

The death of Mrs. C. O. Chalmers, on December 30, terminates a thirty-six-year connection with this paper. Her son, Mr. C. Milton Chalmers, has been the publisher for the past eleven years, and her husband, Mr. C. O. Chalmers, was its publisher for twenty-five years before he was succeeded by his son. In addition to her connection with the Advocate, her daughter, Miss Clara Chalmers, has been a missionary in Cuba since August, 1921. Mrs. Chalmers was quiet and unassuming, deeply consecrated and faithful in every task. She suffered much but had hoped to live until January 27, for the celebration of the fiftieth anniversary of her marriage. God had other plans for her and she has entered into rest. The husband, the

son and three daughters, Miss Clara Chalmers, Mrs. L. A. Herman, New Orleans, and Mrs. F. J. Wysor, Tampa, Fla., whose hearts have been invaded by death, will be remembered by many friends who share their sorrow and whose prayers will be offered for the solace and support of these worthy servants of the Church.

MINISTRY vs. LAITY (?)

The idea of this editorial has been occasioned by the statements of laymen interested in the work of the Church and the promotion of the program of Lay Activities. Of course, there does not exist in our Church a feeling of opposition between the Ministry and Laity. However, sometimes the expressions of consecrated laymen have tended to indicate that they felt an indifference on the part of the Ministry towards their efforts.

Section 1212, of the Discipline, provides that the General Board of Lay Activities "shall promote a program of Lay Activities which shall include . . . lay speaking or preaching . . . the Benevolences, adequate support of the Ministry, sound Church finance in the Local Church . . ." The Conference Board of Lay Activities, Section 1226, is charged with carrying out the program as outlined by the General and Jurisdictional Boards. The District Board of Lay Activities is charged with cooperation with the Conference Board, "in promoting the program of Lay Activities outlined under the direction of the General, Jurisdictional and Conference Boards of Lay Activities."

These portions of the Discipline are set forth in order to establish the fact that the Laity, as it composes the several Boards mentioned, is charged with a definite responsibility and a clear and positive program of work. From common experience, we know that the laymen feel a keen sense of responsibility for the support of the Benevolences, adequate support of the Ministry, and a sound financial program in the Local Church.

We have attended many District and Conference meetings of laymen and the laymen have always admitted their obligation to these three great phases of the Church program. The laymen are concerned about this work of the Church.

However, in practically every lay meeting we have attended of the nature named above, after discussion as to ways and means of attaining the ends in the Church program, some layman will remark that he has tried to get an opportunity to go to the local churches to assist in lay speaking, to advocate proper support of the Benevolences, to sponsor a sound financial program in the local church and to urge adequate support for the ministry, but that he has met with refusals and indifference on the part of the local pastor.

We have never been able to understand why any minister would not be more than willing to have one or more interested laymen come to his church and discuss these problems, either from the pulpit or with his local Board of Stewards. However, it seems that frequently throughout the bounds of the North Mississippi Annual Conference, there is evidenced the ministerial indifference. Strange to say, it appears that this indifference of the ministry is more manifest in the places where the work is needed most.

It is not the purpose of this editorial to provoke a controversy, but we know that a good many leading laymen

of our Conference are puzzled as to why the ministry will not use them more. Certainly, an interested and consecrated layman coming from a church that has had experience with the unified budget system could give material aid and advice to a church which does not use it. We can all profit from the experience of others.

It is hoped that the ministry of our Conference, to which only our knowledge extends, will fully realize the eagerness and desire of many laymen of the Conference to be of help and assistance, not to play first fiddle, but to help fill in as second violinist, as it were, in order that the program of the Church may go forward and the Message of the Christ carried to the uttermost parts of the earth.

H. N. C.

Editorial Miscellany

By Dr. H. T. Carley

SOME RESOLUTIONS

Maybe it has gone out of fashion to make some resolutions on New Year's Day; but, being old-fashioned, I am not particularly concerned about changing styles. If I want to make some resolutions—why, I'll go ahead and make them; and that is exactly what I have done, as follows:

1. Not to get rich this year.

I hope nobody will think for a moment that I have reached the point where I feel that money is valueless. On the contrary, the older I grow, the more fully I realize that cash is a great convenience. But I don't want gobs of it, and I have firmly resolved to remain a poor man for another year. Riches have never had any special appeal for me. I have always felt that if I had a modest assured income—say something like \$30,000 a month—I could be comfortable, and content to let others worry over wealth.

2. Not to miss any of my meals—if I can help it.

I have a profound pity for those who seem to live to eat. There are so many things that need to be done, and so many that are worth doing, that it is tragic for a man to think more of his vittles than he does of noble endeavor and high achievement. At the same time, it is self-evident that a hungry man is a poor workman even at small tasks; therefore, he owes it to himself, as well as to his job, to keep himself fed in order to keep himself fit. Besides, three or four good meals a day furnish a very pleasant way of passing the time.

3. Not to bring on a physical breakdown by overwork.

The world needs work today as perhaps it has never needed it before. In times like these the lazy man is the worst slacker we have to deal with. I just love work—and I'm going to keep on slaving away. But I pause long enough in the midst of my toils to pay simple, but heartfelt, tribute to the man that invented resting when you are tired. If there should ever be a movement to present him a testimonial of appreciation, I shall be glad to make a contribution.

4. Not to go fishing any more.

I intend to keep this resolution, too—till the next pretty day. After all, though, it's deeds rather than declarations that count.

1700 MISSIONARIES IN WAR ZONES

By W. W. Reid

(A message to the churches issued by the Foreign Missions Conference of North America, representing all American missionary agencies serving overseas.)

When we suddenly found ourselves involved in the war, the processes of cooperation among our respective mission boards and other agencies were immediately set in action for the sharing of information and united planning for the present emergency and the challenging tasks of the future.

Our thoughts turned at once to the missionaries. During the past year a steady withdrawal of personnel of most of the boards has been going on, especially from Japan, Formosa, Korea, Manchuria, and penetrated China. It is estimated that over three thousand have left the field in this way. Many of these have taken up work in other mission fields. Some are now engaged at home in tasks related to the world mission. Others are at work in the home church or are studying future mission service. With few exceptions all are eager to resume their work.

Yet there still remain in these war areas a considerable number of our missionary workers. In general the figures are: Japan, 82; Korea, 29; Penetrated China, 862; Indo-China, 56; Thailand, 83; British Malaya, 69; Netherlands East Indies, 59; Philippine Islands, 424; while 47 are en route to and from the United States—a total of over 1,700. Beside these there are over two thousand missionaries scattered throughout Free China, three hundred in Burma, and a few in Oceania who may at any time be involved. The degrees of danger and likelihood of hardship differ according to the circumstances in these various areas.

So far as our information goes missionaries in Japan proper are being treated with consideration.

From the dependencies and occupied areas within Japanese control the reports thus far are reassuring. In some cases missionaries are believed still to be permitted to carry on the work of their institutions, and in other instances they are understood to be detained within their own homes. There are evidences that the Japanese authorities purpose to exercise the same consideration in treatment of North Americans which our governments are said to be showing the Japanese within our borders. Those missionaries in the actual conflict areas are sharing the perils and sufferings of all the citizens of their communities, and cabled reports indicate that they are taking their full responsibility in serving those in need.

From Free China the word is also reassuring. Missionaries are vigorously pressing their regular work and are strengthening the interdenominational approach to the new opportunities for Christian witness. In addition, all are continuing their ministry of relief for war sufferers.

On December 22 the Church Committee for China Relief forwarded \$150,000 for relief purposes, and this will be administered for the most part by missionaries.

We rejoice in the courageous faith of these representatives of the Christian Church who, in the face of mounting danger and well knowing all the possible exigencies of their situation, have chosen to remain and give such witness to their faith and Christian fellowship as may be possible during this war. Several boards, realizing that war was imminent, advanced funds to the

fields and it is hoped that by this means missionaries are being saved from immediate financial need.

It is a source of profound comfort that there is a Christian fellowship in every war-torn land. A Christian church has been planted. We believe that no war can destroy these Christian communities nor stifle their witness to our common faith and purpose. We of the Foreign Missions Conference of North America call the churches of this continent to daily intercession for the missionaries, that they may be kept safe and that their Christian influence may be increasingly effective, for our fellow Christians in these lands that their faith may remain strong and their witness true.

Our hopes are undimmed as to the fulfillment of God's purpose in bringing His Kingdom into all the earth.

"YOUR WORK NOT IN VAIN"

(From a statement adopted by the Board of Missions and Church Extension of the Methodist Church and sent to each of its missionaries abroad.)

We are holding in affectionate remembrance all those who have represented, or are now representing, this Board in furthering the Christian enterprise in other lands. We are grateful for their steadfast, sacrificial witness under all circumstances and for the amazing results of their consecrated service. Their record is at once an abiding joy, and a searching challenge, to the Church in the homeland.

It is difficult to overstate the crisis today in the life of mankind. Nations are going through unbelievable and indescribable things. We are all caught in these volcanic experiences to a greater or lesser degree, and the end is not yet. Some of you have met the terrific shock of life purposes broken off and the thwarting of careers to which you were assuredly "called of God." So His purposes are hindered and delayed by the mistaken and perverse wills of men—an iniquity in which all nations are involved.

These are testing days for us all lest we be overwhelmed by pagan moods and attitudes, lest we be lacking in humility and penitence both for ourselves and our nation; lest we lose touch with God; lest our steadfast faith and assurance in Him waver; lest we yield to fear and panic.

Certain affirmatives we should like to make to you in the name of the Methodist Church and the vaster fellowship of the Church Universal.

First, the World Mission of the Church is not at an end. It will go on. It is going on. In the midst of the darkness of our time the light is still shining. Never has there been such a realization of the Church as a world-wide society as today. In all nations the hearts of men are grateful for our ecumenical fellowship and there are many powerful tokens of its vitality and spreading usefulness. Witness, among other things, the care for the orphaned missions and the growth of the World Council of Churches, to say nothing of multiplied hidden ministries to stricken hearts in war-torn lands.

Second, changes have come in our missionary work and others are still to come. Let us not be blind to, or oppose, the creative significance of these changes. Many old things are passing away and new things are at hand. Less and less emphasis is being placed upon denominational societies conceived in a narrow way and thrilling

schemes of cooperation are developing. More and more we realize that we have much to learn and receive from our fellow Christians in other lands, as well as a strong obligation to give them all the help that we can. The World Mission must be thought of as a two-way enterprise between the older and younger Churches—each contributing to the larger life of the other.

Third, no matter what the present breakdown may seem to be in many countries, your work has not been in vain. You and your predecessors have left the mark of Christ upon the nations in many ways. You have laid the foundations of a more abundant life for the bodies, the minds, and the spirits of those among whom you have labored. You have added immeasurably to the physical well-being of peoples; children are better cared for and shine in new value; women have been raised to a dignity before unknown; and human rights have become clear enough so that in some sure time they will prevail.

Fourth, we are thankful that so many of you, who have had your work interrupted in familiar scenes overseas, are being used of God in this country in unexpected and beautiful ways. You are helping to "keep men on their feet," to use the language of Job, by your living faith, by your witness, by your interpretation, by your ministry of reconciliation. Some of you are having rare evangelistic opportunities among those who stem from the nations where you have been serving heretofore.

Your Board is bearing testimony to the Church at home that many of you, in your "temporary furloughs," are doing marvelous missionary service. It is not therefore merely a matter of keeping up your support, while you are necessarily at home by the turn of events. In a genuine sense it is making provision for the release of your accumulated missionary powers in order that you may do a providential missionary task while here in this country.

Fifth, when we use the word "temporary" in speaking of your furloughs, it is by direct intention. We have full confidence that even doors which seem now so tightly shut will be open again. We are continuing our material contributions in all lands where it is possible. We are restudying our policies and programs in order to adjust them to changing situations. We are recruiting and training new missionaries that we may be ready for the times of the divine strategy. In many other ways we are testifying to our profound faith in the living God who has work for us to do that Christ may reign in all hearts.

So we send you the assurances of our appreciation, of our gratitude, of our affectionate remembrance, and of our loyal support. We are confident, moreover, that in so doing we speak for the entire Church. Our farflung fellowship is unspeakably precious. We lift our hearts in prayer for you and for ourselves, for the Church in distress throughout the world, and for all the peoples of the earth. May His Kingdom come, and His will be done!

To bear up under loss, to fight the bitterness of defeat and the weakness of grief, to be a victor over anger, to smile when tears are close, to resist disease and evil men and base instincts, to hate hate and to love love, to go on when it would seem good to die, to look up with unquenchable faith in something evermore about to be—that is what any man can do, and be great.

—Zane Grey.

CONFERENCE NEWS AND PERSONALS

Byhalia, Miss., seems to have been a Mecca for Methodist preachers during the holidays. Among those who were guests of this little city were: J. D. Simpson, M. E. Armstrong, S. E. Ashmore and H. C. Lewis.

The Minutes of the Mississippi Conference have reached the Advocate office. The Mississippi Conference was the last of our three Conferences to be held and the Journal the first to get into circulation. A good job done in record time. Congratulations, Mr. Secretary!

Indications are that some of the missionaries who were refugees in Manila may be interned for the duration since the fall of that city to the Japanese. Methodist missionaries were reported safe before the surrender of the city, but we have received no report since the Japanese occupied it.

Rev. Charles F. Smith, a former Mississippian, now a retired member of the Texas Conference, maintains his interest in Mississippi affairs and in the New Orleans Christian Advocate. This interest was expressed recently in a list of subscriptions containing his own and three others.

Rev. H. W. Rickey, retired member of the Louisiana Conference, begins the new year with hope and encouragement. Physicians at Baton Rouge gave him a complete check-up during the holidays and as a result they encourage him to hope for complete recovery, according to a letter from Mrs. Rickey.

The Journal of the North Mississippi Conference reached us on Saturday. It is neatly gotten up and is out in good time, only one day later than that of the Mississippi Conference. Bro. R. G. Lord, secretary, is discharging his responsibility in a creditable manner.

Chaplain and Mrs. John T. Barrett, of Camp Shelby, spent the week-end of the new year in New Orleans visiting Chaplain Barrett's mother. Bro. Barrett holds the rank of captain in the Army and we appreciate his taking time to pay a visit to the Advocate office.

Rev. S. E. Flurry, retired member of the Mississippi Conference, came to New Orleans for a throat operation which was scheduled for Wednesday morning of last week. He is the father of Rev. Fred S. Flurry, of Clinton, La. We hope to be able to give a fuller report of his condition later.

Later news from Bro. Flurry indicates that his operation on Wednesday of last week was successful and that his condition was satisfactory for about forty-eight hours, but then his condition took a serious turn and his sons were called back to his bedside. He rallied somewhat later and was doing better Saturday morning.

"Margaret Paterson," the gift of Santa Claus to Dr. and Mrs. Eugene Countiss, of New Orleans, arrived on Christmas Day. Dr. Countiss is the physician son of the Rev. Dr. and Mrs. J. R. Countiss, of Starkville, Miss. We congratulate the happy parents upon a perfect Christmas with the gift of a blessing to abide through the years.

Mr. C. A. Loesch, a member of Napoleon Avenue Methodist church, has been seriously ill in a New Orleans hospital for several days with a heart ailment from which he has suffered for some time. Early last week his condition was such as to give his family

and friends great concern, but later he was slightly improved.

Rev. C. Fenwick Reed, who supplied Feriday charge last year, was not given work at the recent session of the Louisiana Conference. A letter from Dr. W. L. Doss, Jr., states that Bro. Reed has agreed to take the work at Plaquemine and will fill it at least for the present. Bro. Reed has already gone to his new post.

Rev. H. P. Lewis reports the completion of a new church at Emory, on the Byhalia charge. When furnished the plant will cost \$3,000, and will be free of debt. It is a brick veneer church built on a hill and surrounded by forest trees. Bro. Lewis says the members have given sacrificially and they are justly proud of their new church.

The editor and the Advocate staff appreciate a letter from Miss Maggie L. Ledbetter, of Crawford, Miss., in which she gives an enthusiastic estimate of the value of her church paper. She continues the subscription to the paper in the name of her honored father (J. M. Ledbetter), who was ninety-five years of age last May.

It is with sincere appreciation that we acknowledge the receipt of twenty subscriptions sent in by Bro. J. R. Porter, of First Church, Gulfport. Nineteen of them are new subscriptions and others are still to be added to the list. Rev. C. C. Clark is the pastor and throughout his ministerial career he has manifested unfailing friendship for the church paper.

Mr. John H. Sherard, a noble layman of the North Mississippi Conference, crossed the eternal border and entered into heavenly rest a few days ago. He was one of the most faithful and consecrated laymen we have ever known. He was a moving spirit in the establishment of the Methodist Hospital in Memphis, a great friend of the Mississippi Home for orphan children, and a loyal supporter of every good cause.

Uncle Gus Morgan (J. A.) died at his home in Mooreville, Miss., December 24, and was buried on Christmas Day. He was eighty-nine years of age and was for many years a leader in the Mooreville church. He served as steward, Church School superintendent, janitor, and delegate to the district conference. He leaves one son, several daughters, one of whom is Mrs. W. L. Stortment, of Ackerman, Miss., and a great host of relatives and friends.

Rev. R. G. Moore, First Church, Water Valley, Miss., was elected president of the Aberdeen District Pastors' Association recently. Other officers are: R. P. Neblett,

vice-president; and J. V. Stewart, secretary. Rev. G. R. Williams, who is chairman of the program committee, has as his associates Revs. G. H. Boyles, E. F. Tucker and W. V. Stokes. The January meeting of the association was held at Amory, on January 6, with Dr. E. H. Cunningham as pastor-host.

Friends of Mrs. Helen P. Woodward, a daughter of the late Gilderoy Porter, of the North Mississippi Conference, will sympathize with her in the sorrow and difficult days through which she has passed. Her son, Tommy, who was shot by a highwayman some months ago, has been in a cast until recently when the cast was replaced by a brace. Sister Woodward, who is now well into her seventies, maintains her home in Starkville, Miss., and has given to the church a life in every way worthy of her distinguished father.

J. H. SHERARD—AN APPRECIATION

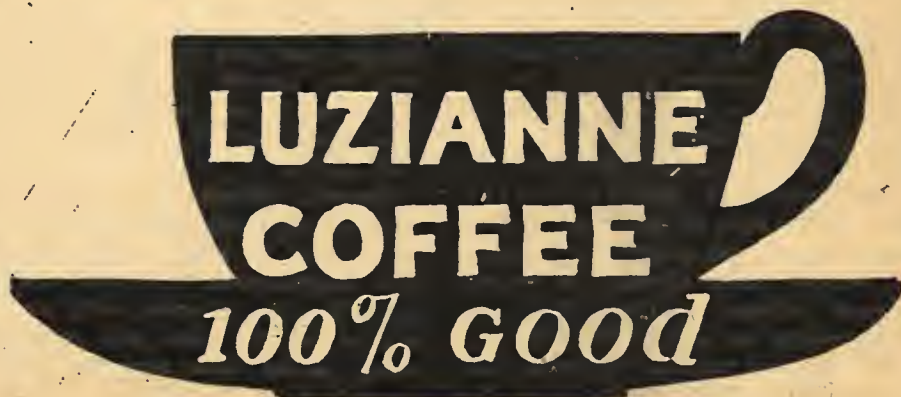
I have known men, not a few who have lived wisely and well. I have known men whose interpretation of life, hospitality, generous living, and even more generous support of the better things of life entitled them to the praise and love of their fellows. I have known men whose success in a material way was carved out of the soil by intelligent application and wise foresight. I have known men whose intellectual attainments won for them a place in the thinking of the world. But I have known no man who more truly illustrated the value of high living and constant effort, always including "others," than J. H. Sherard. He won a place among us that will live in our Orphanage, the Methodist Hospital, the North Mississippi Conference, and the Methodist Church, and our hearts, that will continue to be a benediction and a cherished memory. May the presence of Him he so long served be known in a most definite way to those bound to him by ties of blood and unselfish love.

JAMES H. FELTS.

Fulton, Kentucky.

EIGHTH ANNUAL MINISTERS' WEEK AT EMORY UNIVERSITY

Emory is ready for the Eighth Annual Ministers Week program, which is scheduled for the week of January 19-23. Several eminent clergymen and educators have been



secured for the fine program which has been thoroughly and carefully planned to meet the needs of the present day.

Dr. Bradford S. Abernethy will deliver one address each day and lead a forum discussion on various aspects of the coming peace. The discussion will involve the consideration of the economic, political and racial attitudes which should enter into a just and durable peace. Dr. Abernethy is well qualified to lead such discussions. He is chairman of the new commission of the Federal Council of Churches of Christ in America, which has as its aim and purpose the study of the bases of a just and lasting peace.

This commission has already devoted a great deal of study to the problems involved, and a number of meetings have been held in different parts of the nation. Dr. Abernethy is in touch with and will bring to these forums the cumulative results of the study up to the time of the meeting in January.

Dr. Y. C. Yang, president of Soochow University, and now on leave of absence in America, will speak each morning at eleven o'clock on Chinese cultural backgrounds. Dr. Yang worked with Wellington Koo, the great Chinese Christian statesman; and he was for some time in Geneva in the League of Nations organization. He was destined for a great career in Chinese diplomacy, but surrendered it to come into his present career.

At the night session, Bishop Arthur J. Moore, resident bishop of the Atlanta area, will speak on some recent declarations of the faith.

Ministers who are interested in attending should communicate with the registrar, Ministers Week, Emory University, Georgia.

A CORRECTION OF JOURNAL

The First Methodist Church of Tupelo, Dr. W. A. Tyson, pastor, was apportioned \$1,700 last year for General and Conference Benevolences. The full amount was accepted and paid. In addition the Church School paid \$178 on such claims. The stewards added \$10 to this amount for Conference Missions. Thus the total paid for General and Conference Benevolences was \$2,038. The recently issued Journal of the North Mississippi Conference reports only \$1,878, which is an error. The total amount sent the Orphan Home is above \$1,000, but the Journal figures are as reported, according to Mrs. N. H. Dement, church secretary.

MRS. EMMA AUGUSTA WHITE, 1872-1941

Mrs. White was an efficient business woman, a good mother, a faithful friend, and a true Christian.

She was left a widow at 38 years of age with a house full of children and a very meager income. Under her direction and planning the children were all brought to years of maturity, educated and well trained, and today are successful men and women filling their places in the community with honor and efficiency. No woman of ordinary business ability could have accomplished a feat like this. Four of her sons served in the first World War.

She was a good mother. She had ten children, nineteen grandchildren and three great grandchildren. Wherever she was there was home to the entire family, and what a home it was! No wonder the children and grandchildren loved her and her home so much. The family reunions were

great occasions. She was always the center of attraction—"the tie that binds."

She was a faithful friend. In her was verified the Scripture word: "He that would have friends must show himself friendly." In her was no deceit. She was genuinely sincere and friendly. Because of this she had many friends, true and tried, as was evidenced by the many who attended her funeral, and the great display of floral offerings, and by that larger number who turned to her for sympathy and inspiration through her long and useful life.

She was a true Christian. In her early girlhood her heart turned to God and her life was given to Him in consecration. She was a woman of prayer and great faith. In every hour of trial she went to God in prayer. She had faith to believe that God would give her what she needed and would lead her in making decisions. She was a devoted member of the Methodist Church. Her pastor was always her best friend. In him she confided. It was always her desire that he come with her and the children into the prayer room to talk with God.

She was born in Cheneyville, La., where

SERMONETTE

You are keenly aware this morning of the fact that you are coming aboard when there is a grim job to be done. It is a job that none of us would choose. It is ugly, odious, gruesome. No sane, civilized man wants war. We loathe it. It is dirty work, a grim business. But if one's cause is just, he need not be grim because he is it. With end high, soul determined, faith strong, and even with the resolute smile that comes from the poise of assurance, he can roll up his sleeves and clean up a mess that threatens the destruction of all that gives life value and beauty. . . . And thus good men, wherever they are, whatever may be their skill, scientists, priests and prophets, soldiers and seamen, belong to one mighty army, with commissions signed by a Supreme hand. That commission reads: The good, replenish it. The evil, subdue it.—Captain William N. Thomas, Chaplain, U. S. Naval Academy, Annapolis, Md., in Pathfinder.

(Chaplain Thomas is a member of the Mississippi Conference.—Ed.)

she spent her girlhood days. Her married life was spent at Gold Dust, La. During the larger part of her widowhood she lived in Alexandria. It was on Christmas Eve, with a large number of Christmas packages about her not yet opened, and while the young people from her church were singing Christmas carols under her window, that she slipped away to be with God and spend her first Christmas Day in Heaven. Her body was taken to the First Methodist Church, in Alexandria, where religious services were conducted by her pastor, Dr. B. C. Taylor, and Dr. W. W. Holmes. "My Jesus, as Thou Wilt," was sung by Mr. Alton Pearce. Miss Willie White, from the organ, gave "The Golden Bells," and "Abide With Me."

The interment was in the cemetery at Evergreen, La., when those beautiful words from the Scripture and the Methodist ritual comforted all those who stood by the new-made grave: "Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors."

W. W. HOLMES,

A Former Pastor.

VICTORY BOOK CAMPAIGN

Rapid progress is being made in setting up the machinery for the Victory Book Campaign, with appointment of thirty-four state directors already confirmed, according to Miss Althea Warren, director.

The official poster for the nation-wide campaign to obtain millions of books for members of the nation's armed forces will be ready for distribution right after the first of the year. This poster was created by C. B. Falls, nationally noted illustrator, who made the poster used in a similar drive during the first World War.

Members of the honorary radio committee for the campaign also will be named during the next week, according to Miss Warren.

The Victory Book Campaign is sponsored jointly by the American Library Association, the American Red Cross, and the U. S. O.

The opening date of this campaign has definitely been set for MONDAY, JANUARY 12.

The collecting points will be libraries, as well as the other designated points selected by local committees.

CHANGES IN CHURCH EXTENSION RULES

By W. W. Reid

The union of Methodist churches, North and South, has brought some changes in the administration of "limited donations funds" of the Louisville office of Church Extension—now part of the Board of Missions and Church Extension—serving the South Central and Southeastern jurisdictions. Officers of Church Extension explain these changes as follows:

First, the Discipline directs that donation grants are to be made to missionary enterprises. Aid to the stronger churches is to be administered as loans. (Discipline 1940, Section 3, paragraph 987, page 317). Churches struck by disaster resulting from fire, windstorm, or flood and other cases of desperate and meritorious need are aided by donations from a limited emergency fund.

Second, the Discipline directs that all donation grants are to be secured by a conditional mortgage, called in the Louisville office a "Mortgage and Refunding Bond." (Section 5, paragraph 987, page 318). This bond is not to be repaid except as the property ceases to be used for the purposes and program of the Methodist Church.

"This requirement cannot be modified," say Church Extension officers in Louisville. "It is to be hoped that all conference boards will observe this law of the Church in the administration of donation grants. Pastors and local trustees anticipating appeals for church extension aid would serve the Board well if they would read the disciplinary directions for the administration of this work before making definite application."

Most Christians would be benefited by a fresh endowment of courage. If I were offered such a choice as given to Solomon I would unhesitatingly choose courage—courage to look life straight in the face, to leave the familiar for the unfamiliar, to welcome truth even when it pains, as truth often does, to stand steadfast in the present welter of things and to maintain a quickening faith in the face of impending insecurities.—Professor Angus.

ADDITIONAL PERSONAL NOTES AND INCIDENTS

Miss Moselle Liming, daughter of Rev. and Mrs. W. R. Liming, of Rienzi, Miss., was married to John W. Gary, of Eupora, on Christmas Day.

On Friday, January 2, Rev. and Mrs. Thad H. Ferrell held open house for the congregation at Booneville, Miss., in recognition of the complete refinishing of the parsonage.

Rev. W. R. Hammontree, pastor of Corinth circuit, has a unique plan already set up for a church-wide social meeting of the members of the three churches at the beginning of the second quarter.

The church at Pontotoc, Miss., under the leadership of Rev. G. H. Boyles, pastor, is carrying through a considerable program of improvement, according to information reaching the Advocate office.

Rev. Blanton Doggett, of the Kossuth church, will receive his degree of Bachelor of Divinity in June and will apply for admission into the Conference next fall. He is a graduate of Millsaps College.

At the first quarterly conference for Southside church, Corinth, one-fourth of the annual budget was reported collected. Rev. W. R. Goudelock, pastor, stated that the church had a weekly plan for contributions which was greatly aiding attendance at both Sunday School and preaching.

Rev. W. C. Newman, pastor at First Church, Corinth, wrote a personal letter to all the students of his congregation before they arrived home for the Christmas holidays. This letter was a preparation for the splendid program offered on that day. There was a good attendance at the service.

The death of Bro. Mose Williams, at West Point, Miss., on January 2, removes from the activities of that church one of its leading laymen. He was loyal and true to all the interests of his church, and his wife is a sister of the late Rev. R. A. Tucker, of the North Mississippi Conference. The Advocate extends sympathy to his family.

The New Year brought shadows for the Methodists of Artesia charge, in the North Mississippi Conference. Rev. J. R. Murff, who was beginning his fourth year as pastor, died in a Columbus hospital. As we recall he had suffered some disorder of a threatening nature, but at Conference he looked the picture of health and seemed to have promise of many years of service.

Rev. B. F. Bullard, pastor of Kossuth charge, is beginning his second year with increased interest at all of the five churches. There will be an increase in the pastor's salary and improvements on two of the church buildings are in prospect. Sunday School rooms are to be added at Wesley Chapel church, and at Pleasant Hill the building will be repaired and painted.

Rev. Rufus Bynum, a local preacher of Rienzi, Miss., and a former Millsaps student, is serving his country as a sailor somewhere in the Atlantic. He writes that he is keeping up his interest in church life and make an effort to assist his chaplain whenever asked to do so. Bro. Bynum is a nephew of Rev. W. W. Jones and Rev. W. M. Jones of the North Mississippi Conference.

Asbury College, Wilmore, Kentucky, has just established a record of seventy-six months in which every bill, account, and salary has been paid on the day due. During

this period the faculty budget has been increased from \$33,000 to \$78,000, and the endowment has grown from \$109,000 to \$524,00, and in addition a debt of \$456,000 has been entirely liquidated. The student body for the last quarter numbered 472.

Rev. A. D. St. Amant writes us that the parsonage at Elizabeth, La., was partially burned on the Monday night before Christmas. The fire was extinguished by the local fire department, but not until several hundred dollars damage had been done to the building. Fortunately the loss was fully covered by insurance and repairs have been made except for the painting. When this has been finished the parsonage will be nicer than before.

NEEDED: A MICROSCOPE

The College of West Africa—Methodism's highest ranking educational institution in Liberia—is trying to conduct science classes with two very cheap microscopes that are of little value for detailed work. Perhaps you know of a doctor or a clinic that is "retiring" a still serviceable microscope for a newer model; or of a student no longer using one. If you can find such an instru-

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches.....	8
Rev. J. W. Faulk, Slidell.....	2
Rev. C. J. T. Cotten, Gonzales.....	2
Rev. W. C. Mason, Marksville.....	2
Rev. R. V. Fulton, Lottie.....	2
Mrs. N. E. Cunningham, Vicksburg.....	6
Rev. A. L. Davenport, Vaiden.....	7
Rev. M. E. Scott, Eupora.....	4
Rev. J. C. Wasson, Lula.....	2
Galloway Memorial, Jackson.....	2
Rev. J. H. Grice, Vaughan.....	2
Rev. C. C. Clark, Gulfport.....	20
Rev. A. W. Bailey, Holcomb.....	2
Rev. H. P. Lewis, Byhalia.....	6
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. H. C. Castle, Philadelphia.....	2
Rev. N. D. Guerry, Schlater.....	2

ment write to the Board of Missions and Church Extension, 150 Fifth Avenue, New York City, concerning it.

REV. J. R. MURFF CALLED TO ETERNAL REWARD

Rev. J. R. Murff, pastor at Artesia, Miss., died in a Columbus hospital on Thursday morning, January 1, 1942. The service was held at Artesia Friday afternoon, with the writer in charge, assisted by L. P. Wasson, T. B. Thrower, S. W. Hemphill and Rev. Clifton Perkins, Baptist pastor. A large number of his brethren of the ministry were present and served as honorary pallbearers. The remains were carried to Mt. Pleasant Methodist church, in Monroe county, for interment. Bro. Murff is survived by his widow and two sons, Rex, Jr., and J. C. Murff. Mrs. Murff will remain at Artesia for awhile.

Bro. Murff was one of the true and tried ministers of the North Mississippi Conference. It has been our privilege to serve as his presiding elder on two former occasions, and we learned to love and appreciate him for his sterling character, his Christian devotion to all that a Methodist preacher is supposed to love and promote, and for efficient way in which he did his work as a pastor. A large number of former parish-

ioners were present to pay a last tribute of respect to one whom they loved, honored and respected. We shall miss him, but we are happy in the thought that his life and influence still lives in our midst.

A. T. McILWAIN, D. S.

AN APPRECIATION OF REV. J. R. MURFF, PASTOR, METHODIST CHURCH, ARTESIA, MISS.

J. R. Murff, one of our beloved pastors, quietly slipped away from us on New Year's Day to begin the new life eternal. I first met him at the Conference in 1919, at Aberdeen, and there began a friendship which I cherished. Nature had endowed him with exceptional gifts for the work which the Holy Spirit had called him to do. He was commanding in appearance and eloquent in speech. He was a man among men and easily found his place among the laymen of his congregation, who highly respected him for all his work. Although he was denied superior educational advantages, he took advantage of every opportunity to improve his ministry, and year by year grew into a strong, vigorous preacher of the gospel. His congregations will long remember his impressive, fervent, intercessory prayers offered each Sunday morning on behalf of his people. He has set an example of fidelity and zeal in the cause of the master for each one of us. For two pastorates he served in my home town of Kilmichael, where he looked after my aged mother with tender pastoral devotion and never failed to ask about her whenever we met. His pastoral heart grew larger and larger as his conference gave him opportunity to serve in his different charges.

W. R. LOTT.

Corinth, Miss.

FROM COLLINS, MISSISSIPPI

Dear Dr. Duren: The new conference year has started off in full force, with everything pointing toward a great year.

When we arrived at the parsonage after the session of the Annual Conference several members of the W. S. C. S. greeted us, and gave us a cordial reception and the assurance of their loyalty and support in every way possible.

On entering the parsonage we found a well-filled pantry. Not only was the pantry full, but our hearts were full of gratitude to God and His people for this kindly remembrance.

The stewards plan to make a canvass of the membership each month in order to meet all financial obligations of the church on time. Also they are planning for repairing the parsonage.

These are a fine people to serve.

T. R. HOLT.

MISSIONARIES "STICKING" IN MALAYA

By W. W. Reid

A cablegram received December 29 from Bishop Edwin F. Lee, of Singapore, by the Board of Missions and Church Extension of the Methodist Church, gives the information that all missionaries of the Church have decided to remain at their stations throughout the Malay Peninsula despite the nearness of the war. The Methodist Church has central schools and churches in more than a score

of larger communities of the Peninsula, including Penang, Ipoh and Singapore, and smaller schools and chapels in more than one hundred villages. In most of the larger centers there are also missionaries.

Bishop Lee also gives the information that two missionary families from Sarawak, Borneo, are now in Singapore. These are the Rev. and Mrs. Gerald V. Summers, the Rev. and Mrs. Paul H. Schmucker, and their children. He reports also that the children of missionaries from Malaya, usually attending school at Woodstock, India, are safe in Rangoon, Burma. "The situation is tense, the morale steady," he cables.

BELOVED PHYSICIAN PASSES AWAY

Although not entirely unexpected, the news of the death of Dr. H. L. Garland in a Shreveport hospital, at noon on Saturday, December 20, came as a profound shock to the host of friends here.

Herbert Lee Garland was born August 19, 1880, at Dykesville, near Haynesville, La. He chose the healing ministry as his life's profession and attended Louisville Medical College, at Louisville, Ky. Before he finished college, however, he was married to Miss Eunie Conly, of East Point, La. He returned to college and finished his work on his degree.

His widow and two daughters, Mrs. F. H. Alston and Mrs. Doris Dowling, and one son, Dr. W. J. Garland, for more than a year a First Lieutenant in the Medical Corps at Camp Livingston, La., survive him. He is also survived by two granddaughters, Barbara Lee and Doris Virginia Alston, and two grandsons, Porter Garland Dowling and W. J. Garland, Jr.; two sister, Mrs. S. J. Beene, of Haynesville, La., and Mrs. Sam Nation, of Shreveport, La.; one brother, Harry M. Garland, of Water Valley, Miss.; and his step-mother, Mrs. W. J. Garland, of Haynesville, La.

Dr. Garland and his estimable family moved to Logansport over thirty years ago, and became a part of the town as leaders in business, civic and religious circles. Dr. Garland was the born physician, and alleviating suffering was the passion of his life. His patient was his supreme concern, and when he entered the sick room complete confidence in his ability to heal was established. So sympathetic and engrossed was he in his work that charging a fee for his services seemed repugnant to his fine nature. In many instances relations as sacred as family ties were established. He was "Daddy Doc" to more than his own family circle. Eternity alone will reveal the kind deeds of this Christian country doctor. He was a country doctor because he chose to live among the people he loved. He kept informed in his profession and could have taken his place in any city.

Early in life he joined the Methodist Church, and although his profession prevented his regular attendance at services, he was always behind everything his church undertook and was its largest contributor. He served as a member of the Board of Stewards for more than a quarter of a century.

Funeral services were held at his church Sunday afternoon, at two o'clock, with his pastor, the Rev. W. O. Lynch, conducting the service. Men of his profession, military men, men and women from all walks of life, his colored friends, little children, more than filled the church to pay their last tribute of respect to this man who had really been "a friend to man."

Interment was made in the Brookland Cemetery, under the direction of the Caraway Funeral Home. The lovely floral offerings formed a blanket of beauty over the spot where they laid him.

"Life is all the sweeter that he lived and all he loved more sacred for his sake;
And death is all the brighter that he died,
And Heaven is all the happier that he's there."

—Local Paper.

METHODISM IN FRONT-LINE HAWAII

By W. W. Reid

Hawaii—now on the front page of every newspaper—is also on the "front page" of Christian interest.

Methodist work in Hawaii, first established in the middle of the nineteenth century, is now centered in 99 preaching places on four large islands—Oahu, Kauai, Maui, and Hawaii. Superintendent W. H. Fry, who has headed the Hawaii Mission Conference for nearly twenty-eight of its thirty-seven years as a conference, reports 99 preaching places, 31 preachers, 59 local preachers; total resident membership, 2,996; 44 church schools with an enrollment of 3,505; 1,142 Epworth and Junior Leaguers; 64 adults and 129 children baptized last year; valuation of churches and parsonages, \$515,800; expenditures for building and improvements, \$4,244; \$20,119 for current expenses and \$7,438 for pastoral support. World Service giving totaled \$1,950.

Ten years after founding work in Hawaii, Methodism withdrew in favor of the Hawaii Board of Missions, but when the great influx of Japanese, Koreans, and Filipinos came to Hawaii, that Board requested the Methodist Church again to send workers to minister among them. In 1904 the Hawaii Mission Conference was organized. It is composed of twelve Japanese charges; ten Filipino, eight Korean, and one American project, together with one self-supporting English-speaking church in Honolulu. The Susannah Wesley Home, operating under the Woman's Division of Christian Service, serves as a child-welfare institution. Its staff of twelve serves eight nationality groups.

An important phase of Methodist work is the Hawaii Methodist Youth Council, organized over two years ago. The first conference of the group attracted 100 young people of various nationality backgrounds. Last year the Council paid the expenses for one of its members to the Methodist Youth Congress at Winona Lake, Indiana.

Adult oriental leadership is not generally found in Christian churches in Hawaii, for there are very few adult Christian orientals. Thus in many churches young people assume the responsibility for the entire church program. Religion to them is life more abundant, whether it is lived in the factory, sugar mill, classroom, pulpit or in the palatial residence of the employer. Some may "lose face" with their elders for turning from Buddhism to Christianity, but they feel that to gain Christ is all that matters.

Weekday instruction in Christian education is a helpful ministry of the church in Hawaii. Territorial law permits a child to be dismissed from public school for one hour a week. At several points the minister and his wife are in charge of these classes. One popular project, begun several years ago, is a free kindergarten in which forty Hawaiian, Chinese, Filipinos, Spanish-Hawaiians and Portuguese are enrolled.

Among workers in sugar plantations, pineapple ranches and canneries, Japanese and Filipino pastors conduct a preaching program and family meetings. Working with Oriental-born people, they use the native language, but the young people's work is in English.

"Dual language usage continues to be a baffling problem in Japanese work," says Dr. Fry. "Our American-born young people cannot understand a sermon preached in Japanese. Our American-born pastors cannot preach in Japanese. Most of our Japan-born members cannot understand a sermon preached in English. We are faced with an increasing challenge from Japanese and Korean people, who must receive guidance in matters of religion through the English language. We must also provide pastoral leadership for our Japanese and Korean members who do not understand English."

Dr. Fry feels that after the present crisis the church will face the problem of building "humble sanctuaries where young life all about us may come to find God, gather strength and guidance for the days ahead. The problem of first magnitude in the Pacific today is not military and naval, but a human problem; to the church the young people of these islands must turn for the true meaning of life. The sanctuary must be a place of worship; the parish hall the place of Christian social contact. Both are imperative. We are sadly lacking in this equipment at several points. Next to the outpouring of the Holy Spirit upon our pastors and people, the all-important thing for the Hawaii Mission is more adequate equipment.

"There is no question of greater importance than the domination of spiritual and moral ideals. Hawaii has always been the center of friendly cooperations between nations. These are trying days for the Church, but not without hope; there will not be lacking the wisdom to find a way to peace. The mainspring of all that is safest and best in our island life, dates back to the foundation laid in righteousness by early servants of the church. We must build wisely today, that the men and women of tomorrow, and the children from other lands, may be united in loyalty and understanding of the high and holy purpose of the church we serve."

Blessed is the day whose morning is sanctified. Successful is the day whose first victory was won by prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Awake psaltry and harp; I myself will awake early."—Joseph Parker.

Take heed of effecting novelties in religion, lest you fall into vanities, or worse. Ask for the old way; keep to the faith once delivered to the saints; keep to the proportion of faith. Take heed to your doctrine—that is jostle not out God's grace, nor man's duty; but take both together.

—Matthew Henry.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
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CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Do You Mean Me?

Are you an active member, the kind that would be missed?
Or are you just contented if your name is on the list?
Do you attend the meetings and mingle with the flock,
Or do you stay at home—and criticize and knock?

Do you take an active part and help the work along?
Or are you satisfied to be the kind who "just belong?"
Do you ever visit a member in distress or who is sick,
Or leave the work to just a few—then talk about the clique?

There's quite a program scheduled that we're sure you've heard about,
And we'll appreciate it very much if you will help us out.
Think this over, fellow members, you all know right from wrong;
Are YOU an active member, or do you just belong?

—Author Unknown.

* * *

What is Going to Have First Place?

Seven days of 1942 have already slipped away—what did we put first in our life during those days? What will hold first place during the year?

Of course we must each take our part in the defense program of our country, but in our enthusiasm for these new activities we must not cease to work for the building of the Kingdom of God—to build a better world right where we live.

While we sew and knit and roll bandages for the Red Cross, we must not overlook the "sick, the naked, the hungry" in our own community; when we give to the U. S. O., we must not overlook the service men in our midst; when we put our money into United States Defense Bonds, let us not forget also to put our money into World Service Bonds, which will help to build a just and durable peace.

Let us put God and His Kingdom first during 1942, even though we must share in the activities of the defense program.

* * *

A Letter from Our Conference Mother

Dear Daughters of the Mississippi Conference W. S. C. S.:

I would like to take this means of thanking each of you who remembered me with lovely cards and gifts, not only during the Christmas season, but also on Mother's Day and my birthday—in fact, during every month since our annual meeting at McComb last April, some of you have sent a kindly greeting. The first box became too small to place them all in for safe-keeping, so I now have boxes filled with beautiful sentiments which have brightened 1941 for one whose eyes are grown too dim to write a personal letter to each of you, but who treasures and cherishes every thoughtful gesture and kindly remembrance. You have cheered

many hours which otherwise would have been lonely.

I trust 1942 may bring better days than it is now foreboding. May each of you be spared your sons, the pride of your heart and the hope of your life, and, if possible, know no hurts or heartaches, is my New Year's wish.

Very sincerely,
"MOTHER TEAT."
(Mrs. Jennie Teat)

Waynesboro, Mississippi.

* * *

Plan for Full-Time Instructor in a Program of Temperance Education for the Churches of Mississippi

The Committee on Narcotic Education, made up of representatives from several Protestant denominations and leading women's organizations, seeing the great need for more knowledge on the part of the general public concerning the scientific facts about the effects of alcohol, and believing that the program now being developed in the schools needs also to be given to church school teachers and other adults, is presenting the following plan for putting such a program into effect.

1. The employment of an instructor for one year's service, who will first take a three months' course of instruction at the Seminar for Alcohol Education, in Evanston, Illinois, and then serve the churches of Mississippi according to a plan to be worked out by an interdenominational committee composed of Christian education secretaries or other representatives from the denominations contributing to the supporting fund.

2. The raising of a fund for the support of the instructor. This fund to be raised by contributions from individuals or groups. Each contributor of \$10 to represent a "share," for which a certificate will be given. The campaign for raising the money has been begun, contributions are now needed. Each person or group investing in this undertaking will receive "dividends of joy" when the results of the program begin to show up. Contributions may be given to authorized societies or sent direct to Mrs. R. L. Ezelle, 1002 Arlington, Jackson, Miss., who is treasurer of the committee on Narcotic Education. Due credit is to be given each denomination for amounts sent in by its members.

The instructor selected, Miss Ethel McKeithen, of Meridian, began work at the Seminar on January 2. There she will have three months intensive study, under the instruction of Miss Bertha Rachel Palmer, foremost teacher in this field and a woman of unusual charm and ability, in addition the advantage of one of the best libraries on alcohol in the whole nation and the opportunity of hearing physicians, scientists and university professors who have specialized in this field. The advantage of this training will be extended to cooperating church groups throughout Mississippi during the rest of the year.

The W. S. C. S., of the Mississippi Conference, is cooperating.

* * *

Spiritual Life

Mrs. E. E. McKeithen, Conference Secretary of Spiritual Life, writes:

"We are far from our goal of 'an active Spiritual Life Group in every society.' If you do not have an active group, won't you make a greater effort than ever before to have one? This is your opportunity to do real service in the building of the Kingdom of God.

"In a recent letter from Miss Daisy Davies, our Jurisdictional Secretary of Spiritual Life, she asks that we pray especially for the meeting of the Southeastern Jurisdiction W. S. C. S. meeting to be held in Nashville, January 27-30, 1942. The Spiritual Life Committee is to have charge of the early morning worship service each day from 8:30 until 9:30. We may all pray at that hour each day that God will lead and direct the plans made for the year's work.

"Our special objectives for 1942 are: Cooperation with the World Federation of Methodist Women; observance of the World Day of Prayer on February 20; observance of the Lenten season and cooperation with the pastors in the pre-Easter services; observance of the Week of Prayer, October 25-31; prayer service on Armistice Day."

* * *

S. O. S.!!!!

Miss Catherine Ezell, our conference rural worker, is planning to assist with several training courses on the DeSoto charge. She needs copies of:

"What Is Teaching," by McLester; and "Worship in the Sunday School," by Martin.

These books have been used in classes at our Pastors' School and in special training schools conducted by the Board of Education.

Miss Ezell will return the books to the owners if that is desired. Mail them to her:

Miss Catherine Ezell,
Crandall, Miss.

PERSONAL WORK FOR CHRIST

A famous American preacher, a generation ago, was asked the secret of his success in winning such a large number of people every year for the Kingdom. He replied, "I always make it a point to speak to at least one unsaved man every day about his soul." There it is—in one sentence—the whole secret. Undoubtedly we moderns, in answer to the question of soul-winning, would deliver an oration on the techniques of evangelism, the organization necessary, the books and pamphlets used and the sermons delivered. Obviously every method and technique is valuable if it produces the desired results, but these things are, at best, only secondary. The primary prerequisites for effective soul-winning is a love for men and a willingness to be used for God in reaching them. In this day of mass movements people are still individuals. They must be treated as such. And an earnest appeal by preacher or layman for a personal decision for Christ will, under God, bring men to him. This was Jesus' method—it worked two thousand years ago. It is still God's method—and it works today. Let no church or pastor become so busy as to forget the main business of Christianity—human redemption.—Anon.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The Glory Way

I questioned one who stood at the world's far crossroads:

"Which is the way that leads to Eternal Light?"

And he lifted his eyes to the hills ahead and answered:

"Yonder it lies, and the Guide is still in sight."

"Who is this Guide?" I asked, and he answered: "Jesus."

"Who is this Jesus, of whom I have never heard?"

And there to a lost, distressed and bewildered comrade,

He told of the Saviour, word by precious word.

I left behind me the dark and troubled valley.

I took the Glory Way, and found Him there: A lamp to my feet, a radiance to my pathway,

And ever within my heart I am aware That I might have missed the way at the far-off crossroads,

If one had failed me who had the words to say,

And I shall cry aloud to each hesitant pilgrim:

"Follow your Leader!" "Follow the Glory Way."

* * *

Christmas at the Malvina Community Center had two great occasions—one the pageant on Sunday night, December 21, and the other a Christmas tree in the recreation room on Tuesday night. At both programs the house was crowded. Not only did people who lived close to the Community Center come, but those who lived miles away on other plantations. They came because they could get something at the Center that was offered them at no other place.

On Sunday night there was real worship in the attitude of the congregation. A quiet, reverent atmosphere pervaded the chapel as the boys and girls re-enacted the Nativity scene. The star as it flashed before the eyes of the restless little boys caught their imagination and they settled down beside some sympathetic adult. Again as the readers—Mrs. Dorroh and Mrs. Shinn—depicted those scenes so well known to adults, the beauty of the story was new to them.

The physical equipment, with its generous distribution of red berries and traditional greenery, lent itself to this worshipful attitude. There were lovely program folders depicting on one side the Nativity and on the other giving the following program:

CHRISTMAS PROGRAM, 1941

Four Tales of Christmas

Hark the Herald Angels Sing—No. 218.
Prayer.

Prologue.

I.

A Journey and a Gift.

O Little Town of Bethlehem—No. 214.

Scene—Mary, Joseph and the Babe.

Music—There's a Song in the Air.

Away in a Manger—No. 284.

II.

Shepherds and a Song.

It Came Upon a Midnight Clear—No. 215.

Scene—The Shepherds.

Silent Night—No. 212.

III.

The Wise Men and a Star.

We Three Kings of Orient Are.

Scene—The Wise Men Bring Their Gifts.

IV.

A Far Country and a Safe Return.

O Come All Ye Faithful—No. 219.

Joy to the World—No. 217.

Benediction—"Glory to God in the highest, and on earth peace, goodwill toward men."

* * *

On Tuesday afternoon at five the Community Center's recreation room was the scene of real excitement, for Santa Claus was expected. The tree was lovely with lights and colored balls. Underneath were rows and rows of dolls to delight the nursery group. Then there were wooden animals seated on platforms and ready to be pulled about by little folks. Every age group had a certain type toy. There were sixty prepared for. Not even a mama or a papa was overlooked. A very wise leader saw that there were presents in reserve so that no matter who came in there was some kind of gift ready. After all the gifts had been distributed the very jolliest part of the program came with the distribution of oranges. There was fellowship, friendliness, real joy and a sense of happiness in that evening's fun that those of us who participated will long remember. We were glad that Santa Claus had come to our community.

* * *

Christian Social Relations in 1942

Are you puzzled about a beginning, Christian Social Relations Chairmen? If so, listen to what Miss Stevens says about our job. "To build a better world we must begin in our own local church and community and extend our interest, prayers, understanding, goodwill, and cooperative activities to the ends of the earth as we work for the redemption of individuals and groups." Then if you will study pages 20-23, of the January issue of "The Methodist Woman," you will find ways of going about your work in the local church and in the community. Look through the Program Book and you will find certain programs there for you to present and to make interesting. Every month there are pages in "The Methodist Woman" with helpful advice about work that you may initiate or studies that should end in a definite project.

* * *

An Open Letter to Your Society

By Mrs. V. F. DeVinney

"A door, wide and effectual, stands open before us as we enter another year of work in the Woman's Society of Christian Service. New Plans have been outlined and in many places new leadership has been chosen. Without doubt many face the days ahead with new enthusiasm and fresh determination to make 1942 a better year than the one just closed. It may be that for others the way seems hard and the plans for the coming year too difficult of attain-

ment. We have been told that some feel (not your group of course) that at headquarters we sit up nights trying to devise difficult and impossible plans which we expect local societies to accept with alacrity and carry out in every detail.

May we explain our position. We know that all the plans suggested will not work one hundred per cent in every local society and that modifications and adaptations are necessary in certain situations. We are certain too that some plans are not really challenging enough to suit many of the stronger, more aggressive societies, but we know also that there is tremendous, far-reaching value and immeasurable power in 25,000 local societies working together for common objectives and common goals. Our societies are not isolated groups. We are, in fact, "members one of another," and the bond of unity which has drawn us together, the bond that will hold this organization impregnable in these difficult times, is our united effort for the same common objectives.

From the standpoint of stabilizing and strengthening this new organization certain activities are fundamental to its ongoing. For example, regular attendance of the members at the monthly meetings with programs designed to acquaint the membership with the work of the organization and the vital problems of our times; a steady consistent effort to increase the membership and thereby bring new blood and new life into the organization and open doors of opportunity for service to every woman in the church; Bible study and study in all phases of Christian Social Relations and the use of interdenominational books to awaken us to needs and opportunities; stimulating use of our magazines and securing more subscribers; increasing our offerings even though that increase may be very small, as evidence that we are accepting our share of responsibility for an expanding program of service; fulfilling our obligations for the missionary education of the youth and children of the church; and above all, strengthening our individual and collective spiritual powers—all this is embraced in the TEN EFFICIENCY AIMS which have been set for this year. And may we add, each is possible of attainment even in the smallest society. No society can remain static. It must either advance or retreat.

We are faced with the solemn fact that Christianity is the "only connection link" which holds the broken world together today. As the largest organized group of Christian women in the world today, the responsibility of the Woman's Society of Christian Service in this crucial hour is stupendous. The 25,000 links which form this organization, with the addition of the hundreds of splendid Wesleyan Service Guild units, must strengthen the chain of Christian influence which encircles this broken world. "No chain is stronger than its weakest link" in applicable to our Society. Think of this as you undertake the tasks ahead and with the song of Maltbie D. Babcock on your lips and its message burning in your hearts, face the New Year:

"Be strong! We are not here to play, to dream, to drift;

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Report of Methodist Student Activities at Southwestern for November

Director: Miss Betty Glasson

At the last time that a report came to you, we were in the process of organizing two interest groups in music and dramatics for the Methodist young people. The purpose is not to compete with college activities, but to furnish an outlet for interest which is not always provided for in the larger groups.

A small orchestra has been formed and will make its first public appearance at the evening church service on December 7. The first time that the director met with them, I slipped into the back of the room, and was thrilled at both the musical results and the fun which they were having.

A Christmas play is to be given on December 14. An offering will be taken at this time to help finance the sending of four delegates to the National Conference at Urbana. We are privileged in having an enthusiastic and capable director who is going to help the group to become a full-fledged member of the Wesley Players—a national organization. It is necessary for them to function for over a year, and to present a number of outstanding religious plays before this can be done. In the meantime they are having the fun of getting organized and planning the year's activities.

At the last meeting of the Woman's Society of Christian Service our request was granted, and the group voted to help furnish light refreshments. We feel that this will help the young people to become better acquainted and fill a need for wholesome good times. We are to try the plan until the second semester. Mrs. Wilbanks, our student secretary, is to lead the women in this project.

The last evening church service was conducted entirely by students—with one of the boys who is preparing for the ministry conducting the order of worship and preaching. Special music was furnished by the Wesley Foundation Quartet. We hope to form a deputation team to go into neighboring communities and help with church services when called upon.

Attendance at the mid-week service has been good. For the past two weeks we have been reviewing and studying Leslie Weatherhead's book, "This is the Victory." After one of the sessions one of the students came up to me, and in a sincere manner said: "It made me blush tonight, to realize how selfish I have been." We have all benefitted by thinking about this challenging message together.

Two hundred cards are being mailed today reminding students of our services. It has been difficult to contact students personally, especially since we have had no "home base" on the campus during the week. However, the administration has moved the noisy nickelodian some feet away from the room which has been temporarily given to us, and it is now possible to have committee meetings and conferences to better advantage. This week we are to decorate our room for Christmas and encourage the students to come in for recreation, good books and to meet other Methodist young people. We are still dreaming of the day

when it will be possible to have a real Methodist student center on the campus!

* * *

To the Secretaries of Children's Work of Louisiana Conference:

Dear Friends:

The month of January is one of vital importance to all children workers using group-graded lessons. It is the month we lead the children of the church in studying "Children of America." We share with them our positive friendly attitudes toward Jews, Negroes, and the foreign-born in our country.

The enclosed World Friendship bulletin explains the plans for the study in detail. Please read it carefully.

Children learn by doing. Let's give them an opportunity to be friendly with some groups of children about whom they study. Miss Ella Hooper, at Houma, La., can use socks, tooth brushes, combs, shoestrings, crayolas, pencil boxes, etc.—for the Macdonell school and the Indian children at Dulac. Consult the mission project nearest you for their needs.

The true test of the good accomplished by the course on Children of America will be in the way the children feel think and act toward them. Let's guide them in experiences that will create a desire to live with them happily as God's children.

Your last quarter report is due now. Won't you, please, send it AT ONCE. Please report the number of children who attend Church School. The last question on the report blank (which is in your conference secretary's book) may be used in reporting what is done about fourth Sunday in observance of World Service Sunday.

We have a grave responsibility in teaching these children. Let's determine to work more diligently.

Please write me whenever I can be of service to you.

Cordially yours,
MRS. ED CONGER,
Secretary of Children's Work.

* * *

An Open Letter to Your Society

By Mrs. V. F. DeViny

Greetings and Salutations to 1,200,000 Methodist Women in 24,905 Societies.

Since it is not possible to write a personal message to each of our local societies, The Methodist Woman offers our best opportunity of sending a New Year letter. We hope this letter will be read at the January meeting of each society.

"A door, wide and effectual," stands open before us as we enter another year of work in the Woman's Society of Christian Service. New plans have been outlined and in many places new leadership has been chosen. Without doubt many face the days ahead with new enthusiasm and fresh determination to make 1942 a better year than the one just closed. It may be that for others the way seems hard and the plans for the coming year too difficult of attainment. We have been told that some feel (not your group, of course), that at headquarters we sit up nights trying to devise difficult and impossible plans which we ex-

pect local societies to accept with alacrity and carry out in every detail.

May we explain our position. We know that all the plans suggested will not work one hundred per cent in every local society and that modifications and adaptations are necessary in certain situations. We are certain, too, that some plans are not really challenging enough to suit many of the stronger, more aggressive societies, but we know also that there is tremendous, far-reaching value and immeasurable power in 25,000 local societies working together for common objectives and common goals. Our societies are not isolated groups. We are, in fact, "members one of another," and the bond of unity which has drawn us together, the bond that will hold this organization impregnable in these difficult times is our united effort for the same common objectives.

From the standpoint of stabilizing and strengthening this new organization certain activities are fundamental to its ongoing. For example, regular attendance of the members at the monthly meetings with programs designed to acquaint the membership with the work of the organization and the vital problems of our times; a steady and consistent effort to increase the membership and thereby bring new blood and new life to the organization and open doors of opportunity for service to every woman in the church; Bible study and study in all phases of Christian Social Relations and the use of interdenominational books to awaken us to needs and opportunities; stimulating use of our magazines and securing more subscribers; increasing our offerings even though that increase may be very small, as evidence that we are accepting our share of responsibility for an expanding program of service; fulfilling our obligation for the missionary education of the youth and children of the church; and above all, strengthening our individual and collective spiritual powers—all of this is embraced in the ten Efficiency Aims which have been set for this year. And may we add, each is possible of attainment even in the smallest society. No society can remain static. It must either advance or retreat.

We are faced with the solemn fact that Christianity is the "only connecting link" which holds the broken world together at the present time. As the largest organized group of Christian women in the world today, the responsibility of the Woman's Society of Christian Service in this crucial hour is stupendous. The 25,000 links which form this organization, with the addition of the hundreds of splendid Wesleyan Service Guild units, must strengthen the chain of Christian influence which encircles this broken world. "No chain is stronger than its weakest link" is applicable to our Society. Think of this as you undertake the tasks ahead, and with this song of Maltbie D. Babcock on your lips and its message burning in your hearts, face the New Year:

"Be strong! We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle: face it—'tis God's gift.

Be strong, be strong!

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JANUARY 11, 1942

By Rev. W. C. Newman

THE INFANCY AND BOYHOOD OF JESUS

Lesson Text: Luke 2:25-35, 39-40.

Golden Text: Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2:52.

We have made of Christmas a thing of song and story, of lighted candles and stars, of pageants and poems. But the birth of Jesus was not all sweetness and light. He was not born in an odorless manger filled with sweet smelling hay. He was born in a real stable, and laid in a cattle trough. And from the moment of his birth his was to be a difficult lot. The very world into which he was born made it so, for he was ever at odds with that world.

A Hunted Child

The temporal authority of that world was pretty well typified by Herod, the provincial governor appointed by the Roman Empire to rule over the land where Jesus lived. He was corrupt, vicious, inhuman, but crafty and shrewd. Like many another who rules by force and cruelty, he was desperately afraid for his position. So that when he learned through the visit of the Magi that the religious Jews were expecting the birth of their Messiah, who should restore Israel to her former glory, Herod determined to destroy his possible rival in infancy.

It required a distorted mind to conceive the idea of killing all the babies under two years of age in Bethlehem. But so far does selfish ambition lead men to jealousy, and jealousy to fear, and fear to insanity, that Herod ordered his soldiers to begin the slaughter of the Innocents.

Only by providential direction were Joseph and Mary able to flee with the Child Jesus into the safety of Egypt. Thus did the Savior of mankind become a hunted one at a time when all babies have a right to the sense of security and affection.

So the early part of Jesus' life was spent in exile. How many mothers and babies have fled in terror from the madness of war makers! Jesus, I think, would have some special sympathy reserved for the frightened, hungry ones of Europe today. After two thousand years of Christianity, little babies are still sacrificed to the greed and hate of men.

The Hidden Years at Nazareth

After the death of Herod, Jesus was brought to Nazareth, a little town outside the kingdom of Archelaus, Herod's son, who had succeeded him. Here he spent his boyhood and youth in blessed obscurity. We know little of this period of his life, but we hope and believe that Mary and Joseph succeeded in giving him the normal, happy experiences of childhood.

We do know something of the kind of home that was made for little Jewish boys of that country and time. His parents were earnestly religious, wise, and kindly. She was well prepared for such a holy task who was his mother. He had brothers and sis-

ters, and shared with them both work and play. The home was a school in which his lessons began at an early age, extended perhaps by the teachings of a scribe usually attached to the village synagogue.

Both his mother and he gave evidence of reverent familiarity with the scriptures of the Old Testament, so that we know they must have been the basis of all his study. His words indicate that he also knew and loved the world of nature. The New Testament itself says that he "knew what was in man." Where could anyone find greater knowledge than all this?

But the chief thing we know about his youth was that he performed the most important business of youth—to grow. He grew not only in height and weight and strength; he grew also in wisdom, and in those social graces by which he won the favor of men, but also in fellowship with God.

If we knew nothing else at all about his boyhood, this would be sufficient. As John Oxenham has beautifully put it:

He was a boy like you—and you—
As full of jokes, as full of fun,
But always he was bravely true,
And did no wrong to anyone.

And one thing I am sure about—
He never tumbled into sin,
But kept himself, within, without,
As God had made him, pure and clean.

Simeon: The Man Who Recognized the Child Jesus for What He Was

I have purposely reserved for the last a discussion of the incident recorded in the printed text of our lesson today—the song of Simeon, and his strange behavior at the sight of Jesus in the arms of his mother, who had brought him to the Temple at the age of eight days, for consecration to God.

The few words which describe Simeon leave us no doubt what kind of man he was. We have all seen such men. Aged and devout, wise in experience, sweetened in spirit by the passing of the years, having gained an unshakable faith in God, he was expectantly looking for some hopeful turn of events by which God would save his people from their unhappy plight.

But he was also realistic. Charmed by the Baby, overwhelmed by the instinctive knowledge that this was not just another baby, spiritually sensitive to the Child's unique personality, and having the sense of a divine revelation concerning Jesus' mission, he nevertheless understood the extreme difficulty to be faced by saviours, and shuddered at what would happen to this lovely Boy.

All this Simeon put into poetic words, those beginning "Now lettest thou thy servant depart, Lord."

Of all those around only Simeon and Anna, aged saints, saw in Jesus the hope of the world. Could it be possible that we, like those others, have failed to recognize him as such? Or that we have seen other potential saviours of our world, little children in the Sunday School, for instance, and have not been enough impressed by them to give our services in their training?

I think that if we really knew the possibilities wrapped up in the children of our church, we would break out into such a song of rejoicing as this of Simeon's.

"ESCAPE" TO WEST CHINA

By W. W. Reid

In explanation of a recent Associated Press cablegram from China to the effect that Bishop Ralph A. Ward and a number of missionaries have been able to leave Wuhu and enter Free China, presumably on their way to Chungking, the Board of Missions and Church Extension states that it has advices listing the party as including the following: Dr. Hyla Watters of Wuhu, Dr. L. C. Morgan of Wuhu, Miss Harriett Whitman of Nanking, Miss Jessie L. Wolcott of Nanking, Miss Lillie Stephens of Peking, Miss Bessie A. Hollows of Shanghai, Rev. F. C. Gale of Nanking, the Rev. John C. Hawk of Chungking, Rev. Albert N. Stewart of Nanking, and Bishop Ward.

VETERAN CHINA MISSIONARY PASSES

Miss Virginia M. Atkinson, missionary-emeritus of the Methodist Church in Soochow, China, and for fifty-seven years engaged in educational work there, died on December 12 in Memphis, Tennessee, after an illness of ten days. She had returned from China in February, 1941, when the Board of Missions and Church Extension temporarily withdrew its missionaries from Japan-occupied China. According to her wish, it is planned to return her ashes to Soochow for burial.

Miss Atkinson was born in Hamilton, Georgia, November 8, 1861. She was educated at the La Grange (Ga.) Female College. In October, 1884, she went to China as a missionary of the former Methodist Church, South, and representing the North Alabama Annual Conference. During more than half a century of teaching, Miss Atkinson founded the Boys' Academy in Soochow, which now has more than 1,000 students, and the Davidson School for Girls in the same city. Her work was that of a pioneer, for when she first went to China there were no railroads or motor vehicles and almost all travel was by sampans on the canals. So beloved was she by the Chinese people—especially her former students—that when she came to the age of retirement in 1927, they built her a residence in Soochow, and in 1928 she received permission from the Church authorities to make her home there. There she remained until world conditions brought her to America in 1941.

Miss Atkinson has no immediate relatives. Missionary friends and Chinese friends, however, were with her during the last days. Dr. A. F. Haynes, pastor of First Methodist Church, Brownsville, and Dr. Lud Estes, of Memphis, officiated at the funeral service.

He who purposely cheats his friend would cheat his God.—Lavater.

THE CHRISTIAN FIRESIDE

SLEEPING THROUGH THE WINTER

By Henry Nicholas

There are animals who can sleep undisturbed through the long winter months. This is one of the great mysteries of life. The scientist, as much as the layman, is puzzled over this strange phenomenon. Here, it would seem, is a miracle which nature has provided for the preservation of those species which would otherwise perish.

Those animals who have learned how to obtain food during the winter do not hibernate. Perhaps, in some long distant age they were also able to sleep during those months when the earth was covered with snow and ice. But once having learned how to obtain food they lost the ability to enter that state of unconsciousness where food was no longer required.

It is as if nature, willing and ready to protect her animals as long as they are ignorant and helpless, decides that whenever any species has learned how to exist by its own efforts then it must exercise and develop this precious knowledge or perish.

Squirrels store up food during the seasons when it is plentiful to be drawn upon during the winter. Bees live on the honey they have created from the flowers of the spring and summer. Birds migrate to sections where food is still plentiful. Some of these migrations are mighty journeys over trackless wastes. The Arctic tern travels from near the North Pole to near the South Pole, a journey of about 11,000 miles.

But there are other animals which cannot fly and which have never learned how to store away a supply of food. These animals exist during the winter months by what is called hibernation—a strange and dreamless sleep so deep and motionless that life itself seems to be suspended. No baby ever slept as soundly as do these hibernating animals.

Some strange instinct seems to warn these animals of the approach of winter. When this mysterious message comes to them they begin to prepare for their winter sleep, sometimes as soon as the first days of autumn arrive.

When bears get ready to hibernate they usually choose a cave or a deep hole at the base of an old tree. Snakes, like the copperhead or rattlesnake, usually select hollow logs or a space under a fallen tree. Frogs bury themselves for their winter sleep in the mud beneath the water.

The soundness of the sleep of these hibernating animals seems almost unbelievable. A dormouse, once it has curled up in a hard little ball for its winter sleep, can be rolled across the floor without being aroused from its deep slumber. A hibernating bat was submerged in a bucket of water for an hour, and when taken out was still sleeping peacefully. Alligators have been seen in Florida, that had been swept out of their sleeping quarters by a river flood floating like logs downstream towards the ocean, still sound asleep.

Of all hibernating animals the bat is the strangest in the manner in which it takes its winter sleep. While most other animals lie down and curl up in a comfortable position, the bat sleeps while it hangs head down. It sleeps in this position during the winter months, not moving except when it

sways with a strong wind, until the first early days of spring arrive.

—Our Dumb Animals.

THE VILLAGE BLACKSMITH—MODERNIZED

Apologies to Longfellow

Under an ad of gasoline the village smithy stands; he's agent for the Jinx machine, and several other brands. He hasn't shod a horse for years, for fear he'd soil his hands.

He wears a gold watch on his wrist, a pearl pin in his tie; his links are made of amethyst, the finest he could buy. There's not a thing the smithy wears that doesn't please the eye.

Week in, week out, from morn till night, he sees the autos come with brakes that are not working right, and axles on the bum. With gas, repairs, and grease and oil, he makes a tidy sum.

He has a staff of skilled men that number twenty-four, who toil from 6 a. m. till 10, and sometimes even more. The smithy never does a lick—he thinks that work's a bore.

The children coming home from school look in at the open door, and laugh to see some city fool set up an awful roar when called to pay some whopping bill the smith has socked him for.

He goes on Sunday to the kirk, his mind quite free from cares, because his men are hard at work with punctures and repairs. And if the weather's fine and warm the smith says grateful prayers.

Oiling—refilling—repairing, onward through life he goes, and never once despairing so long as his income grows. Each night the thought of some one done augments his sweet repose.—Percy Wawman.—Sunshine Book.

HOW THEY PRAYED

George Whitefield, the famous English evangelist, said, "O Lord, give me souls or take my soul."

Henry Martyn, missionary, kneeling on India's coral strands, cried out, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. O, accept of me and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died: "O come, Lord Jesus, come quickly. Amen."

Dwight L. Moody: "Use me then, my Savior, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther—A few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms: "Do Thou my God, do Thou, God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true eternal God."

John McKenzie—A prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

Praying Hyde, a missionary in India:

"Father, give me these souls or I die."

Mrs. Comstock, a missionary in India—A prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee."

John Hunt, missionary to the Fiji Islands—A prayer upon his dying bed: "Lord, save Fiji, save Fiji. Save these people, O Lord, have mercy upon Fiji, save Fiji!"—Selected.

HUMANE THOUGHT FOR PARENTS

By Henry H. Graham

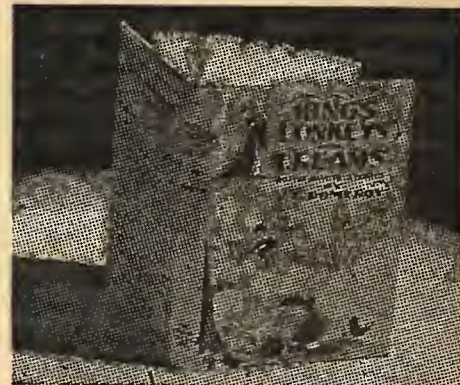
We who love animals and have their welfare at heart agree that children should be taught, as early in life as possible, to admire and protect dumb creatures of all kinds. Even before a child is old enough to have a flesh and blood puppy or kitten it is a good idea to present him with a toy pet, such as a dog, cat or teddy bear. A stuffed bear made of cloth has started many a youngster on the road to a lifetime of love for animals, thus enriching his own life and giving animals a happier existence, too.

Some years ago I knew a little boy who was given a toy bear. He worshipped the creature, taking it to bed at night with him. About the same time he was given a toy dog. He worshipped the dog, too. Before long he began to notice live animals and to play with them and treat them kindly. Often I saw him carry a hungry and abandoned cat to his back door, saying, "Mumsy, can I give this poor fellow some bread and milk?" His mother was kind to animals, too. Not only did she feed the stray animal all he could hold, but she went farther than that. She and the little boy provided a home for the homeless wanderer until a permanent abiding place could be found.

Jimmy, the boy who grew up loving animals and birds, turned out to be a fine young man, as is usually the case with a youngster who develops a liking for furred and feathered creatures. The boy who dislikes animals is to be pitied, for it is clear that there is something wrong with him. There is usually something radically wrong with the training of such children.

How much better it is to give a child a toy bear or puppy to love and admire than to give him a toy soldier, army tank or bombing plane!—Selected.

Prayer is a breath of fresh air—much else, of course, but certainly this. It is inspiration on a hill-top for new toiling on the plain.—M. D. Babcock, D. D.



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WHAT I SAW IN CHINA

By Freda Uitley

(Former correspondent of the London News Chronicle; author of China at War, Japan's Feet of Clay, The Dream We Lost, Soviet Russia Then and Now.)

It is impossible for any American who has not been in China and seen the suffering of the people to realize the extent of China's need. China lacks the developed social services which richer countries can afford and so suffers even more than the countries of Europe in total war. And China's agony has gone on for four years and a half, in which her people have been killed and maimed by the million, and during which at least fifty million people have become homeless refugees.

Valiant efforts have been made by the religious missions in China to relieve the veritable sea of suffering which surrounds them, and the efforts of both Protestants and Catholics from many countries, but particularly from the United States, have gone far to counteract the effect which otherwise might have been made upon Chinese opinion of us by the sale of oil and other war materials to Japan in the past by both the United States and the British Empire.

When I first visited America, in the winter of 1938-39, and saw the tremendous number of motor cars here, I wanted to stand in the streets and cry out: "Can't you give a few automobiles to China?" For I had come from the front in China where not only did they have no ambulances, but not even trucks to move the wounded soldiers. I had seen wounded men on the roads who had been walking for days to reach a base hospital and whose wounds, unattended and festering, had gone gangrenous.

Collecting Stations

I had visited the collecting stations for the wounded along the lines of communication, accompanying Dr. Lim, head of the Chinese Red Cross Medical Commission, during the whole of one long and terrible night. In these collecting stations for the wounded, men lay in blood-stained rags on the bare earthen floor, waiting patiently in their agony for space in the ammunition trucks returning from the front. These were the heavily wounded men who could not attempt to walk. Dr. Lim and his helpers passed among them giving morphia injections to those in greatest pain; but there could be little hope of saving these men's lives on account of the lack of transport.

Dr. Lim and the other gallant young Chinese doctors of the Red Cross have done wonders in creating a service to attend to the wounded, but all along they have been unable to solve the problem of the wounded for lack of funds. They have trained young volunteer first-aid workers, but often there

are no medical supplies to be had, and the need for qualified doctors and nurses is acute.

Then there is the terrible suffering caused by the continual bombing of undefended cities. I was in many air raids in China and after every one saw the terrible sight of maimed children, and of hundreds of killed and wounded civilians, young and old. In the hospitals there were many mothers wounded in the back—because they had been leaning over their children trying to protect them.

Children Suffer

One of my most horrible memories of China is a visit I paid to the Catholic Hospital at Nanchang. There was a ward at this hospital, a very large ward, filled entirely with wounded children. And while I was there another air raid started and the screams of the children are something I shall never forget. I also remember the courage of the sisters at this hospital—seven Catholic sisters in a hospital filled to overflowing with wounded, both soldiers and civilians. These sisters turned no one away and even the corridors were filled with the wounded. When I asked what nationality they were, the head sister told me in French that they came from all lands and were sisters in Christ without nationality.

It is not only the maimed who suffer in China. The number of the homeless and starving is even greater. A Protestant missionary in Hankow told me her heart had been wrung to hear a small child plead with her mother: "Don't leave me behind, I won't cry any more." Can you imagine the torture of a mother who has to decide to leave some of her children on the roadside to die, because it is impossible for her to save them all, and because in order to save one or two she must leave behind the weak ones she cannot carry?

There is nowhere in the world today where help is more badly needed than in China, and nowhere where a little money goes such a long way. For twenty dollars you can keep a Chinese orphan for a whole year. And doctors and nurses who work for the Chinese Red Cross, in the three years of its existence, on a fund of only \$300,000, has already, according to a report of May this year, treated four and a half million wounded and sick. All this has been done by only 181 doctors, 176 nurses and some 2,000 subordinate personnel.

Refugee Doctors Serve

There are not only Chinese doctors working in the Chinese Red Cross. A few of the German Jewish and other refugees from Europe have joined up to work in China with Dr. Lim and it is to be hoped that other European and American doctors will join them.

Protestants, Catholics and Jews have all helped China. However generously we give we cannot relieve all the immense sea of suffering in China, but, as I said before, there is nowhere where money given can do so much. The Chinese are full of resource and initiative and have accomplished marvels for themselves in meeting the problems of war. Let us help them as much as we can, knowing that the Chinese are the most grateful and appreciative of people. I would make a special plea for the wounded soldiers of China, the most patient and brave and stoical soldiers in the world. They have fought on all these years although they know that when they fall in battle there is little chance that they can be succored. Let us help the Chinese Red Cross to care for these gallant men, so that at least their

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

wounds can be dressed and they can be moved in Red Cross trucks from the battlefields.

The Chinese have the same nerves, the same feelings, the same capacity for suffering as the people of Europe, but we have been far more indifferent to their sufferings. We must at least rouse widespread understanding and sympathy for the Chinese.

"SET YOUR AFFECTIONS"

By Mrs. Irvin Rowland

"Set your affections on things above, not on things on the earth."

What are we trying to get out of life? Do we expect to get happiness and contentment without giving anything in return? Are we sowing seeds of selfishness and vainly hoping for a bountiful harvest?

We may set our affection on pleasure and a good time, but that brings emptiness of soul in the end. We may set our affection upon work, things we can accomplish, but that, too, fails us in time of spiritual need. Our heart is bound up in whatever our affection is set upon. Often, we may not realize to what extent we are looking to material things of this world as a source of comfort. Try this test—the next time you have a gloomy outlook toward life, stop and try to decide just what affected you so. Ask yourself, "Did the cause justify the result?" You may be surprised that your affection is set so low—how does it compare with where you want to have your aim in life?

How can we set our affection on things above? By setting it on things that are eternal, by striving toward goals here that reach out beyond this life, by practicing mercy, kindness, humbleness, meekness, longsuffering, forbearance, forgiveness, and love before God and all mankind. Then will the peace of God reign in our hearts and with faith and hope we can face and conquer the struggles of life.

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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MENTHOLATUM

THE WOMEN IN OCCUPIED LANDS

"I was tired of washing dishes, and of cleaning dirty grates,
I was bored with daily dusting, a job everybody hates.
But just as I was thinking I would like to run away,
A thought crept into my mind, a thought that came to stay.
I suddenly remembered all the women, young and old,
In every part of Europe, who are hungry, who are cold,
Who haven't got a bed at night, a table or a chair,
Who haven't got a house at all, a decent dress to wear.
I thought of all the homeless, who must live as best they can,
Of the woman who must carry on, alone—without her man.
And those who have no work to do, no future, and no peace,
Because their hearts are broken, and their troubles never cease.
And then I thought—'O, lucky me, to have a house at all.
And someone coming home to tea, and showing in the hall.'
I thought of where I was, and then, of where I might have been,
And so I prayed—'God, comfort those who have no house to clean.'"—Selected.

LOUISIANA MERIT SYSTEM EXAMINATIONS

A series of examinations for positions in the State Department of Public Welfare was announced today by William G. Colman, Merit System Supervisor, for the newly created Louisiana Merit System Council.

In making the announcement, Mr. Colman pointed out that the council is in no way connected with the State Civil Service Commission. "The council," he said, "is in charge of installing the merit system in the State Department of Labor, State Department of Public Welfare and State Board of Health, in order to conform with federal requirements calling for a merit system in state agencies receiving financial grants under the Federal Social Security Act." The new merit system calls for competitive examinations for virtually all positions in the three organizations.

Positions for which examinations are announced in the second series and salary range per month are:

Director of Social Services, \$375 to \$475.
Supervisor of Public Assistance, \$300 to \$375.
Principal Social Analyst, \$250 to \$300.
Senior Social Analyst, \$200 to \$250.
Social Analyst, \$160 to \$200.
Field Representative, \$225 to \$275.
Principal Case Supervisor, \$175 to \$215.
Senior Case Supervisor, \$150 to \$190.
Case Supervisor, \$135 to \$165.
Parish Director, I, \$300 to \$375.
Parish Supervisor of Public Assistance, \$250 to \$300.
Parish Director, II A, \$225 to \$275.
Parish Director, II B, \$200 to \$250.
Parish Director, III, \$175 to \$215.
District Office Supervisor, \$200 to \$250.
Parish Director, Supervisor IV, \$160 to \$200.
Parish Director, IV, \$160 to \$200.
Case Worker, \$110 to \$135.
Field Worker, \$90 to \$115.

Consultant on Standards of Assistance, \$250 to \$300.

Medical Social Consultant, \$250 to \$300.

Junior Medical Social Consultant, \$160 to \$200.

Supervisor of Child Welfare, \$300 to \$375.

Consultant on Foster Care, \$250 to \$300.

Child Welfare Consultant, \$200 to \$250.

Child Welfare Case, Supervisor, \$150 to \$190.

Parish Supervisor of Child Welfare, \$200 to \$250.

Foster Care Worker, \$150 to \$190.

Senior Child Welfare Worker, \$140 to \$175.

Child Welfare Worker, \$120 to \$150.

These positions are located in Baton Rouge and in various parish offices.

A varying amount of education and experience is required to qualify for these positions. There is a greater opportunity for field workers than for any of the other positions, since some 500 are employed throughout the state, working directly out of parish offices. Persons with two years of college and two years teaching experience can qualify for field work.

Applicants who are residents of Louisiana and who meet the minimum qualifications of education and experience will be given a written examination at a later date. An eligible list will be established as a result of the examination, Mr. Colman said, from which all appointments to these positions will be made. He pointed out that present incumbents in these positions will enjoy no preference in the examination and must rank at the top of the eligible list in order to retain their positions.

Application blanks may be secured by writing to the offices of the Merit System Council, at 631 Main Street, Baton Rouge, La. All applications must be postmarked before midnight, January 28, 1942.

\$150,000 RELIEF FUND SENT TO CHINA

New York City.—American relief funds are flowing into China without interruption despite the spreading Pacific conflict.

The Church Committee for China Relief, member agency of United China Relief, has announced that it telegraphed \$150,000 today to its West China Coordinating Committee in Chungking to aid the civilian needy and war victims in eleven provinces of Free China. Transmission of the Church Committee's gift was made through the New York Branch of the Bank of China, to its headquarters in Chungking.

The funds included \$25,000 to Madame Chiang Kai-shek for the care of war orphans under her supervision, and \$25,000 to the National Student Relief Committee, which assists needy Chinese college students. The remainder of the sum will be used for general relief purposes.

The funds were sent in response to an urgent appeal from Arnold Vaught, chairman of the West China Coordinating Committee, a group of American businessmen, missionaries and relief leaders which administers church relief funds in Free China. In announcing the gift, Mr. Fred Atkins Moore, director of the Church Committee for China Relief, said the need for increased American support was never more desperate. He pointed out that the spread of the war has drastically reduced major aid which nearby friendly countries such as the Dutch East Indies have up until now been giving China. He assured future donors to China's cause that their contributions would reach their destination without serious delay.

THE TIE OF LOVE

One day, one of the gigantic eagles of Scotland carried away a sleeping infant. The whole village pursued it, but the eagle soon perched itself upon a lofty crag and every one despaired of the child's life.

A sailor tried to climb the ascent, but he was obliged to give up the attempt. A robust Highlander, accustomed to hill climbing, tried but was forced to return. At last a poor peasant woman came forward, and putting her feet on one shelf of the rock, then a second, then a third, she rose to the very top of the cliff. While the hearts of those below were trembling, she came down step by step, until amid the shouts of the villagers, she stood at the bottom of the rock with the child on her bosom.

Why did that woman succeed when the strong sailor and the practiced Highlander failed? Why? Because between her and the babe there was a tie; that woman was the mother of the babe. Let there be that tie of love of Christ and to souls in your hearts, and greater wonders will be accomplished.

—King's Business.

LOUISIANA W. S. C. S.

(Continued from page 12)

"Be strong! Say not the days are evil—who's to blame?

And fold the hands and acquiesce—O shame!

Stand up, speak out, and bravely in God's name,

Be strong, be strong!

"Be strong! It matters not how deep entrenched the wrong.

How hard the battle goes, the day, how long:

Faint not, fight on! Tomorrow comes the song.

Be strong! Be strong!"

—Used by permission of Charles Scribners Sons.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

We have hard work to do and loads to lift; Shun not the struggle: face it—'tis God's gift.

Be strong, be strong!

Be strong! Say not the days are evil—who's to blame?

And fold the hands and acquiesce—O shame!

Stand up, speak out, and bravely in God's name,

Be strong, be strong!

Be strong! It matters not how deep entrenched the wrong.

How hard the battle goes, the day, how long:

Faint not, fight on! Tomorrow comes the song.

Be strong! Be strong!"

—Used by permission of Charles Scribners and Sons.

History of Methodism Wanted

I am very anxious to secure the two volumes of "History of Methodism in the Mississippi Conference," by Jones. Anyone desiring to sell these books are requested to communicate with me at: 101 CLEVELAND AVENUE, CAMDEN, ARKANSAS.

REV. LELAND CLEGG.

New Orleans Christian Advocate
Millsaps College Library



THE LIVING CHURCH

Lord, how can man preach Thy eternal word?

He is a brittle, crazy glass,
Yet in Thy temple Thou dost him afford
This glorious and transcendent place,
To be a window, through Thy grace.
—George Herbert.

THE PRAYER-ROOM TODAY

I thank Thee, my Father, for times when I have known how Thy refreshing grace can fall upon a weary mind and how a well of joy can spring up in any of life's desert places. Forgive me that, remembering this, I still can be so often bewildered and afraid. Teach me, what time I am afraid, to trust in Thee. Teach me, in every new distress, to bring my troubled mind and heart to Thee. Then let Thine own peace stand sentinel there, that no unworthy fear shall ever enter, nor any thought that is not at once led captive to Thy obedience. Amen.

The Challenging Word

By Professor Hugo Luck, Lodz, Poland

The Bible is the Word of God. It is no ordinary book. It cannot be mastered as we may master a mathematical equation. We can never finish the study of the Bible. We can never say: now I know it all. In studying the Word of God we are not so much the subject but rather the object. The Word speaks to us. G. H. Morrison says: "The Bible goes always before us through all the changing experience of life. Other books we leave behind. They were before us once; they are behind us now. We have outgrown them. We have reached an hour when they were powerless to cheer and to guide. But always as we battle through the thicket into another glade, a little ahead of us we descry the Word of God. In every temptation it is there, in every joy, in every bitterness. It is always a little higher than our highest. It is always a little deeper than our deepest. And that is to me an argument unanswerable that God is in Scripture as in no other book. It is not so much that I find him there, it is rather that he finds me."



WALLET OF THE WEEK



THE SILKWORM, long the artist-spinner of the World's finest thread, is a marvel in winding the silken strands of its cocoon about its own body at the rate of sixty-five turns a minute. It is estimated that the completion of the cocoon requires about three hundred thousand turns of the head. The female silkworm moths are unable to fly. Think of three hundred thousand turns of the reel for the weaving of a single cocoon cloak!

* * *

THE FARM INCOME of the United States had an almost phenomenal rise during 1941. Every state shares in the upward trend. Fourteen states registered an increase of more than twenty-five per cent, nineteen states from fifteen to twenty-five per cent increase, and thirteen states fifteen per cent or less. Only Louisiana, Georgia and Kentucky, of the South, were in the lower bracket. One striking thing is that the gain shows a somewhat erratic distribution. No section held a monopoly of the best, nor the worst.

* * *

"BIRDS OF AMERICA," by Audubon, were made up and sold in an original edition of one hundred and sixty-five sets, according to the records of the author. Eighty-three sets were sold in England, Scotland and France, and eighty-two in the United States. Of the original edition, ninety sets are now in the great libraries and museums of the world and about thirty sets are privately owned. The price of a set of the original edition was one thousand dollars and they are now worth six thousand dollars. The King of England and the King of France each purchased a set at the regular price.

* * *

THE HONEYBEE, according to **Our Dumb Animals**, carries a complete shop of tools for its use at all times. On its legs eleven kinds of tools are found. These include different kinds of rakes, brushes, combs, spurs, presses and baskets, each designed for a special use and serving a useful purpose in the life of that busy little honey-gathering insect. The shop carried by the American autoist consists of an emergency kit designed to help him limp to the nearest filling station, and when trouble develops he wonders whether he will find them all there. He is fortunate if he finds his jack and a pair of pliers.

* * *

THE CHURCH OF GOD staged a huge drama of the Nativity on the top of Burger Mountains, near Murphy, North Carolina, at the beginning of the recent Christmas season. The pageant consisted of a replica of Bethlehem, the "Field of the Shepherds," and in a cave stable appeared the manger in a corona of rose-colored lights. There were two choirs of fifty each, and actors representing the inn-keeper, Mary and Joseph, the "shepherds," the three "Wise Men," and an "angel," composed the cast. A flock of sheep occupied the scene with the shepherds, and at the announcement of the Saviour's birth, a thousand trees burst into a flame of glorious light.

THE U. S. BUREAU OF FISHERIES reports that between September 1, and 20, 1941, nearly three hundred and fifty thousand Chinook salmon cleared the Bonneville Dam fishways on the Columbia River, on their way to the spawning grounds. This is an increase of forty-one per cent over the September, 1940, run, and should mean a corresponding upswing in that important industry of the great Northwest. It should indicate as well encouragement as to the food supply for war-time consumption.

* * *

A FIVE-POINT PROGRAM for the promotion of the religious and moral training of youth is being sponsored jointly by the United States Chamber of Commerce and the American Association of School Administrators. They feel that educational problems have been complicated by the fact that there is "too little appreciation that an intelligent belief in God is the greatest obstacle that dictatorship has to overcome." This proper gesture will need a deeply spiritual guidance if it is to accomplish all that the sponsors have in mind.

* * *

THE MAST POLES in the small harbor of Sitka, Alaska, give it the appearance of a forest of trees in the dead of winter. The fifteen hundred trolling boats used in the salmon fisheries of that region constitute a vast unorganized armada whose only bond of union is fishing for personal profit. The captains of this vast fishing fleet have tied up their boats in the harbor and have gone to work at various defense tasks which offer a surer income and less competition. The masts of these abandoned boats rock back and forth like a forest of bare tree trunks.

* * *

OLD TREATIES WITH THE RED MEN carry some stipulations which have become so completely out of date as to be a joke. Among them is a provision that the Indians are to be allowed to kill seals in Pacific Coast waters provided they use only canoes and shoot them with bows and arrows. Although there are something like two million seals that journey from Alaska sometimes as far south as Mexico and back each year, it is the rarest thing that one is harmed by a Red Man using the primitive conveyance and weapons of his savage state.

* * *

THE MODERN CHRISTMAS CELEBRATION, according to a periodical of the Congregationalists, has almost completely lost its fidelity to fact. Even our Christmas verse lacks the family note and feeling which was expressed in mediaeval poems of folk origin. In most countries only the peasant population would feel at home in the presence of Mary and Joseph and the Babe. Sophisticated people make it a formal occasion, even a time of revelry and dissipation, all in the wrong vein. It is too much a matter of holly leaves, mistletoe and gorgeous gift books. Too little of the spirit of humility and the song of the angels.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

"REBUKING SIN"

Some years ago Major Gill, an English scientist, filled out a questionnaire for the inclusion of his name in an edition of *Who's Who*. Among other things, he was asked to name his recreations, and in the list was "Rebuking sin." It would be easy to dismiss this as a facetious reply but for the fact that only recently this same man gave to the Library of Congress his most valuable literary possession as an acknowledgment of his gratitude for American aid in the defense of British freedom. His gift, a folio edition of Shakespeare bearing the date of 1632, is one of the earliest and rarest editions of the works of the great English bard and dramatist. It had been in Major Gill's family for one hundred years, and he described it as his only thing worth giving and his most valued possession. He gave it as a token of his personal gratitude for our help.

The passion of gratitude was not greater in its intensity than the passion which made "Rebuking sin" a recreation of his life. The spirit which prompted his gift of the Shakespeare folio was neither finer nor more unselfish than that which turned his opposition to evil into a recreation. If the legions now composing the church were possessed of such a spirit and attitude toward sin, some developments in our history might have been avoided and some of our evil practices would be banished from the earth. Sin cannot be mastered by professional and formal opposition, but when its rebuke shall become the recreation of God's people, the tide will turn and the day of victory will be at hand.

MAJOR BATTLE BELL

On Monday of last week, Major Battle Bell, of Columbus, Miss., passed to his eternal reward. Had he lived until February 4, he would have been eighty-nine years of age, and in worthiness of character, as in length of years, he was justly regarded as a first citizen of that distinguished little city. We had known him for more than a quarter of a century, and for all that time had been honored by his friendship. His going brought to us a keen sense of loss. He was not one of those men whose friendship manifested itself in occasional deeds, but one whose modest and unobtrusive life brought to all strength and inspiration. He was a man of solid character and worth whose very presence warmed the hearts of those with whom he came in contact. In the life of Columbus, he was a business man trusted by all because of his honor and integrity. He was a great conciliator because the esteem in which he was held and his poise of mind and

heart created confidence, regardless of the issue involved. He was a Christian whose faith was an elemental part of his daily life.

No testimonial is necessary to insure him a place in the archives of the community where he lived and served. His worthiness was reflected in every relation, and all classes paid tribute at his bier. He leaves to his splendid family a heritage which anyone might justly covet. Of course his faithful companion is bereft, but not disconsolate. His splendid sons are oppressed by a sense of irreparable loss, but they are not cast down. His worthy daughters will miss the tender grace of his presence and long for the wisdom of his counsel, but in their lives he will continue to live. His patriarchal figure will live in the memory of the city of which he was so much a part. The shadows have descended upon our hearts, but with confidence our faces are set toward the eternal sunrise when we shall see him again.

DR. JOHN HAYNES HOLMES RESIGNS

Dr. John Haynes Holmes has resigned as pastor of the Community Church, New York City. Dr. Holmes severed his connection with the congregation in order that the odium of his pacifist views might not attach to them, and that there might be no rift in the church because of those who might not agree with his opinions. It is to be regretted that issues arise which deprive a congregation of the help of a trusted leader, but it is magnanimous of Dr. Holmes to place the harmony and the success of the congregation above his own interest or fortune. However much one may find himself in disagreement with the opinions of another, it is refreshing to find a man of such chivalry and unselfishness.

GAS FUELLED CARS

Use of fuel gas instead of gasoline has been brought about by the drastic rationing of gasoline since October, 1939. In some cases a rubberized bag covering the entire top of the car and about three feet high when inflated is used to carry a supply of gas sufficient for a twenty-mile journey. Some Fords carry a coke "gas producer" either on a trailer or on the back of the car. A pound of coke a mile is used for fuel and one fill is sufficient for a journey of one hundred miles. Additional fuel for four hundred miles may be carried in sacks in the back seat.

Gasolene for private consumption is practically unobtainable and the one-price motor spirit sells for forty-three cents a gallon. The present monthly allowable is sufficient for a total of 167 miles. The annual auto tax

runs from \$40 to \$250, with an additional \$40 for insurance. Large cars have practically disappeared and even the disreputable jalopy has come to be looked upon as a luxurious and aristocratic mode of travel. Such is the emergency created by war.

THE RED CROSS APPEAL

Many of us are not qualified for military service, either as members of a fighting unit, or in the ministry of nursing, but all of us can and must have a part in the ministry which the Red Cross will render to our men in camp, on the battle field and in the hospitals. The call is urgent and should meet immediate response on the part of every patriotic citizen. They are our sons and brothers. Let us give freely, sacrificially, that they may have the care which they need and which only the Red Cross can render. We must not fail our gallant sons at the front.

CAMP LIBRARIES

A short while ago we carried an appeal for books for the men in camp. Since that time a general appeal has been made for books to be assembled for the use of men in camps. It is our understanding that the library in your city or community will take all books contributed and will see that they get to the camps throughout the country. Look over your own library and select such books as you would like for your son to read and start them on their way at once. Camp life is drab enough at best and a good book will help to relieve its dreariness and at the same time will help to store the mind of the soldier lad with noble thoughts.

"WITHOUT HATE OR MALICE"

In that "Christian Manifesto," issued by the College of Bishops at St. Simon's Island, under the title, "The Church in Crisis," one of the most significant statements is contained in Article 2: "Without hate or malice, determined to keep the spirit of revenge out of our hearts, we will continue to pray for those now our enemies."



Dr. A. P. Hamilton

Hate is a disorganizing principle, not only in the life of the individual, but in the social group as well. The Christian life has been called a warfare, and it is. "We fight against principalities, against powers, and wickedness in high places," says Paul. And again, he exhorts, "Put on the whole armor of God," which might be called the Christian's "total war." But such warfare is against evil, against ideas, not our fellow men. And so it is in this war in which we are all now engaged. Our hate must be centered on war itself, our anger concentrated upon the forces which make for war and the cruelty of man towards man. The humane thing now is to fight with such fury and speed and with such concentrated power that a quick end can be made of the dirty business, and we can as a nation and as a church, turn all our energies to the supreme task of saving what shall be left of civilization in the war's aftermath. It will do us no good to win, and then lose the peace again. That is not winning.

"Without hate or malice," yes, but with a righteous determination that the peace shall be a Christian peace, and human values and the things of the spirit shall be the paramount concern not only of the Church but of nations also.

Cancer is a terrible disease, but we do not hate the man who suffers from it; we give him all medical and surgical aid at our command to combat and eradicate it. Yet the surgeon's knife is necessary, and when there is no other way out, the issue must be met unflinchingly and with scientific skill. "If thy eye offend thee, pluck it out."

Further on, the bishops say: "There is an ultimate will of God and there are immediate phases of that will: What should be, and what may be; the absolute best and the best possible now; the final consummation, and the next step."

"The duty of the Christian citizen lies in the latter, in the duty of the hour (war),* in such practical tasks as circumstances assign, in the Kingdom-as-coming."

But the "fulness of the Kingdom-to-come" must always be looked to as the final goal, even in a world such as ours at the present; though "Without hate or malice."

* Bold Face and interpolation mine.

A. P. H.

HARD TIMES

By Dr. H. T. Carley

In the famous Yazoo delta, it is not unusual to find plantations designated by a name, oftentimes classic, sometimes merely local. At the moment, we recall "Abydos," "Llanada," "Potosi," "Templeton." We have an idea that an interesting brochure could be written on the subject, "Plantation Names."

Sometimes the official name differs from the popular one. For example, the classic "Llanada" has been corrupted into "Lornetta," a change that can be easily understood as arising from phonetic changes. We recall, too, a place that is popularly known as "Hard Times," though that is an appellation far different from the one its original owner bestowed upon it. An imaginative person can probably figure out the origin of this popular name. Any plantation owner, whether imaginative or not, could probably do the same thing.

We don't know whether thinking of hard times made us think of plantations, or whether thinking of plantations made us think of hard times—either one is likely to suggest the other. Since we are on the subject, though, we might as well meditate upon it a spell.

One item for consideration is the fact that tires and tubes are out for awhile. A good many people—among whom we are which—generally put off buying tires as long as the old Negro put off buying shoes—"till they was wore down to the withes," which meant that the old ones were good as long as he could tie them to his feet with strings. So the emergency catches some of us "skating on thin ice"—to change the figure. We may be reduced to the expedient we heard of the other day—wrapping ropes around the rims—or the other sad alternative of walking.

Another matter of moment is the approaching period of income tax payment. It used to be that some of us didn't have to worry about that, for our incomes didn't rate a tax. But things have changed—almost any kind of

income shudders at the mere mention of the Ides of March, and the more you have to pay, the less you have to pay it with. Hard times indeed are at hand.

But a tip to taxpayers: Before you worry too much about what you have to give up, remember what you are giving it up for; and then remember how much you still have left.

A MESSAGE TO OUR FELLOW CHRISTIANS

From the Federal Council of the Churches of Christ in America

The war which oppresses our world today marks a deepening crisis in civilization. The calculated treachery of recent aggressions has evoked instant condemnation. It is a manifestation of a great flood of evil that has overwhelmed nation after nation, destroying human rights and leaving men the victims of irresponsible force. We do not disclaim our own share in the events, economic, political and moral, which made it possible for these evil forces to be released. But these forces have now brought war to our shores, and our nation has joined in the world's struggle that it may preserve the ideals and institutions of free men.

Yet we must realize that the war is but the most shocking sign of the demoralization of modern life and international conduct. The laws of God have not been honored. Now the awful consequences are laid bare. Conscious of our participation in the world's sin, we would be humble and penitent before God.

But we do not despair. Our trust is in God, in whose Hand is the destiny of men and nations. They have wandered through long dark nights; but God has not forsaken them. We today must turn from proud and frantic worldliness to God. Then we may be chastened and strengthened even by calamities and become His instruments for fashioning a free, just and neighborly world. The issue of all our striving is with Him.

We have a three-fold responsibility: as citizens of a nation which, under God, is dedicated to human freedom; as members of the Church in America, which is called to minister to people under heavy strain; and as members of the world-wide Church, which unites in a common fellowship men of every race and nation who acknowledge Jesus Christ as Lord and Saviour.

As citizens we gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We cherish this heritage more deeply when we see it attacked by a totalitarian threat. We are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within. It is our high obligation to bequeath our heritage unimpaired and strengthened to those who follow us. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society.

As members of the Church in America we have responsibilities which only the Church can discharge. It must ceaselessly bring to judgment those individual and social sins, at home and abroad, which are the cause of our disaster. The Church must minister in every Christ-like way to men in the midst of war. More than ever, in such an hour, people need its ministry. They cannot withstand the tensions of war-time without

moral and spiritual resource. The Church must maintain its distinctive service, but now with all the greater devotion and skill. It must inspire men, in the armed forces and at home, with faith and hope and courage. It must bring guidance to the perplexed, and comfort to the distressed—God's strength for our struggle and His peace for our pain.

The host of young men who in this hour of crisis answer their country's call are a special concern of the Church. It encompasses with gratitude and prayer all now summoned to render sacrificial service, whether in the armed forces or in other work of national importance. It honors the sincere conscience of every man. It sends many of its ministers to serve as chaplains and seeks to create a wholesome environment in every camp community.

In days of trial, the Church cleaves to a steady faith. When bitterness and hatred may easily overwhelm us, the Church is still the stronghold of goodwill. It counts dear all basic human rights. It befriends loyal minorities, including those of alien birth or

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches.....	8
Rev. J. W. Faulk, Slidell.....	2
Rev. C. J. T. Cotten, Gonzales.....	2
Rev. W. C. Mason, Marksville.....	2
Rev. R. V. Fulton, Lottie.....	2
Mrs. N. E. Cunningham, Vicksburg.....	6
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Rev. M. E. Scott, Eupora.....	4
Rev. J. C. Wasson, Lula.....	2
Galloway Memorial, Jackson.....	2
Rev. J. H. Grice, Vaughan.....	2
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Rev. A. W. Bailey, Holcomb.....	2
Rev. H. P. Lewis, Byhalia.....	6
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. H. C. Castle, Philadelphia.....	2
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Rev. T. J. O'Neil, Picayune.....	2
Rev. J. F. Wilson, Cotton Valley.....	2

those descended from peoples with whose governments our country is now at war. The Church cannot abrogate its Gospel of Eternal Love.

The Church should minister in mercy to those on whom the cruelty of war most heavily falls. To the full measure of its ability it should care for refugees and prisoners of war and all others caught in the appalling suffering of our world.

The Church must be in the vanguard of preparation for a just and durable peace. The great sacrifice of treasure and of life must not be in vain. We must build now the spiritual foundations for a better order of the world. This task is immediate and cannot be delayed.

As members of the world-wide Church, which transcends all differences of race and nation, we have obligations which reach beyond our own country. We must preserve at all costs the world-wide Christian fellowship, without which no free world order of justice and peace can be achieved. In times of war Christians in different nations are still members of the one Body of Christ. They must pray, not merely for their own national interest, but that God's will may be done in and through all nations. They must remember that in every warring na-

tion there are men and women who, in spite of different political allegiances, are one with us in the ecumenical Church and who also pray for its fuller realization and the coming of God's Kingdom in the world. As this universal Church strengthens and extends its fellowship and deepens its loyalty to one Lord and Master it will be the greatest of all forces binding a broken world together.

We therefore call upon our fellow Christians:

To bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind;

To devote themselves to preserving and strengthening the ideals of freedom and democracy;

To withstand any propaganda of hatred or revenge and to refuse it the sanction of religion;

To manifest Christian goodwill toward those among us whose origin was in nations with which our country is now at war;

To succor with generosity all who suffer from the ravages of war;

To minister to the deeper needs of men in the nation's service;

To pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations;

To strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose;

To work actively and persistently for justice and goodwill among all racial groups both in our own country and throughout the world;

To maintain unbroken the fellowship of prayer with Christians everywhere;

To be steadfastly loyal to the Holy Catholic Church; holy—sanctified to the redemptive purpose of God; Catholic—of all believers and in all ages;

To pray without ceasing that God's name may be hallowed and His will be done in earth as it is in Heaven;

To maintain confident faith in God as the refuge and strength of His people even in the darkest night, and to trust in the triumph of His will.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end."

"Then beware lest thou forget." How often the refrain of that warning, sounds in the messages that prophets and teachers gave to Israel in the days long gone by. There seemed to be so many things that had a tendency to slip out of their memory, great events in their history, great truths that had been learned at the cost of struggle and pain and sacrifice, great lessons growing out of the dealings of Jehovah with their race. They seemed to have an incurably besetting sin whose very seat and throne was in their memory, and if they could only be cured of their forgetfulness, the prophets felt, they would be saved from the greater part of their sin and suffering. It wasn't that they didn't know, but that they failed to keep what they knew fresh in their memory and relate it to the life they were living. And their forgetting cost them dearly and brought tragedy and disappointment into their history. But is not Israel's history a parable, and is there any word we need to heed today more than this one, "then beware lest thou forget?"

—The Christian Guardian (Toronto).

CONFERENCE NEWS AND PERSONALS

Rev. A. M. O'Neil says that illness beginning immediately after Conference kept him on a "low limb" for over a month. We are glad to know that he is now improving.

Mr. W. E. Kennedy, of Mobile, Alabama, was a business visitor in the Crescent City one day last week and took time off to renew and refresh the friendship with the editor. We enjoy his friendship and fellowship.

Rev. Joe Caruthers, pastor of the Waterford, Miss., circuit, and Miss Bessie Tims, of Fairview, were married during the Christmas holidays, and the pastor and his bride are now at home in the parsonage at Waterford.

From Mrs. Tom Richardson, Mt. View, California, comes a check for the renewal of her subscription and the assurance that she would not think of trying to get along without the Advocate, although she is so far removed from its field of operation.

Rev. R. G. Lord is making full proof of his ministry at Cleveland, Miss., which is one of the important educational centers of that section. The church has accepted the full benevolent askings and there has been an increase in ministerial support.

Rev. W. R. Murray begins his third year at Escatawpa, Miss., with a favorable outlook. Each of the three churches composing his work remembered the parsonage with substantial gifts and are cooperating in the effort to make this a great year.

Rev. L. P. Wasson begins his work at Greenville, Miss., with every prospect of a happy and useful pastorate. Since Conference there have been thirty additions to the membership of the church and an increase of interest along all lines.

Dr. W. L. Doss, Jr., District Superintendent at Baton Rouge, was in New Orleans on Monday of last week and paid an appreciated call at the Advocate office. He was down for the meeting of the Louisiana Anti-Saloon League.

Mrs. Tom Haney, Rt. 1, Aberdeen, Miss., expresses her appreciation of the Advocate by renewing her subscription for the coming year. We trust that her appreciation may continue and the Advocate prove an added blessing from year to year.

Mrs. J. E. Davis, formerly of West Point, Miss., now lives with her daughter in Little Rock, Arkansas. She says that she has greatly missed the visits of the New Orleans Christian Advocate, and she manifests her interest in the paper by having it sent to a friend at Strong Station, Miss.

Rev. T. H. Porter, a retired member of the North Mississippi Conference, died on January 2. Bro. Porter, who had been in ill health for quite a time, lived in Memphis, Tenn. He was a good and faithful man and we hope to have a fuller account of his death.

In the passing of Miss Ella Sherrod recently, another link in the chain of tradition which has long made Columbus, Miss., unique, has been dissolved. She was a member of First Methodist church, and she is survived by Mrs. Champneys, the only member of the original family left.

In the death of Major Battle Bell, John W. Steen and R. L. George, First Methodist Church, Columbus, is thrice bereaved. The oldest citizen, the oldest proprietor of a con-

tinuous business, and one of the most active men in business and church life were taken in the space of two days.

Rev. H. E. Raley, pastor at Bay Springs, is improved, but at last accounts was still confined to his bed. We sincerely trust that the day may soon come when his improvement may be such that he will again be able to take up his work. As will be recalled, Bro. Raley suffered a severe attack during the session of the Conference.

Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, had a severe attack of gripe which kept him in bed during the holidays. We are glad to report that he has been able to go back to his office for part time, and we trust that his improvement may continue until he is restored to his accustomed health.

Rev. Z. A. Jumper, who was admitted on trial at the last session of the North Mississippi Conference, and appointed to the Potts Camp charge, began his work by systematic visitation of the homes in the neighborhood of his four churches. At the first quarterly conference the assessment for ministerial support and the acceptance for benevolences were increased.

Rev. B. P. Jaco, retired member of the North Mississippi Conference, living in Raymondville, Texas, has been much occupied recently in the construction of two rooms as an addition to the house in which he lives. Bro. Jaco says of himself and his wife: "We two youngsters are domestically active with our most thorough exercise at mealtime." The North Mississippi Conference has no finer spirit than Ben P. Jaco.

On account of the closing of Highway No. 7, between Holly Springs and Oxford, the Holly Springs Young People's Union has been divided the past year. A city union of the young people of all denominations was formed at Holly Springs. Through the personal efforts of Rev. Seamon Rhea, the pastor, there has been an increase of interest in that work. There has also been an increase in the budget for 1942, notwithstanding losses due to the death of a number of leading laymen in recent years.

Rev. W. T. Phillips is beginning the new year at Tchula, Miss., with activities which have featured his success in the past. Six boxes were sent to the Orphans' Home in Jackson, in addition to \$87 at Thanksgiving, and his entire quota for conference claims has already been mailed to the treasurer. Pastor's salary was increased, as was the acceptance for benevolences. We are happy to have Bro. Phillips as the Advocate repre-

sentative for the Greenwood District. The paper has no better friend and no cause could have a better representative.

Mrs. C. M. Martin, superintendent of the Cradle Roll department, at East End church, Meridian, reports that her friends have felt some concern about her health since they have missed the reports from her department usually given in the Advocate. Mrs. Martin's department had a Christmas party and a Christmas program which all greatly enjoyed. Gifts were provided for all, including Mrs. Martin, but the most unique feature of the entertainment was a life-sized doll seated in the superintendent's chair and wearing her hat. The doll, a prized possession of Mrs. Martin's, is shown only on special occasions.

A CORRECTION FOR THE WAYNESBORO CIRCUIT

Dear Dr. Duren: The Journal of the Mississippi Conference, for the past conference year, shows that the Woman's Society of Christian Service paid for Local Work, \$355, and sent to the Conference Treasurer \$55. It should read nothing for Local Work and \$12 sent to Conference Treasurer.

It also shows the circuit paid \$11 for insurance, which should be \$13, and \$15 for Golden Cross which should read \$5 for Golden Cross.

REV. S. N. YOUNG.

R. A. RAMSEY, CITY EMPLOYEE, DIES AFTER BRIEF ILLNESS

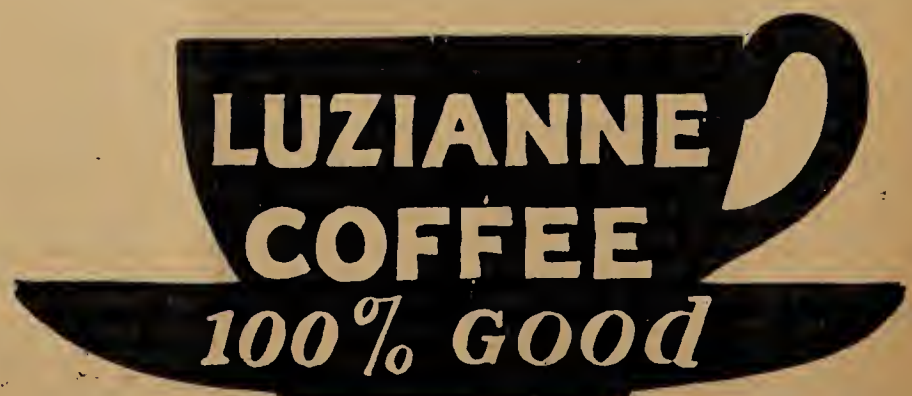
R. A. Ramsey, seventy-three, for the past twenty years an engineer at the McNeil Street Pumping Station, Department of Public Utilities, of Shreveport, died Monday at 5:30 a. m., at a local sanitarium, following a brief illness.

Funeral services were held at Rose-Neath Funeral Chapel, at 1 p. m., Tuesday. Rev. G. A. La Grange, his former pastor, was in charge, assisted by his present pastor, Rev. B. D. Watson.

Active pallbearers were: J. A. Jolly, Paul Allen, R. M. Sneed, R. N. Baker, Lee Hollerfield, Claud Damron, Steve Leon and D. E. Iles.

Mr. Ramsey is survived by three daughters: Mrs. H. R. Jenkins, Mrs. Joe St. Vgine and Mrs. Clyde L. McAdoo, eight grandchildren and one great-grandson. He was a member of the Wynn Memorial Methodist church, and also a member of the Board of Stewards.

G. A. LA GRANGE.



PASTORS OF GREENWOOD DISTRICT MEET

The first meeting of the pastors of the Greenwood District for 1942 was held in the First Methodist church, in Greenwood, Tuesday, January 6.

Rev. T. M. Dye, Jr., directed the devotional, after which new officers were elected as follows: Rev. R. T. Hollingsworth, president; Rev. R. E. Wasson, vice-president; Rev. A. L. Davenport, secretary.

Our district superintendent, Rev. H. F. Brooks, D. D., made a very interesting talk in which he stressed the importance of getting the Advocate into the homes of our people, and of preaching missions. Then he appointed Rev. W. T. Phillips circulation manager for the New Orleans Christian Advocate in the Greenwood District. The Rev. R. T. Hollingsworth was appointed news reporter for the district.

The following program was presented very ably and profitably to the goodly number present, despite the bitter cold weather.

Systematic visiting was discussed by Rev. W. M. Langley, our pastor at Acona. He reminded us that there were no fixed rules, but that the pastor must have a burning passion in his heart that will send him out in quest for souls.

Our pastor at Minter City, Rev. W. P. Bailey, brought us a thought-provoking message on a unified budget. We welcome this good man to our district. There is no better man among us.

Rev. N. D. Guerry, our efficient pastor at Schlater, then ably discussed the mid-week prayer meeting, assuring us that it could be made profitable by enough preparation on the part of the minister.

Rev. T. M. Bradley, our pastor at Inverness, was the preacher of the hour. He brought us a New Year's sermon in which he stressed the importance of decision and of determination.

The Doxology was sung and the meeting was closed with prayer led by Rev. J. W. York.

A. L. DAVENPORT,
Secretary.

ROSA ANNA O'NEIL

Rosa Anna O'Neil, daughter of Mr. and Mrs. W. M. Allen, was born at Pushmataha, Alabama, July 25, 1876. When a very young girl, she joined the Methodist Church. No one loved her church more dearly than she. She was loyal to the church and never missed a Church or Sunday School service except when she was physically unable to attend.

On October 7, 1896, she and the Rev. T. J. O'Neil were united in marriage. Mrs. O'Neil was in full sympathy with the work of her husband, and rendered a meritorious service as the parsonage wife in the ministerial work. She was untiring in her efforts in helping to minister to the needs of the people they served. She visited the sick, comforted the sorrowing, and helped the needy. At the same time she was seldom if ever surpassed as a homemaker and a hostess in the parsonage home.

She was modest and retiring, but courageous, energetic and sympathetic. She never turned a deaf ear to the appeals of charity and the needs and demands of the unfortunate and needy.

She was a most devoted wife, a loving mother, a friendly neighbor, a patriotic citizen, and a most devout Christian. Even after she was fatally stricken by paralysis, which finally claimed her earthly body, she did

not think of self, but her thoughts were ever on the needs of others.

After a short illness, she was translated from earth to heaven, November 12, 1941, and was buried from the Fifth Street Methodist church, in Meridian, Miss., of which her husband was pastor, November 13. Her district superintendent, Rev. W. B. Jones, assisted by Revs. R. H. Kleiser, T. O. Pre-witt, C. H. Strait, Marshall Burnett, G. E. Allan, all Methodist pastors in the City of Meridian, and W. B. Alsworth, of Hattiesburg, who was district superintendent of her son, the Rev. A. M. O'Neil, officiated at the final rites.

Mrs. O'Neil lived to see all of her children reach maturity, all of whom were with her when she departed this earth. Those of the immediate family who remain to mourn her passing are her husband, Rev. T. J. O'Neil; three daughters, Mrs. C. D. Crawford, Rolling Fork, Miss.; Mrs. V. R. Wicker, Magnolia, Ark.; Miss Ora O'Neil, Meridian, Miss.; and four sons, J. W. and H. B. O'Neil, Meridian, Miss.; Rev. A. M. O'Neil, Petal, Miss.; and V. E. O'Neil, Redwood, Miss. She is also survived by twelve grandchildren, two sisters, and four brothers, and a host of friends and relatives.

"The noblest thoughts my soul can claim
The holiest words my tongue can frame,
Unworthy are to praise the name
More sacred than all other.

"An infant, when her love first came,
A man, I find it just the same;
Reverently I breathe her name,
The blessed name of mother."

A tribute from her son.

Petal, Mississippi. A. M. O'NEIL.

REV. J. J. BROOKS

We buried Bro. J. J. Brooks on Christmas Eve. Rather we laid to rest a worn body that had served him well for ninety-one years, lacking four days. For the last few months he grew more feeble day by day, as a flame flickers lower and lower. But he enjoyed life to the end. His answer always was, "I am feeling fine," and to him a good cigar was still a smoke. He never lost interest in events, nor his friends, new and old, and their doings. I spent many a profitable hour sitting with him by his fire talking of folks and things.

People came to see him from far and near, and he was always eager to tell me what a good visit he had had with this or that one. His brother, Uncle Keener, was his constant companion, to supply every need and gratify every wish, as did his daughter, Mrs. Foreman, and grandchildren, Betty Brooks and C. A., Jr. Mr. Moreman, his son-in-law, was like a true son to him.

His last days were spent amid the loving care, not only of family but of a whole community. A few days ago some girls from the Masonic Home came to see him and he would not let them go until he had loaded them with fruit. This was characteristic of him.

He had the best orchard in this part of the Delta, but never sold a bushel of the fruit. It was for his friends for the asking, and if they did not ask he would gather and send it to them.

Long ago he learned the joy of giving. He gave himself, his wise counsel, and the fruit of the toil of his hands, and people loved him for it. That is why his passing in this

Christmas season seems to me so fitting.

On Monday he fell asleep like a tired child. The news went out and the friends and the family began to gather. His son, Charlie, of Duncan, was standing by. Howard, chaplain at Corpus Christi, and his wife and family came after a long all-night drive. At noon of the 24th a great company had gathered at the Methodist church in Schlater, fellow members of the conference, lodge, community and state. I read again the great words of hope. Bro. Holder prayed tenderly as he knows so well how to do, and Dr. H. F. Brooks brought inspired words of comfort in a short eulogy, and then we were off for Holly Springs to the family burying ground.

Many have seen the hilltops in Holly Springs, where so many of God's people have been laid away. They know how nature and years of loving care have conspired to make it a place of beauty and of rest.

But I wonder if any have seen it as we saw it yesterday. It was just at sundown, over all the earth lay a solemn hush, broken only by the words of the beautiful ritual of the Knights Templars gathered in full regalia about the mound.

Presently in spite of the compelling scene near at hand, I was impelled to look up and beheld a backdrop for this solemn drama painted by the hand of Deity. It was more than a glorious sunset, it was another promise of eternity and immortality. A handful of clouds caught by the last rays of the setting sun, glorified the sky with gold. It was do doubt only a fancy but it seemed to me that they were plumes from the pinions of a mighty host of angels who had just passed that way bearing aloft a valiant soul to the gates of light. The glory faded, the service came to an end, and as the last words were spoken a single far star shone down. God keeps watch over his own until the morning.

N. D. GUERRY,
Pastor, Schlater Church.

THOMAS H. PORTER

Dear Dr. Duren: Rev. Thomas H. Porter, one of the best men of all the world and faithful minister of the Christ, passed from his earthly home, in the city of Memphis, to his rich reward, on January 2. He was buried in Senatobia cemetery, on Saturday, January 3. Rev. C. T. Floyd, district superintendent, was in charge of the service. He was assisted by a number of the brother preachers.

He is survived by his wife, three sons and three daughters.

Bro. Porter was one of those rare spirits that made himself felt wherever he went. He did not aspire to be a church leader, but to be a devout servant of the Christ. He taught school for a number of years, but the call to the ministry was so strong that he yielded himself fully to this great work. He was a strong preacher, a loyal servant of the Christ, a most useful man. He was much loved and trusted by a great church that he delighted to serve.

J. H. HOLDER.

The older I grow, and now I stand on the brink of eternity, the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man?" "To glorify God and enjoy Him for ever." And surely this is the beginning and end, the alpha and omega of that strange indefinable thing which we call life.—Carlyle.

ADDITIONAL PERSONALS

Rev. J. D. Wroten, pastor at First church, Columbus, Miss., is in good favor with his people. This fact was manifested in a substantial raise of his salary as a surprise move on the part of his Board. There is no more substantial congregation in Methodism than First church, Columbus.

Mrs. Harris, the mother of Rev. J. T. Harris, of Canal Street church, New Orleans, is now in Touro Infirmary, where her condition is serious. She has been ill for a long while and it was necessary to take her to a hospital where she could be made more comfortable than was possible at home.

Notification reaches the Advocate office of the recent death of Mrs. C. M. Brown, 113 South Pine Street, Natchez, Miss. Mrs. Brown was the sister of that noble soldier now retired, Rev. W. M. Sullivan, of Magnolia, Miss. We sincerely sympathize with Bro. Sullivan and others in their experience of sorrow.

Bro. C. A. Leosch, a worshipper at Napoleon Avenue church and a long-time resident of New Orleans, died in a local hospital last week following an illness of practically a year. Bro. Leosch was a native of Indiana, and he is survived by his wife, Mrs. Margaret Chilton Loesch, and other relatives. Interment was at Cannelton, Indiana.

Mrs. C. S. Williamson, Jr. of New Orleans, is reported to be quite ill in the Baptist Hospital, where she is suffering from an attack of pneumonia following a fall in which she sustained a fractured hip. Mrs. Williamson is the wife of Dr. Williamson, of Tulane University, and is a granddaughter of the late Dr. John B. McFerrin, of Nashville, Tenn.

Rev. James Heflin is much encouraged by the outlook for his work on the Abbeville charge of the North Mississippi Conference. His people have been uniformly thoughtful and considerate, especially in their Christmas remembrance of the parsonage. The first quarterly conference was held on January 14, at which time a good report was expected from all the churches.

Mrs. J. T. Harris, wife of the pastor of Canal Street church, New Orleans, is in great bereavement on account of the sudden death of her mother, Mrs. Cora Frances Allen Varnado, of Jackson, Miss., on January 5. Mrs. Varnado had just arrived for a visit to her daughter and family when she was stricken and her death followed almost instantly. Friends in Louisiana and Mississippi will not forget Mrs. Harris in her sorrow.

A report from the Waterford, Miss., charge, in addition to the news of the marriage of Rev. Joe Caruthers, which is reported elsewhere in this paper, says that the pastor has been very cordially received and that before his bride came the people filled the parsonage larder with an abundant store of canned fruit, jellies, vegetables and groceries. They are looking forward to a good year in the work of the charge.

DISTRICT-WIDE CHURCH SCHOOL WORKERS INSTITUTES IN NORTH MISSISSIPPI CONFERENCE

District-Wide Church School Workers' Institutes will be held in the North Mississippi Conference as indicated below:

Aberdeen District—Pontotoc Methodist

church, January 15, 1942.

Columbus District—Mathiston Methodist church, January 20, 1942.

Corinth District—Booneville Methodist church, January 22, 1942.

Greenville District—Merigold Methodist church, January 27, 1942.

Greenwood District—Greenwood Methodist church, January 28, 1942.

Sardis-Grenada District—Batesville Methodist church, January 29, 1942.

ROY A. GRISHAM,

Executive Secretary.

MISSIONARY AND EDUCATION INSTITUTES FOR MISSISSIPPI CONFERENCE

At the meeting of the Cabinet in Meridian, December 30, it was decided to have the Missionary and Education Institutes on the same day. The cause of Missions will be presented in the morning, beginning at 9 o'clock, and cause of Education in the afternoon. The program will be printed later. This was done on account of the emergency that has arisen, with reference to tires.

A rearrangement of dates was made, though no changes were made in the churches where the Missionary Institutes were to be held as announced in the Conference Journal, and you will please note the changes made, and hope every pastor will try to have as large a group from his charge as possible, especially the officials of the various organizations of the church. Dr. Ezra Cox, a missionary from India, will represent the General Board of Missions and Church Extension.

Dates and places for the Institutes are as follows:

Vicksburg District—Crawford Street church, Vicksburg, February 3.

Brookhaven District—First church, Brookhaven, February 4.

Jackson District—Galloway Memorial church, Jackson, February 5.

Meridian District—Central church, Meridian, February 6.

Hattiesburg District—First church, Laurel, February 10.

Seashore District—First church, Gulfport, February 11.

SET-UP MEETING, MERIDIAN DISTRICT

Pursuant to call of the district superintendent, the pastors of the Meridian District, Mississippi Conference, met January 8, in Central church, Meridian, to participate in a Set-Up Meeting, to discuss and adopt a Plan of Work for the District for the current year. All except four of the pastors were present.

Rev. J. L. Neill, district superintendent, presided. After a short devotional period, Bro. Neill stated the purpose of the meeting, gave a brief outline of the plans he would like to see executed during the year, and invited the pastors to cooperate in an aggressive, forward movement throughout the district this year.

A program of work prepared by the committee appointed by Bro. Neill, was read and enthusiastically adopted by a unanimous rising vote. The program suggests a calendar from January to November inclusive, in which all the seasonal days ordered by the Discipline, and agreed upon by our Annual Conference, are included. In addition to these days, the District Missionary-Education Institute, to be held at Central church, Meridian, February 6; four Bible

conferences to be held at various points in the district, February 15-27! and Intermediate Camp at Clarko Park, July 13-17, were announced.

The following district goals were adopted:

1. A revival in every church as early in the year as possible.
2. Each church member win at least one soul for Christ.
3. Pastors and people reading Bible daily and praying much.
4. Every Methodist home have a family altar and supplied with Methodist literature.
5. Every church member practicing Stewardship of Time, Means and Talents.
6. An active, aggressive Youth Fellowship in each church.
7. Effectively redeem the Sunday and Wednesday Evening Services.
8. Every member of the church an active member in some department of the Church School.

9. All Church School officers and teachers taking an accredited study course.

10. Laymen's Day observed in every church, using the program prepared for 1942.

11. Every church member contributing regularly and liberally to the Benevolences.

12. A Communion Service each month in stations, and quarterly on circuits, with a special offering, two-thirds of which will be sent to the conference treasurer, for our Over-Seas Relief and Methodist work in and near camp sites; the balance to be used for local poor.

Your reporter has learned from Bro. Neill and others that substantial increases have been made for pastors' salaries at Decatur, DeSoto, Collinsville, Lauderdale, Newton, Philadelphia, Poplar Springs, Porterville, Quitman and Wesley.

T. J. O'Neil, Reporter.

GREENWOOD DISTRICT PASTORS

At a meeting of the Ministerial Association of the Greenwood District, Tuesday, January 6, the following officers were elected: Vice-President, Rev. R. E. Wasson; Secretary, Rev. A. L. Davenport; Rev. J. E. Stephens and Rev. W. T. Phillips were appointed as program committee to prepare the program for the February meeting. We feel sure that these very efficient men will prepare an excellent program.

One of the most worthy suggestions advanced in this meeting was to the end that our Advocate should receive larger support in two points: we should have more subscribers, and, too, more of our ministers should give accounts of themselves and their work through the columns of the Advocate.

Our program was very interesting indeed. Everyone who appeared on the program showed that he had given much time and thought to his subject. The program is as follows:

- 10:00 A. M.—Devotional, Rev. T. M. Dye.
- 10:15 A. M.—Business: Organization.
- 10:30 A. M.—"If I Had My Life to Live Over," Rev. T. H. Dorsey.
- 11:00 A. M.—Sermon, Rev. T. M. Bradley.
- 12:00 Noon—Lunch.

Afternoon Session

- 1:15 P. M.—Unified Budget, Rev. W. P. Bailey.
- 1:30 P. M.—Mid-Week Prayer Services, Rev. N. D. Guerry.
- 1:45 P. M.—Systematic Visiting, Rev. W. M. Langley.

2:00 P. M.—District Objectives, Dr. H. F. Brooks, district superintendent.

Extreme modesty forbids my saying who was elected president of our Ministers' Association, but I know the man well and I am zealously sure that he appreciates this very high honor, and I am sure, too, that he is going to try to help to make the meetings do good.

We hope every minister will be present every time this year if possible. "LET'S GET OFF TO A FLYING START."

R. T. HOLLINGSWORTH.

P. S.—Your card of January 5, containing the above quotation, came in just as I was finishing this article. We concur with you, Mr. Editor.

Itta Bena, Miss.

"SHALL WE LOOK FOR ANOTHER"

Luke 7-19

By Rev. C. B. Powell

John the Baptist was the first of all to recognize and discern in Christ the person of the Messiah, and proclaimed him as the Lamb of God that taketh away the sin of the world. He was the one in all the country who seemed to be sure of the Messiahship of Jesus and, no doubt, was very strong in his belief and conviction. This perhaps was the reason that many went out to hear his message. Even people today like such messages, for the world is hungry for the gospel, and will gladly listen to it, but mind you, it must be the message of love, goodwill, and against all unrighteousness.

John was a powerful preacher of the desert, cared very little for popular opinion, a hero whom treasures could not buy. He was not trying, or did not try, to save himself, but to make it clear that the Kingdom of Heaven was at hand. Such preaching is needful now. It takes heroic men to give the message, but it is the only thing that will down sin. John was preaching against sin. He had said it is not lawful and right for Herod to live with the divorced wife of his brother, and he said it in a tone that could be heard throughout all Palestine. Herod laid hold on him and put him in prison. The prison dampness chilled his spirit, the days were long, the nights were longer, the cell was dark and cold, and the prison darkness seeped into his mind. In solitude often the mind feeds on itself. He was possibly mistaken in the Christ. Why doesn't He unlock the prison doors and turn me out? It is for his cause that I am here. Did I do right when I cried out against Herod for that awful sin? SHALL WE LOOK FOR ANOTHER? John called unto him two of his disciples, and sent them to Jesus to ask, shall we look for another. To all this comes the great fact that we are more certain of our faith in God at times than at other times. Darkness oftentimes seeps in, discouragement comes, doubts arise and call us to the test. Shall we look for another? This question is being asked today, is it the same Christ? Is it the same religion? Same faith? Sure, certainly indeed. Men and women are still being saved when brought under the power and preaching of the Gospel. Jesus is just the same. The trouble is the prison door has closed upon us. So many people have said to me lately, "If God is all power, and if we are His people, why doesn't He stop the war and give us peace?" Shall we look for another?

The answer to the question was, "Go back and tell John the lame walk, the lepers are

healed, the blind receive their sight, the gospel is preached, and people are still being saved."

MRS EMMA AUGUSTA WHITE—AN APPRECIATION

Dear Advocate: This week your columns carried an obituary to Mrs. Emma Augusta White. As I read of how she slipped away, while the young people of her church sang Christmas carols beneath her window, I thought of how "the lady of the White House" entered into that home which has been prepared for her, eternal in the Heavens.

Yes, we called her home "the White House," for that's what it was to the Louisiana Epworth Leaguers during the years that Charles was conference president, and we made Alexandria our headquarters. No matter how large a delegation gathered or how often, we knew that her home would be open to us and that the young people who gathered there would receive loving hospitality from her.

Alexandria, the hub of the State, always meant a "stop over" by the young people who learned to know that the White House had "welcome" on its doormat. Possibly we imposed on her many times but we learned to go to her as one would to any mother whose unselfish devotion draws one in like the rays of the sun.

During our Epworth League days we had many happy, joyous experiences and much credit goes to "the lady of the White House," who mothered us, loved us, and gave so unselfishly of all that she had. She did not make eloquent speeches or stand at the head of the crowd, but she was rich in those attributes that endeared her to those who knew her.

So, I speak for many of the former young people of our Louisiana Conference when I thank God for her life, and that I so often was a guest at "the White House." I can hear the Heavenly Father say, "Well done, thou good and faithful servant, enter now into the joys of thy Lord."

One who loved her,

ELIZABETH LANGFORD.

MINISTERS ALSO NEED TIRES

Hon. Harry F. Byrd,
Hon. Dave E. Satterfield,
Washington, D. C.
Gentlemen:

I am writing you concerning a matter of great importance to Protestant, Roman Catholic and Jewish ministers.

The newspapers state that "The car owners who can get new tires are those whose vehicles are essential to services for health, safety and industrial and commercial operations of a limited nature."

"These are: 1. Physicians, surgeons, visiting nurses, veterinarians."

It is quite amazing that there seems to have been no provision made for the needs of the ministers of the various Churches: In the country districts nearly all ministers are dependent upon their automobiles to visit the sick, to attend church services and funerals, and to make the pastoral calls, which are essential for the maintenance of the spiritual health of the people. The necessity is not quite as great in cities where there is street car and bus service. But pastors of large city churches can not render full and efficient service if obliged to wait for street cars and buses, and this is especially true in case of rainy, snowy, or very cold weather.

If, as the President and other National

leaders have declared, the spiritual life must underlie the highest morale, surely those who minister to spiritual health should be given facilities equal to those given to those who minister to physical health.

I am writing to you gentlemen, asking you to present this matter to those having authority to grant to ministers of religion the same authority to get new tires as can the physicians, surgeons, visiting nurses and veterinarians.

I am sending copies of this letter to the secular and religious press.

Hoping that you may be able to secure prompt action on this important matter, and thanking you in advance for whatever you may be able to accomplish,

Sincerely,

(Signed) JAMES CANNON, JR.

Richmond, Va.,

Jan. 7, 1942.

EDUCATIONAL INSTITUTE, COLUMBUS DISTRICT

The Educational Institute for the Columbus District will be held at Mathiston, January 20. The regular monthly meeting of the District Ministerial Association will be combined with this Institute. The meeting will open promptly at 10 a. m., and will close not later than 3 p. m.

A well-planned and strong program has been arranged and we are anxious to make this one of the outstanding meetings for the year. The meeting is open to all interested members, but we are particularly anxious to have every pastor in the district present, together with at least one representative from each general division of the local church organization—the Adult, Young People and Children's Divisions. Of course we shall expect the general superintendent of the Church School and a representative of each W. S. C. S.

A. T. McILWAIN, D. S.

It is curious, but true, that a sermon is like a bicycle—the longer the spoke the greater the tyre.—Ezra.

Begin each day by tarrying before God and letting Him touch you. Take time to meet God.—Andrew Murray.

There is a lot of difference between a spell of colic and the experience of spiritual humiliation. The symptoms are often similar, but the results are as different as day and night.—Selected.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loves all these pleasures and chooses to sit down upon his little handful of thorns.—Jeremy Taylor.

Do today's duty; fight today's temptations; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Efficiency Aims for 1942

1. Fifty per cent of members present at not less than ten regular meetings based on the prescribed program material of the Woman's Division of Christian Service.
2. A net increase in membership based on figures of Annual Report of 1941.
3. Spiritual Life cultivation in the society directed by the Spiritual Life chairman.
4. Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study.
5. Three approved study courses or an increase of one over the previous year.
6. Net increase in subscriptions to "The Methodist Woman" and "World Outlook," and the magazines featured at each monthly meeting.
7. Observance of the Week of Prayer and Self-Denial as planned by the Woman's Division.
8. Increase in offerings sent to conference treasurer.
9. Girls' Interest Group within the Commission on World Friendship of the Methodist Youth Fellowship, using the program prepared for the group by the Woman's Division.
10. Missionary education of children through cooperation with the church school.

* * *

Shall We Attain the Efficiency Aims?

Let us begin NOW to reach the goals set by the 1942 Efficiency Aims. We note a few changes.

1. "Fifty per cent of the members present at not less than ten regular meetings based on the prescribed program materials," which means ten of the programs from "For the Facing of This Hour." The 1941 requirement only mentioned the presenting of the ten programs—this year we must have present "fifty per cent of our members." To reach this requirement, our publicity, membership, fellowship and program committees will have to "be on their toes."
2. The second point is the same as 1941, however, let us begin by getting the accurate figures on the membership of our society at the close of the year, December 31, 1941. Then, make a list of the women in the church who are not members and try to interest them in the part of our work for which they have a special talent.
3. Notice the change in this point from "A Spiritual Life Committee functioning in the society" to Spiritual Life cultivation in the society.
4. To meet this requirement, the Committee on C. S. R. and L. C. A. will have to meet at the first of each quarter and decide definitely on a project for that quarter. Let us strive to plan a project, go to work on it and complete it. Interest in a project lags when it is dragged out over too long a period.
5. Did you have three study courses in 1941? Have three in 1942, or better four. Did you have two study courses in 1941? Have three in 1942. Did you have one study course in 1941? Have two in 1942. To do the

best work, have one study course each quarter.

6. Why not order copies of the "Methodist Woman" and the "World Outlook" on consignment (just as your pastor gets the "Upper Room"), then take them to your meetings and sell them. But to sell them, you will have to read the numbers and be able to make a good sales talk—the January number of the "Methodist Woman" has working plans for each department of our work and the January "World Outlook" is worth a dime of anyone's money. After the women have bought the copies each month for several months, they will want to subscribe.
7. Why not give out little offering boxes now, for the Week of Prayer and Self-Denial? We are realizing each day how many blessings we have—drop in a coin. We are sacrificing each day for our country—drop in a coin of self-sacrifice for our Father's Kingdom.
8. If we check carefully on our finances each month, when we come to the end of the year, somehow God has always multiplied our gifts and we have something extra to give.
9. Girls' Interest Groups!!!! Now, here is something entirely new!!! We shall have to study and work to reach this goal. Write to Mrs. Glendell A. Jones, Florence, Miss., for information.
10. This point is new on the Efficiency Aims, but the plan for the work is practically the same as that which we have been using for several years. We must be more cooperative, however, with those who are planning and working for the missionary education of our children.

* * *

No Zone Meeting the First Quarter

Several inquiries have been received concerning the zone program for the first quarter.

There will be no zone meetings during the first quarter—instead there will be held in each district an officers' training day.

Mrs. D. L. St. John, Conference Secretary of Organization and Promotion, had hoped to have these meetings early in the quarter, but because Miss Ruth Esther Wheaton, one of the field workers of the Woman's Division, cannot come to the Mississippi Conference until the first two weeks of March, these officers' training days will be held at that time. The dates for the different districts will be announced later.

* * *

Greetings!!!!

From Sarah Bennett, Instituto Methodistista, Caixa 213, Ribeirao Preto, E. de S. Paulo, Brazil, comes a Christmas greeting, "Peace on Earth, Goodwill to Men! Christmas, 1914." The card brings a beautiful picture of the school.

From Miss Sallie Ellis and Miss Sophie Kuntz: "New Year Greetings from the Moore Community House. With sincere wishes that we may all be endowed with grace to face the needs of the hour courageously and in the spirit of the Master."

Mrs. Todd Recuperating

Her friends in the Mississippi Conference will be happy to know that Mrs. L. O. Todd, our conference treasurer, is recuperating at home, in Decatur, from an operation for appendicitis, performed at the hospital in Philadelphia, Miss., on the 26th of December.

* * *

Get Busy!!!!

After the events of December 7, we thought perhaps our dream of the establishment of the training school for delinquent Negro youth would fade, but when we learned that the State of Mississippi has in its treasury several million dollars to be used in appropriations, we felt that the small amount necessary to build this school would scarcely be "a drop in the bucket."

This is our opportunity to begin the building of a better world right in our own state.

Please contact your senators and representatives in the Mississippi Legislature concerning this school.

Have you read "YOU Can Run Your Government in 1942 IF—," on page 44 of the February "Cosmopolitan"?

* * *

Dates to Remember

The last week-end in January is "Child Labor Day." Why not plan to make a survey of your community and see how many children are working—we mean at any job. It may be very enlightening.

The second Sunday in February is "Race Relations Sunday"—one of the days which our pastors are required by the discipline to observe. You can help your pastor plan something very helpful. Begin your plans now. This does not mean simply the relation between white and Negro Christians, but between white, Negro, Mexican, Indian, etc. How many races live in your community? Could you plan a service and use representatives from each group?

Also be planning for the World Day of Prayer on February 20.

* * *

Life Goes to a Wedding in the Soong Family

Those who enjoyed the study of "Dangerous Opportunity" and became such ardent admirers of the Soong family, will be interested in the pictures on pages 86, 87, 88 and 89, of "Life," for the week of January 12, 1942.

These are pictures of the wedding of Tse-an Soong and Miss Jih-iung Woo, which occurred in San Francisco, California.

If we could harness the Niagara of sympathy, and set it to work in educating the ignorant, in helping the helpless, in nursing the sick, in reclaiming the fallen, what gracious revolutions would be worked in a day! Feeling is worth nothing if it bear no tangible fruit. Our Master wept, but He also bled. "He that goeth forth weeping," not he that stays at home weeping, "shall doubtless come again, bringing his sheaves with him."—William L. Watkinson.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The following letter is a Christmas letter, but because it bears a message all of us need to keep us from "being swept into an orgy of hate and bitterness and vindictiveness, it is being printed here. We must come to the realization that we have sinned in economic, political and social practices—we have not assumed our responsibility for WORLD BROTHERHOOD. We are willing to pay for war. Why are we not willing to pay for PEACE?"

Dear Friend and Co-Worker:

Christmas again, and with it its message of Peace and Goodwill.

As leaders of youth, who have often told this story, we will keep in mind this message is the same today as it was yesterday:

We will stand by our faith, hopeful, calm, unwavering, unflinching, trusting in the ultimate triumph of right, remembering that war begets hatred, but love begets peace.

We will face today with our youth, lifting up goals for a just and ordered peace and the security of a personal Christ-like life.

May we understand the students who say, "everyday life now seems insignificant in the face of our future."

May we be penitent, humble, prayerful, tolerant.

As students are gathering in national conferences this holiday season, seeking direction, we will follow them in their searchings:

May we humble ourselves and with them and all youth, in their service of commitment, rededicate our lives to the service of Christ.

May we feel a oneness, not only with those in other lands who will be joining them, but with all Christians in all lands. Especially would we be cordial to those who are guests in our own country. Yea, we would include all, even those termed our enemies.

In so doing, we may serve youth that, to them, the "Church will be the Church, and they may call His name 'Wonderful, Counselor, the Prince of Peace.'"

Cordially yours,
LENORE PORTER.

* * *

Report of the Itta Bena W. S. C. S., for the Fourth Quarter of 1941

Planned programs have been given each month.

We have nine subscribers to the World Outlook and eleven to The Methodist Woman. We have used both magazines in programs. The Secretary of Student Aid sent the Upper Room to college students and boys in camp, also sent them Christmas cards. The Spiritual Life Groups meet regularly. We sponsored a party for the League. The Week of Prayer was observed. \$2.50 was sent to the Sterilizer fund, \$5.00 to the Killingsworth Special, \$5.00 and a box to the Malvina Community Center.

We have had Bible Study. The Mission Study book, A Christian Imperative, was presented by the Secretary of Mission Study. We welcomed the new pastor and

wife, Rev. and Mrs. R. T. Hollingsworth, with a pounding.

A Life Membership will be given to Mrs. J. D. Hull, a loyal member and chairman of the Julia Wasson Circle.

MRS. J. E. CONE,

Secretary of Publicity.

* * *

Are you a new president and puzzled by so many things to do? Then read pages eight and nine of the January Methodist Woman. The writer of that page says the best way to reach the objectives listed on that page is to begin NOW and to begin with the EFFICIENCY AIMS FOR 1942. See what you think can be done, Mrs. President. Then read them to your executive committee and see what they think can be done. Here they are:

Fifty per cent of members present at not less than ten regular meetings, based on the prescribed program material of the Woman's Division of Christian Service.

A net increase in membership based on figures of ANNUAL REPORT of 1941.

Spiritual Life cultivation in the society directed by the Spiritual Life Chairman.

Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study.

Three approved study courses or an increase of one over the previous year.

Net increase in subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK, and the magazines featured at each monthly meeting.

Observance of the Week of Prayer and SELF-DENIAL as planned by the Woman's Division.

Increase in offerings sent to conference treasurer.

Girls' Interest Group within the Commission on World Friendship of the Methodist Youth Fellowship using the program prepared for the group by the Woman's Division.

Missionary Education of children through cooperation with the Church School.

* * *

The above was for the group. This is for each of us as individuals.

Knowing that emotion unexpressed is lost, may we resolve as individuals to:

Increase my gifts over that of last year.

Pledge my gifts to all phases of the work.

Pledge myself to study the objects for the Week of Prayer and Self-Denial and to give sacrificially to those objects.

* * *

Be Much in Prayer

By Mrs. J. D. Bragg, President

The events of the last few days have brought grave concern to every section of our country. Not only do they closely touch us in our private lives, but as church women they bring to us new opportunities for service.

Under the emotion of the hour bitter words are being glibly spoken and there is danger of arousing racial feelings which will have widespread and disastrous results. As leaders in our churches and communities, we each have a responsibility to help people, young and old, to hold steady, to keep

the spiritual poise, to be careful in word and deed, that Christian standards and attitudes may be maintained.

We should especially remember in prayer our fellow Methodists in these war-torn countries. They are clinging to their faith in spite of great suffering. We have many missionaries and institutions in the war-shocked islands, Alaska, and lands across the sea. They are passing through most trying and dangerous hours. We should be much in prayer for them—in fact a great wave of prayer should encircle the world at this hour.

"HOLD FAST THAT WHICH IS GOOD"

By Mrs. Irvin Rowland

How barren the life that has no hold on God through that blessed channel of faith! Often, man let's the knowledge of things so obscure his life that he separates himself from the Maker of all things. Knowledge of the arts, the world and all the great laws and principles within it, should reveal the height and depth and breadth of the Great Personality of God. The more we develop mentally the greater should be our insight in the certainty of an all-powerful God. Knowledge should be a tool whereby we can develop our spiritual side to a greater degree, but that knowledge must be tempered with love and faith before it becomes such.

He who seeks God and His Kingdom finds knowledge that is not taught in books—he finds personal experience which always takes precedence over what another man thinks. Enlightenment may come from many different sources, but the certainty and peace of a loving, Heavenly Father, comes only from personal contact with Him. From His presence we gain strength to live the Good Life. We need to drink often from the living water of Christ and then we will have that reserve of fortitude and stability which is so often needed at unexpected times. We never know what the future holds; therefore, let us always be "Holding faith and a good conscience."

FROZEN ASSETS

Like the "frozen assets" of the business world, there are frozen assets in religion and life representing values temporarily unproductive. There is prayer unoffered; the Bible unread; forgiveness unimparted; love unrequited; kindness ungiven; God unworshipped; the Gospel un-lived. Wherever such conditions prevail, there is in some hearts an absence of those values that make life rich and full. It is the business of religion and the church to help turn these unrealized assets into productive channels—to thaw the ice from hearts that are cold and usher in the steady warmth of God's love. Our gifts, our talents, our prayers, can immeasurably aid in this labor of love.—Reveille.

Religion is the best armour in the world, but the worst cloak.—Bunyan.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Funds Raised to Purchase Property at Dulac

During the recent District Missionary Institutes held over the Conference, the Conference Missionary Secretary, Rev. Virgil Morris, presented the Dulac Mission needs to the church leaders attending the Institutes. As a result, 186 persons volunteered to contribute ten dollars each, making a total of \$1,860, with which to purchase a piece of land known as "Goat Island."

Miss Ella K. Hooper saw the need of religious work among the Indians of the Dulac community below Houma, and a number of years ago started a school for them. The work has grown so that the school has been enlarged to two teachers, a chapel has been erected by Mr. Clanton, of Shreveport, and regular church services are being conducted by Bro. Robertson.

The additional property will enable the work of the church there to be put on a permanent basis.

Those persons and organizations who have taken "shares" in this worthy project are invited to send the money as quickly as possible to Miss Ella K. Hooper, MacDonell School, Houma, La.

Members of the Executive Committee of the Woman's Society of Christian Service, at the recent executive meeting in Houma, asked the privilege of becoming "founders" for this project. This privilege was granted and by the payment of \$5.00 or more the officers were permitted to share in this greater mission work at Dulac.

* * *

W. S. C. S. Provides Deaconesses at State Colleges

Someone has said that it was not in the design of God that the Church be planned as a machine regulated for all time, but that it be adapted and developed according to growing needs and to changing conditions. The Deaconess movement has held to its Scriptural foundation. It is a service of affectionate helpfulness in a special vocation which has been enlarged in opportunities with the growth of the Church and the work to be done by its many organizations. In rural or urban communities, in isolated or crowded city neighborhoods, the deaconess shares the life of the people to whom she ministers.

In the Louisiana Conference, we are especially fortunate in having a deaconess at three of our State Colleges. These fine young women are doing much to assist our young men and women in their programs for Christian living. An Advisory Committee is provided in each district where a deaconess serves. The district secretary, district superintendent, conference officers within the district, the pastor in charge of the local church, and the president of the W. S. C. S. in charge of the local church, and the president of the W. S. C. S. in the charge where work is undertaken, are members of the committee.

Louisiana State Normal

At the Louisiana State Normal, at Natchitoches, Miss Mamie Chandler is the deaconess. The Advisory Committee is composed of Mrs. T. D. Chapman, Dr. R. H.

Harper, Rev. Carl Lueg and Mrs. J. L. Brunson

The Wesley Foundation, at Normal, numbers two hundred and ninety-five. All new students received a note of welcome before the opening of school in October, and a welcoming party was given after their arrival. The W. S. C. S. cooperated with the Wesley Foundation in giving this party.

The following commissions have been set up by the Wesley Foundation under the direction of Miss Chandler and are functioning: Worship, Personnel, Public Relations, Literature and Training, World Friendship, Church Relations, Recreation, Peace Education and Bible Study. Students feel very much at home in the Religious Building on the campus.

Many students attend the church hour of evening worship on Sunday. At the close of this service, a "Friendly" is held in the Social Room for the students, a program of recreation is carried out and refreshments are served. A group of students will attend the National Methodist Student Conference at the University of Illinois during the Christmas vacation.

Louisiana Polytechnic Institute

Miss Thelma Hubbard is deaconess at Louisiana Polytechnic Institute, Ruston. The Advisory Committee is made up of Dr. D. B. Raulins, Rev. Guy Hicks, Mrs. Glenn Laskey, Mrs. Ed Conger, Mrs. S. L. Cole and Mrs. Walker McDonald.

There are 526 Methodist students enrolled at Tech. The church has provided a nice student center on the campus, a six-room bungalow which has been rented to be used by the Baptist and Methodist students. The Wesley Foundation has thirteen members on its council. They have the following commissions functioning: Worship, World Friendship, Music Personnel, Recreation and Publicity.

Seven delegates have been registered for the Second National Student Conference, to be held at the University of Illinois, December 29-January 2. Funds are being raised to defray expenses of these students.

Southwestern Louisiana Institute

At Southwestern Louisiana Institute at Lafayette, Miss Betty Glasson is the new deaconess, having replaced Miss Verna Webster, who was married in August. The Advisory Committee is composed of Mrs. G. J. Tinsley, Mrs. C. C. Carver, Mrs. J. J. Davidson, Jr., Rev. B. H. Andrews, Rev. Virgil Morris and Mrs. J. M. McLeod.

Just before the opening of school in October a Program-Planning Retreat was held. A committee of twelve of the most interested students was invited to meet for work, fellowship and inspiration. Recommendations were prepared to be presented to the larger group. Letters were mailed to all students welcoming them to Southwestern.

A party was held soon after school opened and after an evening of real fun the entire group went into the auditorium for a candlelight service. At this time affiliate membership was explained and a good number of students responded the following Sunday.

Interest groups in music and dramatics have been organized. A lovely Christmas

play was presented to the Women's Clubs of the city of Lafayette, on December 14, and again at the Sunday Night Service by students of this group.

The W. S. C. S. is serving refreshments to the students after services on Sunday night so that they may come to know each other better.

Southwestern has no Protestant Religious Organization center on the campus, but a room has been provided which will serve the purpose until a better one can be had.

It is being planned to send a group of these students to the National Methodist Student Conference at the University of Illinois, along with Miss Glasson and the delegations from other Louisiana colleges.

We are fortunate indeed to have such leadership among our young people in times such as these, and we must do all in our power to help them in their programs. They invite your prayerful interest.

GIVE GOD TIME

The Christian Observer quotes an aged minister of the Presbyterian church as saying near the end of his fruitful life: "I have always been in a hurry. God is not. Only now am I learning what God has been trying to teach me all through the years—to 'wait on the Lord.'"

This honest confession should lead to much heart-searching, even in spiritual things. Most of us are impatient for results and, if our prayers are not answered promptly, we tend to become discouraged. Moreover, how ready we are to murmur and complain if the harvest seems slow in arriving or if we cannot see the almost immediate result of our labors. We easily forget how long God has had to wait, with what infinite patience He has bided His time.

It was said of a certain French woman that she lost an hour every morning and then spent the rest of the day in trying to make up for the hour that she had lost. Many of us, alas, are in a great rush to get things done, and we fret and fume and drive ourselves into a state of nervous exhaustion, forgetting that "the more haste, the less speed," is a truth worth considering. It was the advice of a seasoned veteran to a young minister that the best combination for securing fruitful results is the proper mixture of earnestness and patience. If it is true that some men are so patient that they lose all or most of their earnestness, it is also true that some men are so desperately in earnest that they lose all or most of their patience.

The Psalmist gave some excellent advice to his own soul when he said: "Wait on the Lord; be of good courage, and He shall strengthen thine heart; Wait, I say, on the Lord."—The Messenger.

If Christians praised God more, the world would doubt Him less.—Charles E. Jefferson, D.D.

The great lesson of the Revival of the eighteenth century was that it did not plan a new order but made new men. Ideals impossible to human nature alone became laws of life to new born people.

—The British Weekly.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 18, 1942

By Rev. W. C. Newman

MAKING A TESTIMONY CONCERNING CHRIST

Lesson Text: Luke 3:1-22

Golden Text: Thou art my beloved Son: in thee I am well pleased.—Luke 3:22.

Of all the people who were associated in one way or another with Jesus, the most unique was John, the Baptizer. The two were almost exactly the same age; they were related through their mothers; and it is possible that they were boyhood playmates. They were both deeply religious, high-minded, and earnest. Each recognized in the other nobility of character and able leadership. Yet they were quite different in personality, in habits, and in temperament.

John: The Rugged Preacher of Self-Discipline

He was the son of a priest, and was naturally expected to enter the temple priesthood. But something in his nature caused him to turn away from the elaborate ritual and formalism of the temple, and to take up the simple life of a hermit, in which he evidently spent much time in meditation and prayer. He wore the most primitive clothing of camelhair, and satisfied his hunger with only the foods to be had in the woods.

Then after some years spent thus, he suddenly appeared as a prophetic preacher whose message so truly analyzed the people of his day that they were stricken in conscience at his words, as he called them to repent of their sins. Great crowds gathered around him, and the movement of reform which he initiated began to grow large and powerful. He thundered against the self-indulgence of the people and the deadness of their religion. And in the midst of the otherwise impotent religious forces of his day, his voice was as of "one crying in the wilderness."

And, as later was to happen to Jesus, many people thought him to be a super-man, some even thought he might be the long looked for Messiah, while others thought him the personification of the Devil himself, and sought to kill him.

But with unshakable fearlessness he continued to preach with burning words, and at his earnestness religion began to awaken from its long sleep, and to quicken into life as it had not done since the days of the old prophets.

Jesus' Estimate of John

How long Jesus and John had known each other, and how closely they had been associated together does not appear clearly in the Gospels. It would seem, however, that they had neither seen each other for a long time, nor had they gotten together in their discussion of religion. Their emphasis in preaching was entirely different.

Yet the thing that John was doing was of such vital importance in Jesus' estimation, that he came out of the comparative seclusion of his Nazareth home to become one

of John's disciples, presenting himself one day among the others to be baptized by this wilderness preacher.

Did Jesus know before that time that he was the Messiah? Was he fully conscious of the part God had laid out for him to play in this tragic drama? Did John understand then, or much later—or ever—that Jesus was the Son of God, the Savior of the world?

These are questions for the theologians to puzzle over, and argue about. There is no sure answer to them. But of some things we can be very sure. When Jesus presented himself to John to be baptized, he needed no cleansing from sin, but he wanted to give hearty assent to the truth of John's preaching, and to the revival John had begun.

Later, after the death of John, Jesus paid a beautiful tribute to him, saying that no man born of woman was greater than he. But here at the river Jordan Jesus gave John the highest possible praise when he asked to be baptized at his hands.

So do great men humble themselves in the presence of great truth. Even Jesus, from whom could issue no confession because in him was no sin, felt the urgency to take this public stand on the side of one who was preaching righteousness with sincerity.

John's Evaluation of Jesus

It is quite possible that the words "but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose," were not spoken directly about Jesus, but referred to the Messiah of Jewish prophecy, whom the people had wanted to identify with John himself. And it is quite possible that at this time John saw in Jesus only a good man, lovable and pure.

Matthew tells us that he was reluctant to baptize Jesus, saying that he had need to be baptized himself by Jesus. But this was a modesty perfectly natural to so conscientious and sensitive a person as John.

That he did not at this time fully recognize Jesus' Messiahship is evidenced by the fact that even after Jesus had begun to preach and to work miracles, John sent a messenger to him from his prison cell to ask "art thou he that should come, or do we look for another?"

For all these reasons the fact is obvious that John did not come to his high regard for Jesus in a single impulsive moment. He saw Jesus first as a man, true and good; then as a preacher of the truth, with marvelous powers to calm not only troubled waters but troubled souls; then as "he that should come." Thus deliberately, slowly, and with every good reason did John the Baptist deprecate himself to the appreciation of Jesus until it became clear to him that Jesus was the Son of God.

When Two Strong Men Stand Face to Face

So did these two labor in the same land without jealousy, each giving great testimony to the worth of the other. Friends of each became jealous of the other's success and popularity, but neither Jesus nor John ever surrendered to that petty attitude.

At John's death Jesus slipped away into the desert to grieve alone for the lost lead-

er. And John is reported by John, the Evangelist, to have said of Jesus: "He must increase, and I must decrease."

It is a good lesson for us modern Christian leaders, whether we are workers in a local church or Methodist preachers in an annual conference.

BENT NAILS

Bob Mason and his uncle came down from the city on the same car one evening.

"I saved my nickel," said Bob, with a chuckle, as they walked home together.

"So I noticed," was the grave reply.

"Well, I had it in my hand; if the conductor had asked me for it, I should have given it to him," said Bob, rather sulkily. "I don't see why I was to blame."

"Because you cheated," answered his uncle. "Just before the conductor got to you, he turned to help someone off. You moved up where he had collected fares, and appeared to be deeply interested in your paper. I know you did not say, just in so many words, 'I've paid my fare,' but you looked it as hard as you could, and he apparently understood it that way. It was cheating as I look at it."

"Oh, well," said Bob, carelessly, "it was only a nickle, anyway; the B. R. T. will never know the difference."

"But you will, my boy. Someone wisely bids us to call nothing small in the world where a mud creek swells into an Amazon, and the stealing of a penny may end on the gallows."

"I remember when I was about your age," his uncle continued. "I was helping a carpenter with a job of work he was doing for my father. I had made a little mistake, and was trying to pull out a nail, 'Do not try to use that nail again, it is bent,' said the carpenter. 'Why, what harm?' I asked. 'I could straighten it, couldn't I?' 'Possibly, but it would never be so strong. You would find it very likely to bend again, and you would also find it hard to drive true.'

"It is pretty much so with us; if we yield to temptation in any way today, we shall find we have weakened ourselves, and it will be harder to be true tomorrow."

"Do not deceive yourself by thinking it is only a little thing—too small to make any difference. I once saw a large and seemingly strong telegraph pole come suddenly crashing down without any visible cause; but investigation showed that woodpeckers had cut a nest just where the pole broke."

"So little sins, as we mistakenly call them, eat into our lives and weaken us. Like the bent nail, we are likely to break at that place any time. The only sure way to keep in the right path is never to take the first step out. Remember that, my boy."

"I will," replied Bob, gravely.

—The Wesleyan Methodist.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—Joseph Cook.

THE CHRISTIAN FIRESIDE

THE PATRIOTS

By Rev. Vivian T. Pomeroy, D. D.

George Edward Randolph was ten, and he stood in the school yard glaring at William James Alden, also ten. George was an English boy, who had been sent by his parents to this side of the Atlantic; William was an American; and anybody could see that they were in the midst of a very violent quarrel.

George had begun it by boasting about England, its history and glory. William had said, quite correctly, "Well, we beat you anyway, and made a country bigger and better than yours." To which George replied, "Too big to behave decently. Why, in England our policemen don't have to carry guns." And William retorted, "I bet they couldn't shoot straight, if they had." George said, "Oh, couldn't they! All the English are crack shots; only they don't shoot you when you only want to ask the way." "Gee!" cried William, "you don't need to ask your way in England. You can't get lost. It's so darned small. I wonder folks don't fall off into the sea." "London's bigger than New York," yelled George. "It's not," shouted William. "And you English don't even salute your flag." "You're a liar," bellowed George. "We have a king to salute; that's better than a flag." "It isn't." "It is." "It isn't." "It is."

"Your father wears an eyeglass."

"And yours looks like a thug."

At that moment William James Alden landed George Edward Randolph what he called a sock on the jaw. And George neatly returned one on the nose.

There was nothing for it but a fight. They knocked one another down. They rolled over, pounding one another. They made each other's noses bleed. Two patriots defending their countries.

It might have gone on longer, but one of the masters came up, and, seeing two wolves reduced to biting one another, he hauled them up and said, "Now you two, what's the trouble?"

"He insulted England," said George; and he spoke with difficulty.

"He slammed America," said William, searching for a handkerchief which was not there.

"Oh, I see," said the master. "Defending your country's honor, eh? Excellent! What have you decided?"

There was no answer.

"Now go and get washed, both of you; and next time try brains without so much brawn. There are brains in both countries somewhere, and the best brain respects the other fellow and the other fellow's country. The best patriot is not the man who knocks the other fellow down, but the man who knocks out the stupidity which blinds both. You two had better join up and fight stupidity; then I shall believe in your patriotism."

So William James Alden and George Edward Randolph went off and put their heads under the faucet—a very sensible thing to do.—Reprinted by special permission of the author and The Christian Leader.

"I wish you would shave that moustache off, Henry," said his wife. "You look like Hitler."

"Don't worry, dear," he murmured meekly. "The neighbors know us—they know I'm no dictator."—Stray Stories.

WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend, when you are gone, to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out will depend on him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nation.

He is goin' to move in and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be well to pay him some attention.—Selected.

THE LETTER-BOX

We came up in the bus together, Mrs. Walkington and I. The bus was too crowded for us to talk—we were both standing—but I felt sure that all was not well with her.

Usually a cheery little soul, vivacious and something of a tease, she stood woodenly as she stared unseeingly out of the window.

When we reached the corner, she got out mechanically. I fell into step with her.

"Like rain," I began.

She nodded.

"Touch of winter in the wind," said I.

She nodded again.

"Is there anything you'd like to tell me?" I asked.

She did not reply at once. Then she said simply: "John went this morning. He got his calling-up papers last week."

That was all, but I had an inkling of what it meant.

It meant that she was living alone; for she and John are childless, though they have always wanted children; and somehow each has been more than usually devoted to the other. To think of them separated hurt me; and suddenly I realized how cruel war can be, what sweet and tender things it smashes.

When we parted we shook hands. I did not try to comfort her.

But late that night I stole to her front door and through the letter-box I pushed a little note. It said: And Jesus came and spake unto them, saying: Lo, I am with you alway.—Methodist Recorder.

THE BEST THINGS

All the best things in this world are scattered with a lavish hand, and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the help of teachers, the sympathy of friends, the companionship of books, the gift of children, the joys of home, are given to all sorts and conditions of men. If those

you love and who love you have been spared to you another year, there ought to be a thanksgiving season in your home. What is any failure in business, or calamity in fortune, or disappointment in ambition, weariness in labour, or infirmity in health, compared with the loss of a husband or wife or child? Into many a home death has come and a glory has vanished from the earth. But even in these homes there is reason for thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours and ours the expectation of a glad reunion.

—Dr. Charles E. Jefferson.

WISE OR OTHERWISE

By Rev. James H. Felts

When a preacher is asleep in his pulpit message he need not be surprised if the congregation yawns.

If and when either labor or capital gets absolute right of way, Uncle Sam will play second fiddle while his nephews and nieces become anemic.

I said to Dr. Roy L. Smith during our conference at Greenville, "The Christian Advocate is still my dream paper." Instantly he replied, "Let us hope it will not become a nightmare."

It is supposed to be good policy to use a seasoned mule while the breaking in period is on. That may account for some cabinet appointments.

Dead men make no mistakes. I know one superannuate who is not dead yet.

If and when you lose interest in your life's work, select your resting place in the cemetery, my brother. You are ready for burial.

Blessed is the preacher who, failing to get the appointment he wants, wants the appointment he gets.

Unhappy is the man who lives and works with a question mark in his mind. He gets hit when no one is even thinking about him.

When a man's fingers are all thumbs he had better let the other fellow do the needle-threading jobs.

The conference program at Greenville was second to none I have enjoyed in my whole ministry.

Let us consider that all law is not in the hand of Giant Despair. Who knows but that God, who made the world, may cause that Giant Despair to die.—Bunyan.



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A VISIT ON LUZON ISLAND

(From the diary of a recent observer of Methodist activity in the Philippine Islands.)

By W. W. Reid

October 13

Early this morning we passed a number of smaller islands of the Philippine archipelago—lands covered with timbers, but apparently uninhabited. An hour later we passed the naval station that guards the entrance to Manila Bay . . . and by noon, after passing quarantine, we slowly moved up to Pier 7 . . . Customs passed, we were met by Dr. and Mrs. Ernest E. Tuck and taken to their home. Dr. Tuck is superintendent of Methodist work in Luzon Island, the area in which the Methodist Church has its work in this part of the world. . . .

October 14

. . . In the afternoon the Tucks and I "ran around town," including a visit to the Union College of Manila, which is an outgrowth of the Union Theological Seminary of Manila, where Methodists and other students are trained for the evangelical ministry. The Seminary is a missionary project; the College has an independent charter and uses some of the Seminary property. Mrs. Tuck is dean of women. The president, a Filipino, is a minister and president of the Protestant Council of the Philippines. There are 400 students though the College is only three years old . . . that eager are the Filipinos for education.

October 16

This morning we attended services in the Central Student Church, Don W. Holter, Ph. D., minister. (Dr. Holter has since been inaugurated as president of Union Theological Seminary.) This church is called "the Cathedral of Methodism in the Philippines," and certainly it is a beautiful building, well-equipped, and on a fine corner just across the street from the University of the Philippines. The congregation is composed largely of students. We met Pres. Bocobo, of the University, who is also president of the trustees of the church; and Mrs. Perez, another member, who is the outstanding woman in the field of social service and education in the Islands. . . . Dr. Holter preached on "The Prelude to Revolt." The choir, trained by Mrs. Joseph W. Moore, sang.

Now Many Wear

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CREOMULSION
for Coughs, Chest Colds, Bronchitis

"The Lost Chord," as well as leading in the congregational singing. . . .

In the afternoon, with Bishop Lee and Dr. Tuck, we drove out into the suburbs, where the Bishop laid the cornerstone of a small chapel in the barrio (village) of Muzon. . . . Arriving near the approach to the barrio, we had to leave the car on the main road, and pick our way across dikes between fish ponds until we came to the plot on which the church was to be erected. From these artificial "fish farms" the people of Muzon make their scanty living. . . . More than 200 people, the entire population of the community, and some guests from "out of town," were present for the service. The town band and the town dignitaries were there—and so were, on the fringe of the congregation, the chickens, and dogs, and pigs, and children that abound in these parts. Adobe brick, a soft rock cut from the earth, had been gathered for the new chapel. . . .

October 20

For the past three days we have been on a visit with Bishop Lee and Dr. Tuck to a score or more of important communities, north of Manila on Luzon Island, where the Methodist Church has churches, chapels, schools and other institutions. The Methodists and the United Brethren are practically the only larger evangelical bodies having churches on the Island.

From Manila we went by Route 3, northward through San Fernando and Tarlac, then to Lingayen, to see the work of Dr. B. O. Peterson, the oldest Methodist missionary now in the Philippines (since retired); and then to San Fernando de Union, where we spent the night with Dr. Widdoes, of the United Brethren mission. The second day we went further north to San Juan and Candon, and then back to San Fernando de Union and to Baguio, the principal mountain resort of the Island.

My first impressions of the people and of the countryside have been greatly heightened by this visit. . . . For one thing, children seemed to be everywhere—along the roads, in the houses, in wagons and carts, and (principally) in the schools we passed in every town. There is certainly no race suicide in the Philippines! . . . Fields of rice: rice-stalks cut and tied in small bundles and left by the side of the road, or in the fields, or near the home to dry; then women screening rice, and women pounding rice in gourds or bowls to make their cakes. Rice is the staple food of the Filipinos. There was sugar-cane, and cocoanuts, and papaya, and tasty Philippine grapefruits, and occasionally fields of greens and of grains—but by far the greatest acreage was given over to rice. And along the sides of the roads and in ditches through the fields, water was run into the rice fields. And here and there natural or man-made ponds in which little fish were raised. . . .

In every larger community, or "central" (something like a county seat in the U. S.), and in many of the barrios (smaller villages), the large Catholic church sometimes as large as a cathedral, is to be found. These are of heavy stone construction, buttressed against earthquake, and were built in the old Spanish days by the forced labor of the Filipino people. Usually beside the church there is the home of the priest, the nunnery, and other institutions. The church is always the largest building in town, lordling it over the homes of the people. Few people seem to attend church other than on feast-days, but the churches own large acreages of lands and from the rent of this they have a good income. . . .

In every one of these centers and in many smaller communities there is the public

school, housed in well-constructed wooden buildings and with cast-iron roofs—a tribute to America's contribution to the life of this people. Usually these schools have two or three buildings, one of which is always the "Department of Home Economics," where the girls are taught modern methods of homemaking, cooking, sewing, etc. . . .

In many of these centrals and barrios the Methodist Church has churches, large and small. There are more than 200 preachers in charge of the churches, some having three or four preaching appointments. I believe there are 90,000, plus active members of the churches, and a constituency of perhaps 300,000. One must remember that when Methodism first entered the Islands forty years ago, there was scarcely an evangelical Christian here, and the Catholic Church had had almost four hundred years of domination of life and thought. So that the building of Methodism in these few years is something of a miracle in modern missions. . . .

Some of the best-trained Filipino preachers have attended colleges and seminaries in America. In the homes of several preachers I saw diplomas from Asbury College, from Union Theological Seminary, Manila, and from Ohio Wesleyan. Many of the present ministers are under 35 years of age, were raised in Methodist classes and churches, and can preach in English as well as in their native tongues. In the earlier days the first preachers were the first converts—local preachers, and for the most part not well educated. . . .

Nor must we forget the contribution made by women to building the church in the Philippines. From the outlying provinces hundreds of young women have been drawn into Manila and into the Harris Memorial Training School, to pursue courses of study for deaconesses. They serve out in the barrios as assistants to pastors, as superintendents of Sunday schools, as organists—and many have become preachers' wives. Quite a number of other women have been trained as Bible women for work in the homes among the women and children. . . .

Most of the churches we saw would scarcely satisfy an American congregation. Most of them are large, high-sided structures, generally with only one room, shell or paneless windows, dirt floor—sometimes cement floor. Many have strong side pillars, of heavy wood set in concrete, with galvanized iron roofs kept more or less in repair. Some have benches with backs, some without backs; some have a simple reading desk; some a small field organ. But in every

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one of them there seems to be something unfinished—like a great cathedral that takes centuries to build! Some are without roofs, or ceilings, or the walls are not finished to the roof, or there are no benches—always there is something for the members to do when better days come. But the church is better than the homes of the people, and the church has been gathering thousands into its membership. . . .

Baguio is a noted mountain resort, approached by either of two quite steep and winding roads running along the sides of mountains, and through the valleys, and with many hairpin turns. It is a busy and modern town with stores and theatres and business buildings of various kinds. It has long been a center of vacationland for missionaries and other Americans. Fort McKinley is here and it has many American officers in residence. The Methodist mission owns a piece of land and three or four bungalows for the vacation of its missionaries. . . .

At Lingayen we found Dr. Peterson, the senior of the mission staff, who had many experiences and narrow escapes from death in the early pioneering days. He has been over every section of this vast province many times—at first on horseback, now by motor car. In Lingayen he now conducts a short-term school, where he gives the local preachers an intensive reading and study course.

October 21

This morning we visited two institutions of the Methodist Church in Manila, both operated by the Woman's Foreign Missionary Society (now the Woman's Society of Christian Service). The first was the fine commodious building in which is housed the dormitory or hostel for a large number of girls from the outlying provinces who are attending the Normal School or the University of the Philippines here, and who welcome such accommodation and Christian atmosphere. Rader Hall once did similar service for boys but finances forced its discontinuance. . . . Then we visited the Mary Johnson Memorial Hospital and its nurse-training department. . . . We visited the ward for crippled children; the rooms where there were a number of little ones with terrible skin diseases; then the rooms for smaller infants with less serious ailments. Here were twin boys, born to a Methodist family in the countryside 21 days ago . . . the mother dead from childbirth . . . the father not knowing what to do with his responsibility. . . .

October 23

This being the Sabbath day, we visited three Catholic churches, one the cathedral, in Manila. . . . The first church was nearly filled with worshipping Filipinos, among whom there was a scattering of white people. In the second church there was a scattering of people, evidently waiting for the mass to begin. The Cathedral was well-filled with a mixed audience. There seemed to be no indication that the Catholic Church is "dying out in the Philippines," at least insofar as Manila is concerned.

During the day we visited the Knox Memorial Church, Manila, the first Methodist church established in the city. A service was being conducted in the Tagalog language—one of the four Filipino tongues used on Luzon Island. There was a large congregation for this service. In an adjoining room and out on the sidewalk children were gathered into Sunday school classes; and we were told there would later be a service in English. . . . Back to Central Student Church we heard Dr. Holter preach on "Sweepstakes—Right or Wrong?" a subject new being widely agitated in the Islands, for all Philippine general charities are sup-

ported from the proceeds of sweepstakes. There were reporters and a flashlight photographer present (and at work) during the service. Central Student Church and its pastor are "news" in Manila; the church has an important place in the formation of public opinion on civic and moral questions throughout the Commonwealth. The sermon was broadcast by the most powerful radio station in Manila. . . .

October 25

Today we said goodbye to Superintendent and Mrs. Tuck . . . and are on our way to Singapore. . . .

"RELIGION AND LIFE"

Tenth Anniversary Number is Reviewed by
Religion Editor of Time Magazine

By Sam Welles

RELIGION IN LIFE is ten years old with its winter number. To celebrate the anniversary of this distinguished Christian quarterly, published by the Abingdon-Cokesbury Press, the editors had the happy thought of asking the first issue's contributors to write articles commenting on the changes the decade had wrought in their thinking on their subjects.

All the original contributors, save Professor O. E. (Giants in the Earth) Rolvaag, were still living and gladly responded, though two, Rabbi Edward L. Israel, of Cincinnati, and Professor Donald Mackenzie, of Princeton Seminary, unfortunately died before their articles appeared in print.

The resultant symposium, just out, amply justifies the editor's inspiration—as well as the fine characterization of RELIGION IN LIFE made by one original contributor, Dean Lynn Harold Hough, of Drew Theological Seminary, as "the meeting place of the best minds of ecumenical Christianity." As a writer for a news magazine, I applaud the ability of these men to cram so much vital thought into so little space and in turn want to comment on some of their highlights.

Bishop Francis J. McConnell's article recalls the themes manifest ten years ago in religious thinking and what effect "the force of circumstances over theological thinking" has had on some of them—notably Barthianism. All who read Karl Barth's recent "Letter to Great Britain from Switzerland" and compared it with his previous writing will relish Bishop McConnell's dry comment: "The earlier Barthianism had precious little place for the application of religious principles to any social concerns whatever . . . At the present moment Barth seems to be quite as emphatic as anybody that some forces in this world, notably Hitlerism, are to be resisted with the utmost determination by Christians."

Bishop McConnell's conclusion, that "the world crisis had made the doctrine of a finite God more theologically respectable than hitherto—has thrust the worth of men more definitely into religious thinking, and is demanding a world-wide church," was one which other contributors echoed, among them Rabbi Israel and Professor Edgar S. Brightman, of Boston University. And Professor Harris Franklin Rall, of Garrett Biblical Institute, tersely reminds us: "Theology does not move in a vacuum."

No one interested in the Bible can fail to have been thrilled by the tremendous contribution made to our knowledge of Biblical lands and Biblical times of late years by the archaeologists—for example, Nelson Glueck's explorations in Transjordan and his excavation of Solomon's Red Sea port,

Ezion-geber, which revealed that the artisans of Solomon's time had a knowledge of smelting principles and blast-furnace operation which men were not to re-discover until the time of Bessemer, nearly three thousand years later. In reporting on the last decade of Biblical archaeology, Professor Ovid R. Sellers, of the Presbyterian Seminary of Chicago, brings us up to date on its status. The war has brought actual digging to a standstill, but the wealth of material dug up in recent years will probably keep archaeologists busy for the duration in catching up on the collating and interpreting of their finds.

The most sobering article—sobering indeed—is that of W. Harold Beales, of Britain, originator of the Cambridge Movement. "During the whole of the decade, religion at least as expressed in church attendance and membership, has been declining in England," he reports. "The first two years of war have brought no revival of religion." But though this is "not an easy day for religion in England," Mr. Beales asserts that "Hard-pressed, the Christian Church in Britain is not dying. . . . The most God-forsaken pessimist could not deny that we have our remnant. . . . The day of spiritual revival will come."

To a layman, perhaps the most startling comment is that of Professor Clarence Tucker Craig, of Oberlin, who reviews again the New Testament literature of 1931, and is "impressed with the relatively small number which would still be considered important today." Like many another journalist, I know that there is nothing so dead as last year's newspapers, but it is surprising to find that theological tomes date almost as fast!—Methodist Information.

CHURCH TWICE DEDICATED ON SAME DAY

By S. E. Evans

Through efforts of members and friends of the Italian congregation, the Wesley Methodist church, in South Boston, was recently rededicated. The church is under the direction of the Rev. Nicola Notar, who is also pastor of the Italian congregation of the Church of All Nations, Boston. The rededication was described by the Boston Daily Globe, which carried a picture of the church and story of the service, as "an unusual accomplishment for a small religious group." An English dedication service was held at 8:45 a. m., when Dr. William Gunter, superintendent of the Methodist churches in the Boston district, preached. Dr. A. F. Reimer, of the Methodist City Mission Society, participated in the service. At 8 o'clock in the evening, the dedication service in Italian was held, with the Rev. Giuseppe Marilino, pastor of the Chiesa Italiana dell'Evangelo, assisting in the service.

Under the leadership of Mr. Notar, who has been its pastor since 1931, the church has grown rapidly and is now one of the strongest Italian Protestant groups in Boston. In searching for a place to worship, the group found Wesley Church, in use by another congregation, but badly in need of repairs and unpainted for 26 years. At extreme personal sacrifice by the members, the church has been completely rehabilitated. Two new crosses have been added, one in memory of Mr. and Mrs. Notar's son, who died several years ago. Other members and friends presented choir robes for the children's choir, a new pulpit scarf, collection plates, a pulpit lamp, and gifts of money. Morgan Memorial executives also cooperated in the project.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

One to another hear them speak
The patient virgins wise:
"Surely He is not far to seek"—
"All night we watch and rise."
"The days are evil looking back,
The coming days are dim;
Yet count we not His promise slack,
But watch and wait for Him."

—Christina G. Rossetti.

THE PRAYER-ROOM TODAY

My Father, let me not fail to hear what
Thou hast to say to me this Christmas-
time. Let not my ears be deaf to the
angels' song of peace, nor my eyes blind
to the star that Thou dost set in our dark
sky. Let not the tasks and cares that
crowd my mind leave no room for Thee
and Thy Holy Child Jesus. But rather
grant that He who was born at Bethle-
hem may even now find a new birth in
my heart and henceforth live His life of
love in my life, making me an instrument
of His Peace. Amen.

The Shadowed Lands

By Frank Mason North

Touch thou, O Lord, our waiting hearts with light,
Kindle with holy flame our sacrifice,
Unveil thy glorious purpose to our sight,
Give clearer vision to our lifted eyes.

We hear from lands in tumult far away
The springing tread of multitudes made free;
The nations stir as those who greet the day;
Around the world rings out the reveille.

Thou seest their toil, though by the world unseen,
Thou hear'st their cry for help, for daily food.
Challenge thy people, Lord, to make more keen
The undefeated quest for brotherhood.

Up from the shadowed lands the murmur swells
Of broken hearts, of discontent, of strife,
Of faith perverted, quickened hope—it tells
The multitudes have felt the surge of life.

Hear thou, O Lord, and teach thy church to hear;
To save the suff'ring peoples thou hast died;
Can we who love thee fail the cross to bear,
Since thou for them and us wast crucified?

Lead on, O glorious Christ, through lands and years,
Our hearts have caught the sounds of victory;
Before our faith the wondrous day appears
When all the world shall love and worship thee.



WALLET OF THE WEEK



THE FIRST NEW TESTAMENT in Yiddish ever printed in America has just been published by the National Lutheran Council. It has been referred to as the only serious attempt to translate the New Testament in the Yiddish tongue. Yiddish Testaments were published in both England and Germany before the war, but both these sources of supply are now closed. From the standpoint of supplying Jewish missions with the New Testament, this new translation is, therefore, most important.

* * *

THE NEED FOR DOCTORS for the Army and Navy is said to be great. Many young doctors received deferment in order to complete their studies and internship, and there is said to be a shortage as a result. The Army Corps is reported short 1,500 medical officers, and there is a need for 10,000 nurses between the ages of twenty-one and thirty. It is proposed to place on the reserve list nurses who are between thirty and forty, subject to emergency call.

* * *

CRITICAL METALS for war purposes have assumed an importance never before known in war plans and preparations. North America is said to produce practically every important metal, but some of them not in sufficient quantity for war needs. Among the scarce metals are tungsten, manganese, chromium, antimony and molybdenum. Practically one-half of the supply of copper is produced in North America and at least one-half of the remainder is accessible to the Allies. Every nook and cranny of the continent is being searched for the needed supply of metals in which there is a deficiency.

* * *

MAYALSIAN METHODISM is said to have made remarkable growth during the sixteen years preceding nineteen forty-one. Both membership and property holdings approximately doubled. The contributions for all purposes amounted to \$4.50 per member for 1940. There were 116 church buildings and 18,609 members. In 128 schools, there was an enrollment of 21,502 pupils, and ten per cent of the teachers were missionaries. The school buildings were valued at \$2,003,113, in addition to the valuation of the school sites.

* * *

THE MARITIME BAPTISTS, of Nova Scotia, are reported to have declined sadly in the number of members added by confession of faith. It is said that for years sixty per cent of these churches have reported no additions by baptism. This does not mean that the same churches have made this report, but that the same proportion have reported no additions by confession each year. Whether the church may be dying out or not depends upon what the forty per cent are doing, but no congregation should be willing to appear as a drag on denominational progress.

DR. ALBERT SCHWEITZER'S HOSPITAL, at Lam-barene, in the Gaboon, Africa, is reported to be receiving monthly financial aid by order of the Free French High Commissioner, General Dr. Sice. For the service being rendered to Europeans and natives alike, the administration is said to be diverting resources available locally in personnel and equipment for the use of the great musician, physician, and missionary who is doing so much for the relief of suffering in that needy land.

* * *

COLLEGE ENROLLMENT is experiencing rather rough going due to the war situation which has developed. At Harvard University, the Divinity School is the only branch to announce an increased registration this year. In that department there was a registration of eighty-six as against seventy-one last year—an increase of approximately twenty per cent. It is probable that the slump in enrollment may become much greater from year to year for the duration of the war.

* * *

HOLLYWOOD MOVIEDOM does not seem to have attained a state of sinless perfection as yet. The State Division of Motion Pictures of the Department of Education in New York is reported to have deleted 826 scenes and 111 dialogues from the 1,762 pictures submitted during the past year. Eighty-nine eliminations were on sacrilegious grounds, 501 on immoral grounds, 245 as indecent, 60 as tending to incite crime, and 31 as inhuman. It would seem that the batting average might be just a little low.

* * *

THE ISLAND OF PAPUA, the largest of the group north of Australia, is now inhabited by people who are still semi-savage, and their cannibal instincts must be restrained by a police force. Papua is also the home of the largest and some of the most gorgeously colored butterflies in the world. The *Ornithoptera Goliath*, the great birdwing butterfly, has a wing spread of nine inches, and is black. Of two other species with a five-inch wing spread, one is a brilliant blue and the other black and yellow. Myriads of small varieties swarm like flies and sip the moisture from the sand.

* * *

CHRISTIAN LEADERSHIP is to have the opportunity for playing a very important part in the adjustment of industrial disputes in Michigan. Governor Van Wagoner holds the view that earnest Christian leaders best understand the teachings of the Bible and that their contacts with both labor and employer classes qualify them for an impartial judgment in disputes which may occur. The ninth minister was appointed recently on commissions to mediate strikes, or other industrial disputes. This course is a great tribute to the character of the ministry, but it is not without its element of peril.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

MAJORING IN PRACTICAL CHRISTIANITY

We have come to a day in the history of the Christian Church when it is imperative that we give ourselves wholeheartedly to the things which we profess. In half the world, the Christian religion is battling for its life against a more determined opposition than has existed since the early years of the Christian Era. Throughout the centuries skeptics have scoffed at Christian teaching, but they made no serious impact upon the life of the church. Only a few years ago a type of Biblical criticism seemed for a time to threaten the foundations of Christianity, until it was able to offer no constructive replacement for the things which it sought to destroy. Such has been the course of Christian history.

Today opposition to the church is less an intellectual attack than a challenge of its moral authority. What the critics failed to do by literary and historical criticism a power-mad generation now seeks to do by repression. It is sought to make the revealed word and will of God subordinate to the ends and aims of the state. In this course the opposers of the church have returned to the original technique employed for the defeat of Christianity. Whether the success of repression can accomplish now what it failed to do in the beginning, remains to be seen, but it is certain that the church on all fronts was never harder pressed than it is today.

Perhaps we have assumed too great security in the fact that the Christian Church has become a recognized world force. The church with its multiplied millions of members scattered all over the world can not afford to assume that its preeminence is to continue forever because of its victories in the past. Touching many issues it has never been a unit and, for that reason, has never been able to deliver its full strength on any question. At the present time, despite our efforts at federation and our pleas for tolerance, schismatic forces are operating within, and widening rifts are making opportunity for the forces that would outlaw its command of the thought and life of the world. As in the early centuries, so today Christians must make full proof of their ministry. They must major in the practical values of Christian faith. Failing to do so, the star of hope for a regnant church may lose its splendor and the world may be stripped of the fruits of two thousand years of Christian conquest. Consistent propaganda is necessary to the understanding of Christian purpose and mission. Proclamations must not be discounted, but neither should we forget that out-door advertising is a type of silent salesman whose influence is tremendously effective. After all, life is the most potent factor in the building of the Kingdom.

WHY NOT BE CONSISTENT?

Our political leaders express much concern for the preservation of religion as the undergirding of democracy. It seems to us, however, that a little more serious concern for the moral implications of religion might make their concern a little more impressive. We are in a war which promises to tax the resources of the country beyond anything that we have ever known, but the national liquor situation was never worse than it is today. The protests regarding the camp situation are apparently ignored and the clamor for the suppression of the iniquity of drink is drowned by the clink of the liquor dollar in the tax till. Another evidence of political inconsistency is the measure now pending in Congress for the establishment of a national lottery. The reasons assigned for the proposal are economic and patriotic. Apparently no consideration is being given to the immoralities involved in a scheme of national gambling. It seems to us that politicians should stop prating about the importance of religion unless they exhibit more consistency in the defense of its moral and social implications.

On the side of the church, we think there may be a too timid insistence upon the recognition of the field and ministry of religion. If religion be interlocked with the charter of human freedom, surely its authority should have recognition proportioned to its importance. The "American prayer minute" and the slogan regarding a "moratorium on drunks" seem to us to be somewhat puerile and weak assertions of the sacred meanings of faith. Under the banner of tolerance and liberality, we appear to have achieved a religious amalgamation which threatens the destruction of the morals inherent in religion. The kingdom of Satan is no more divided against itself now than it was when Jesus was confronted with the charge of being in league with Beelzebub, and the Christian church will not be admitted to a greater place in directing the destinies of civilization than it demands for itself. The purring praise of politicians should not cause us to set too great store by their verbal tributes. The church needs to be consistent and courageous in its demands, for in no other way can it hope to be accorded its true place in the affairs of men.

SIDNEY LANIER

The centenary of the birth of Sidney Lanier, musician, poet and teacher of the South, will be observed on February 3. He was born in Macon, Georgia, February 3, 1842, and he served as a Confederate soldier. He was afterward a musician in a Baltimore symphony orchestra

and taught English at John Hopkins University. His best known poems include: "The Song of the Chattahoochee," "A Ballad of Trees and the Master," and "The Marshes of Glynn." A Centennial program will feature the work of the Southern singer.

THE CHRISTIAN CENTURY MAKES PROGRESS

The Christian Century, Chicago, the one independent and outspoken journal of religious opinion in the country, has been plastered with more uncomplimentary epithets than any other religious publication in America. It has been called "liberal," "red," "pacifist," "sectional," and about everything else discrediting, but denunciation seems to have no adverse effect upon its progress. During the past year, in the face of this constant tirade of attack, it registered the highest circulation level in the history of its publication, and the month of December recorded a volume of renewals not equalled before. The world may not love a fight, but it does seem to be interested in a fighter.

LAYMEN'S DAY, FEBRUARY 22, 1942

About ten years ago in the Methodist Episcopal Church, South, there was instituted the observance of Laymen's Day. It was initiated under the leadership of Dr. George L. Morelock who, with the Unification of Methodism, was named as Executive Secretary of the General Board of Lay Activities.

Its basic idea is to emphasize the place, function and privilege of the laymen in the work and program of the Church. It has been fairly generally observed throughout the South and its beneficial effects have been demonstrated.

We learn to do by doing, witness the vocational schools. Laymen learn to become lay preachers, to practice personal evangelism, to emphasize adequate support for the ministry, to be world-minded, by doing. The observance of Laymen's Day in every church in the bounds served by this papepr would result in great spiritual and administrative benefits.

The topic for this year is "Methodist Men and the Mission of the Church." Every pastor has received, as has the charge lay leaders, the pamphlet issued by the General Board on this subject. This booklet can supply any speaker with as much material as he needs, it can furnish the charge lay leader with adequate suggestions for a good program, and it can provide for the pastor suitable information to assist, not direct, in the observance of the day.

We have so many named days and weeks in the secular life that they become trite and unnoticed. Every type of business seeks to have national observance of a week dedicated to its advertised merits. We have many campaigns and days in our church calendar and we realize that the ministers must, at times, get tired of one after another.

However, without trying to lessen the importance of the others, we believe it's well to cultivate the "goose that lays the golden egg." We say that, not trying to be facetious. But—from the laity come the ministry, the

finances on which to operate the church program, the rank and file of the membership, and the score of everyday Christians who serve in humble places.

Consequently, to our charge lay leaders and our brothers in the ministry, let us exhort you to make plans now to observe Laymen's Day, on February 22. You'd be surprised what some of these laymen can do if given half a chance.

H. N. C.

Editorial Miscellany

By Dr. H. T. Carley

"PAT" AND THE NEW YEAR

I am not sure—but I think "Pat," our Boston terrier, realizes that something has happened to the calendar. He is the same dog he has always been—and yet I think I can detect a difference in him.

He is still a fighter—it runs in his blood; but his exhibitions of pugnacity are fewer than they used to be, and they seem to be more the expression of settled ways of thinking than of emotional outbursts of temper. He will fight for a principle as quickly as he ever would; but he pays little attention now to some of the things that used to throw him into a rage. When he was younger, he would almost tear down the fence to get at another dog that was passing peacefully by; now, he merely utters a few minatory growls, and goes on about his business.

He still has strong convictions about the invasion of his bailiwick by inquisitive cats, and he still puts them up the nearest tree in a hurry; but, having done that, he seems to feel that his prerogatives have been properly established, and he will come away and leave the cat to meditate upon the predicament in which he finds himself—and get himself out the best way he can.

"Pat" insists upon his rights in other things, too, firmly, but not obnoxiously. For example, he insists that I get the car out of the garage soon after breakfast and take him for a ride around the block. If I wait longer to start than he thinks necessary, he will take his stand in front of me and look up at me with an expression in his eyes that says as plainly as words could say it, "It's time to go." If I still delay, he begins a plaintive little cry that I find it impossible to resist. After his morning ride he is satisfied until what he thinks is a reasonable length of time after supper; then, again, he notifies me in the same way that the car has to be put up for the night—and he must go along to see it properly done.

I notice in this new year that he seems to be thinking more, and growling less. He lies in front of the fire a good deal and, like Andy, closes his eyes in meditation. I would take it that he is asleep—except that at the merest whisper of his name he is instantly alert. He is an unobtrusive little rascal—but he is always ready when called.

It may be that, having reached full maturity, "Pat" has resolved to put away puppyish ways, and act like a grown dog—a sensible dog. He will be nine years old on March 6—it's time for him to settle down.

I imagine it is a great day in a dog's life when he realizes that he is full-grown.

1942-1492

Nineteen hundred and forty-one is history. The calendar of time has been turned, and we have passed on to another year. It is now nineteen hundred and forty-two. The numbers that designate this year are the same as those of another year momentous in our history.

It was four hundred and fifty years ago, in 1492, that a wandering Genoese sailor appeared at the court of Ferdinand and Isabella and asked for help. He had seen a vision. He dared to hear the call of the unknown and to sail beyond the horizon. They heard his plea and outfitted three small ships. Toward the West he sailed over an unknown and uncharted sea.

His friends laughed and jeered, but in his soul there was the spirit of victory, the will of the unconquerable. He had vision. He had courage. He had faith. These are the elements of success, and they were a part of this rugged sailor. Without them the name of Christopher Columbus would be unknown to history, and the ships of Ferdinand and Isabella would never have touched the shores of the New World.

This was in 1492; now it is 1942.

Since the day that Columbus sailed into the unknown the world has traveled far. Man has become the master of many things, but not yet has he learned the art of self mastery. Even after four hundred and fifty years the future is as dark as that faced by Columbus. The world is at war. We are ever conscious of a pervading spirit of uncertainty and doubt. The light of truth and reason has gone with the black-out. The world is in darkness, and the eerie glow of flaming towns reflects against the midnight sky. Men, women and children seek refuge from falling bombs and cry out for the dawn. The question is repeatedly asked, "Which way shall we turn, and where shall we go?" It is an honest question and deserves an honest answer. In times of peace we have found it not a hard task to answer, but now the way is not so clear, and the goal is often obscure. We find ourselves wondering if we should not stop and retrench and wait for a better day when peace has returned.

The answer comes ringing from the deck of a storm-tossed ship at midnight. He did not say wait for a better day. He did not even say wait for the dawn. He only said, "Sail on! Sail on! and on!"

It was a dark night that Columbus walked his deck. The stars were hid; the waves were high. The wind howled through the sails; the salty spray filled the air. His men were gripped with fear and doubt. But "pale and worn he kept his deck." The only words that crossed his lips were, "Sail on! Sail on! and on!"

The world of 1942 faces the same doubts and fears as those weary sailors that night upon the lonely sea. The only thing between them and defeat was the undaunted spirit of their brave captain. Our world of today is as a ship tossed by the waves of war toward the rocks of chaos and despair. But thank God the same dauntless spirit that brought victory out of defeat and dawn out of night still lives.

The high calling of our country in this grave hour of crisis is more than to win the war. It must "press onward toward the mark," with a new faith and a new hope for world peace and cooperation. It must echo and re-echo the victorious words that will one day bring all nations to the ways of peace.

The high resolve of every Christian church in America must be a new sense of responsibility for leadership in bringing the

world to the time when men shall in truth "beat their swords into plow shares and their spears into pruning hooks." We need as never before an inspired mission of world evangelism for the establishment of a just social and economic order for all men and all nations. May our watch-word ever be, "Sail on! Sail on! and on!"

BURKETT HILL MARTIN.

WAR MULTIPLIES PROBLEMS OF MISSION BOARD

By W. W. Reid

The Methodist Church in the United States has had no official communications from related Methodist groups in most of the European countries now occupied by Germany, but it is supporting a large number of Methodist missionaries, originally

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches.....	8
Rev. J. W. Faulk, Slidell.....	2
Rev. C. J. T. Cotten, Gonzales.....	2
Rev. W. C. Mason, Marksville.....	2
Rev. R. V. Fulton, Lottie.....	2
Mrs. N. E. Cunningham, Vicksburg.....	6
Rev. A. L. Davenport, Vaiden.....	7
Rev. M. E. Scott, Eupora.....	4
Rev. J. C. Wasson, Lula.....	2
Galloway Memorial, Jackson.....	2
Rev. J. H. Grice, Vaughan.....	2
Rev. C. C. Clark, Gulfport.....	45
Rev. A. W. Bailey, Holcomb.....	2
Rev. H. P. Lewis, Byhalia.....	6
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. H. C. Castle, Philadelphia.....	2
Rev. N. D. Guerry, Schlater.....	2
J. H. Johnson, Clarksdale.....	7
Rev. L. E. Alford, Benton.....	2
Rev. T. J. O'Neil, Meridian.....	2
Rev. J. F. Wilson, Cotton Valley.....	2
Rev. P. W. Sibley, Loranger.....	4
Rev. J. H. Morrow, Picayune.....	2
Rev. G. A. Baker, Verona.....	4
Rev. W. T. Phillips, Tchula.....	2
Rev. G. W. Pomeroy, Bogalusa.....	2
Rev. W. T. Phillips, Tchula.....	2
Rev. Guy Hicks, Ruston.....	11

sent out from those lands, but now stranded in Africa, India, and the Netherland Indies, Dr. Ralph E. Diffendorfer, executive secretary, reported to the annual meeting of the Board of Missions and Church Extension of the Methodist Church, in New York City.

"We have had no official communications during the year from Denmark, Norway, Estonia, Latvia, Lithuania, Hungary and Yugoslavia," said Dr. Diffendorfer. "We have had more or less regular communications with Sweden; some of the churches there have had a complete breakdown in financial support, and, since living costs have mounted, our brethren are in distress. From Finland comes word that 'thousands of homes are empty and sorrowing; churches have been ruined; children have been left without parents. No word has been received from any of the Methodist leaders of the Baltic States, but we have reason to suppose that they have not escaped the fate of the Lutheran pastors, whose property was seized and who were deprived of their resources. Some of our Methodist brethren of German ancestry were forced to move to Germany.

"Since the German occupation of Belgium, there has been confusion and disruption in

the church work. Five Methodist churches in Belgium have suffered heavy damage. The mounting cost of living has affected all their work, especially the provision of food for the orphanage. State and city-wide taxes are doubling their previous figure. Bishop F. H. Otto Melle, of Germany, visited Poland some months ago and announced that the Methodist Church in the government-general of Poland had been granted by the German authorities full legal standing and administrative rights as a religious body. Our missionaries there have announced their intention of returning to America, but up to the present have not been permitted to leave.

"We have had no communication from the Methodist churches in Italy in recent months, but we do know that the orphanage, known as Casa Materna, is in dire need of financial aid. Bishop Melle reports from Germany that the work of the churches goes on steadily. His anxieties have been increased, however, due to the added duties he has been compelled to assume because of the extension of the influence of the German government over other countries hitherto unrelated to the central conference of Germany."

Dr. Diffendorfer reported that the Methodist missionaries, temporarily withdrawn from Japan and Korea last spring by the Board of Missions and Church Extension because of the tension in Far Eastern affairs, are still outside Japan, but hoping in time to be able to return. A number of them have been transferred temporarily to work among Japanese and Koreans in Hawaii, and in Western United States; others have been appointed to ministerial and teaching posts in the United States. Methodist property in both lands has been safeguarded, he said.

"The members of the Methodist churches in occupied China—in the Yangtze Valley and in North China—were in considerable proportion of the middle classes," said Dr. Diffendorfer. "They were tradesmen, professional workers, small farmers. Gradually over a period of years these had been led to undertake part of the support of the churches, all of it in some of the stronger centers. When these members became refugees, scattered to all parts of unconquered China, pastors and the remaining institutions in occupied China were left financially high and dry. Now the churches are being crowded with interested folk, but they are recruited from the poverty-stricken ones who were forced to remain, or, in order even to exist, to return from the countryside to which they had fled. An untold degree of suffering has resulted among the former church workers."

"In Chungking, in Free China, one Methodist chapel remains intact and gladly houses a congregation made up of Chinese educated in England and the United States. Seventeen different denominations are represented among the students. On the campus of West China University, in Chengtu, there are now in operation five universities, three of these having come from Nanking, and one from Tsinan. They hope to return to their old campuses when the war ends. Most of the hospitals in China today are desperately short of funds for actual drugs and supplies. The migration into Free China has affected the hospitals just as seriously as the churches, and the result is even more apparent because medicine and bandages must be bought if the hospitals are to render service.

"Relief work is a nation-wide problem in China. In Free China the chief suffering is

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Mrs. J. A. Norris, Advocate representative for Trinity church, Ruston, La., is making a good beginning as will be seen from acknowledgments appearing in this issue of the paper.

Rev. G. W. Pomeroy makes a beginning on his Advocate campaign by sending an initial list of subscriptions. Reports reaching this office indicate that he has made a good beginning in his new field.

Mrs. Laura F. Greer, Anguilla, Miss., in re-subscribing for the Advocate after a year without it, says that she missed it very much. We are glad to have her become one of our readers again.

Rev. James R. Strozier, who is doing a splendid work at Melder, La., writes that he had two good services on the Sunday of January 11, despite the cold weather. Plans are under way for the improvement of the parsonage property.

Mrs. J. H. Lampton, of Magee, Miss., is in sorrow on account of the death of her husband a short time ago. Bro. Lampton had been ill a long time and the Advocate shares in the sympathy and prayers of her friends in this time of trouble.

Mrs. A. A. Boulton, Sr., of Newton, Miss., has our thanks for an appreciative word regarding her interest in the paper. It is a great pleasure to be able to feel that the paper has friends who look for its coming and miss it when it does not reach them.

Rev. Elmer C. Gunn featured "Family Day" at Carrollton Avenue church, New Orleans, on January 18. The sermon theme dealt with the Christian home and to representative of largest family, longest married and youngest bride special recognition was given.

Rev. Andrew J. Boyles, always on top as a promoter of Christian literature, has just completed his campaign for the national organ, in which he exceeded his goal by a good margin and he proposes to do a similar thing in the presentation of the New Orleans Christian Advocate next month.

Bro. J. R. Porter, Advocate representative for First Church, Gulfport, sends another list of subscriptions. This time it was twenty-five, all of them new, and that brings the total up to forty-five. That is a mark for others to shoot at. Rev. C. C. Clark is the pastor.

Mr. T. E. Lott, Columbus, Miss., has been chosen Treasurer of the Inter-Conference Student Commission, and all funds raised for that purpose should be remitted to him. The names of students from the town and the colleges which they are attending should be included with remittances.

Mrs. N. E. Cunningham, our faithful and true friend at Gibson Memorial church, Vicksburg, is taking nothing for granted in the work assigned to her, but is out for victory and the answer of a good conscience. She is always faithful and her work is sincerely appreciated.

Rev. P. W. Sibley, of Loranger, La., called at the Advocate office a few days ago when he was on a visit to his father in a hospital here. Bro. R. A. Sibley, of Frost, La., had quite a serious operation which was followed by a slight infection and a delay of his recovery.

Pastors of New Orleans have decided to devote their sessions to discussions, posing various pastoral problems. A recent meeting was devoted to consideration of the problems of getting and ministering to members. Much interest is manifested in the discussions.

Robert Applewhite, son of Rev. F. L. Applewhite, of Lumberton, Miss., is with the Air Corps on the battle front in the Far East, according to information reaching the Advocate office. Thus another gallant son of the parsonage is rendering patriotic service for his country on the far flung battle line of the war.

Mrs. D. E. Ford, of Choudrant, La., writes that she is having to give up her Advocate after sixty years as she is alone and her failing sight makes it impossible for her to read it. We appreciate her long, continued loyalty, and we wish that there were some way for us to help her overcome the handicap of failing sight.

Remittances for the Fourth Sunday World Service Offering from December 10 to January 14, in the Mississippi Conference, total \$419.45, and the fact that the remittances were well distributed over the Conference shows that the work is effectively organized. Rev. I. H. Sells is the Secretary of the Board of Education, and Mr. H. T. Newell, Jr., Jackson, is Treasurer of this fund.

The Conference Board of Ministerial Training, the General Commission on Courses of Study, the General Board of Mission and Church Extension, the Conference Board of Education, and Millsaps College are cooperating in a Preaching Conference to be held at Millsaps College, February 23-25. Guests for the occasion will include Bishop Paul Kern and Dr. A. J. Walton, and an effort is being made to secure the attendance of all the preachers of the Mississippi Conference. The only cost to preachers attending will be their transportation.

REV. H. E. RALEY IMPROVING

A letter from Rev. H. E. Raley, pastor at Bay Springs, Miss., says that he will be able to take up his work in February if he continues to improve. This will be good news to his many friends who have manifested their interest and solicitude in many ways.

Bro. Raley says: "Please thank for me through the Advocate all my friends from every section of the State for their prayers, letters, cards and telegrams sent to me and my family during this trying time. Our work here is moving nicely. The group of fine laymen has stood by the pastor and the

church, and has had all appointments filled by some good preacher or layman since Conference."

A CORRECTION CORRECTED

Dear Dr. Duren: In some way, your correction of the Journal stated that the Stewards of the First Methodist church, Tupelo, added only ten dollars (\$10.00) to the apportioned, accepted and paid \$1,700; it should have been printed one hundred and fifty dollars (\$150.00) added. We paid \$1,700 plus \$178.00 from Church School, plus \$150.00 for Conference Missions, or a total of \$2,028 for General and Conference Benevolences.

JANE DEMENT,

Church Secretary.

(Note: The correct copy was sent to the printer and the error occurred in a poor reading of the galley proofs by copy. We are sorry for the error.—Ed.)

ANOTHER CORRECTION OF THE MINUTES

Dear Dr. Duren: Please allow me space in the Advocate to correct an error which appears in our new Conference Minutes concerning my report to Annual Conference, Nov. 5, 1941, at Greenville, Miss. Statistical Table No. 3 shows pastor's salary for Webb charge assessed \$1,630, paid \$1,930. This should be \$1,630 paid. This correction is made without criticism and in all brotherly kindness toward our faithful and efficient secretaries who work almost day and night in order to get their work done in a limited time.

W. O. HUNT.

WORLD SERVICE

Report for December, 1941

For Christianity there are values far transcending mere physical welfare, for the preservation of which men will endure any suffering, counting not their lives dear unto themselves. These values were never more imperiled than now.—Council of Bishops.

World Service receipts for the month of December, 1940—\$242,592.24.

World Service receipts for the month of December, 1941—\$226,571.38.

Decrease—\$16,020.86.

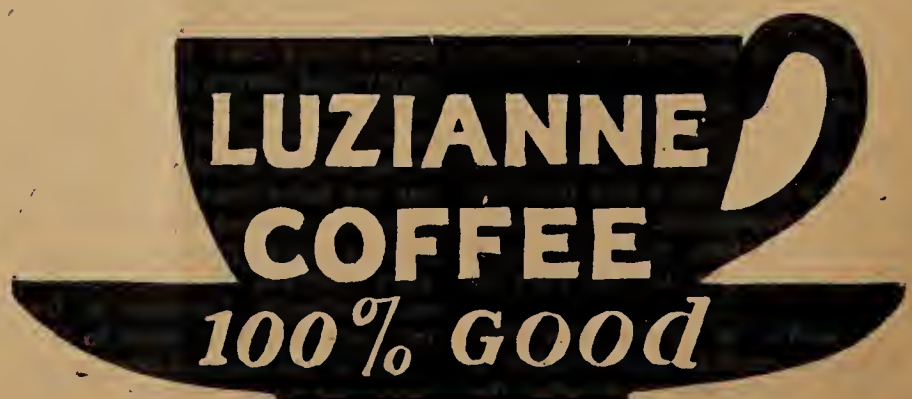
Fiscal Year to Date:

June 1 to December 31, 1940.....\$1,942,932.03

June 1 to December 31, 1941.....\$1,834,170.50

Decrease\$ 108,761.53

Per Cent of Decrease..... 5.60%



ORGAN AT WINFIELD DEDICATED

Dear Dr. Duren: The organ committee, composed of Mrs. C. McGinty, Jr., Mrs. L. Richerson, Mrs. L. H. Martin, Mrs. Harry Fuller and Mrs. Troy Smith, asked me to report the dedication, on last Sunday, of the Hammond organ, which through the efficiency and persistency of the committee, has been paid for a year ahead of schedule.

Dr. R. H. Harper, district superintendent, Alexandria District, delivered an instructive and inspiring sermon for the occasion, on church music—instrumental and vocal—and its place in public worship, during the course of which Dr. Harper quoted the first stanza of some of our devotional hymns: "Amazing grace how sweet the sound," "Rock of ages," "How firm a foundation," "Majestic sweetness sits enthroned upon the Savior's brow" and others, each quotation echoed by the music from the organ, beautifully rendered by Clyde Shaw, the organist. During the sermon Dr. Harper paid beautiful tributes to the sainted memory of his former friend and co-laborer, whose memory we today honor. The choir rendered as a special, one of the favorite songs of the man to whose memory the organ is dedicated.

Mrs. Harry Fuller, chairman of the committee, presented the organ to be dedicated to the memory of Rev. Charles Campbell Wier, former pastor of this church for four years, 1928-1931, and the organ was dedicated by Dr. Harper, assisted by the pastor, Rev. Harvey B. Hysell.

Sincerely yours,

P. K. ABEL.

RACE RELATIONS DAY

Meharry Medical College, with its schools of dentistry, nursing and dental hygiene, trains about fifty-three per cent of the Negro medical students in America.

The institution, under the auspices of The Methodist Church, holds class A rating from the Council on Medical Education and Hospitals of the American Medical Association. The only medical school in America having a student body composed entirely of Negroes, Meharry trains interns at the modern George W. Hubbard Hospital, in Nashville, Tenn., which is connected with the institution. Charity cases amount to sixty per cent of the patients admitted.

Methodists will have opportunity to participate in the program of Meharry Medical College on February 8, when The Methodist Church observes Race Relations Day. Special offerings will be taken for Negro institutions sponsored by the Church.

* * *

Seventy-five per cent of the graduates of Wiley College, Negro institution at Marshall, Texas, supported by The Methodist Church, were enabled to complete their college training because of student assistance from the institution.

This fact is being pointed out by leaders of the college as they join in the annual observance of Race Relations Sunday, February 8. Funds raised in Methodist churches over the nation on that day go for increasing the educational opportunities of Negroes in church-supported institutions.

How prudently most men creep into nameless graves, while now and then one or two forget themselves into immortality.

—Wendell Christopher Phillips.

WITH OUR BISHOPS

By the action of the North Mississippi Conference the month of February is to be observed by the Conference as Advocate month. During the month the goals that



Bishop W. W. Peele

have been decided upon by districts and local churches will be attained. District superintendents and pastors will work together to this end. Local committees can be used to good advantage. The days which we are facing will be at best very difficult days. The Advocate will help greatly to keep strong the spirit of fellowship and co-operation so needed in the doing of our work. Let each one do his very best during the "short" month of February to get the "long" list of subscribers for the New Orleans Christian Advocate. This is the first conference-wide effort of the year and we must succeed.

W. W. Peele

Greetings and best wishes to the preachers and members of our churches in the Mississippi Conference.

Our Advocate. I am giving emphasis to one of the important privileges of the New Conference Year when I urge that we make this the best New Orleans Advocate year in the history of our Conference. Placing the Advocate into the homes of our people is a form of service great enough to inspire and occupy the strongest among us. Increasing the number of subscriptions to the Advocate is not a secondary, but one of our major interests. Let us make it go.



Bishop J. L. Decell

The Annual Conferences. The recent sessions of the conference at Ensley, Dyersburg, McComb and Mobile were royally entertained and completed their work on time. The members were uniformly courteous and considerate.

The cabinet of each conference was faithful to Christ, the Head of the Church, true to the churches and loyal to their brethren. At no time have I known harder work to be done and more conscientious attention given to the important matters in hand.

The New Conference Year challenges Methodism in the Birmingham Area to more than usual sacrifice, service and success. Every day shall be a call to full duty and each hour filled with precious opportunities. What a privilege to be living in such a time as this! "To your tents, O Israel."

The Southeastern Jurisdiction College of Bishops met November 10, during the Council of Bishops' Meeting, Sea Island, Georgia. The College unanimously agreed that, if the state of health of the bishops remained as it now is, there would be no further changes in Area lines before the Jurisdictional Conference of 1944. I, personally, am happy to continue with the Alabama, Memphis, Mississippi and North Alabama Conferences. "As much as in me is" I shall joyfully labor to strengthen Methodism and extend

the Kingdom of Christ. The map from Paducah to Port St. Joe, from Bridgeport to Woodville, is engraved upon my mind, and the Methodist preachers and people within these lines live in my heart. They are "my members," and we are brothers all. Whatever of success and joy comes to any one of them comes to me, too; and whatever sorrow or failure overtakes anyone, I cannot escape. The living truth is that we grow and go forward together in Christ.

War and Peace. The Christmas Bulletin of Trinity Methodist church, Chicago, Ill., Dr. Ira G. McCormack, pastor, carried the following statement of policy: "1. That we will be loyal to our government, in every way carrying our share of service and sacrifice. 2. That we conceive our main task to be not the fomenting of hate but the teaching of Jesus' ideals of life, on which rest the hope of a durable peace. 3. That our immediate service is to sustain our members by bringing to them the comfort, strength and hope of the gospel, which will enable them to carry on. 4. That our interest, service and prayers shall follow each boy and each girl who goes from this Church into the nation's service. 5. That the flag of our nation and the flag of Christendom shall be on display in our sanctuary for the duration of the war."

It is natural and proper that thinking peoples should give serious thought to what kind of peace shall obtain when this war does end. Perhaps, this present war is being waged with less hate than any war of history. There can be courage, a sense of values, and sure determination without hate. It was disappointing to read that a scholarly and widely read columnist, in writing of the peace, said: "It is science that is going to make the peace, if it is to be a peace that sticks. The science that makes it possible at last to produce enough of everything for everybody . . ." It may be necessary to "police the world" to protect peoples from incipient aggression, but "plenty of everything for everybody" cannot produce enough musilage to make such a peace stick, nor can it remove all causes of war.

The Prince of Peace said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Dark is the future, and hopeless is the world, if we are to major on fatness more than friendliness. A "stickable" peace must be more of service than subjugation, more of faith than fight. May we win the war and not lose the peace.

J. L. Decell

COLUMBIA ROAD CHURCH, BOGALUSA

Columbia Road Methodist church, on Columbia Street, Bogalusa, is making progress.

At the stewards meeting on December 11, the board voted unanimously to raise the pastor's salary assessment from \$35 per month to \$75 per month, for this church.

This church is being made a full-time church by the inauguration of a 9:10 a. m. preaching service for every Sunday, and a 7:30 preaching service for every Sunday night. Bush and Sun, the other two churches of the charge, will have more 11 o'clock preaching and will likely increase their assessment, making a total of about 100 per cent increase for the charge.

There is plenty of room and plenty of people in Bogalusa for two or three thriving Methodist churches.

Join me and the good people here in building up this new church. Rev. T. V. Peters, who, on account of ill health gave up this work, is beloved by the people of this section, and renders able assistance both with his preaching and teaching ability and by the help of his refined and musically gifted family.

The pastor has been well received at every church by increased attendance at the services. All of these churches give promise of making a fine increase for the conference year.

Pray for our work here. Our officials are endeavoring to do a great work on this charge with less than one hundred and fifty members on our church rolls.

REV. C. M. MORRIS, Pastor.

PERSONAL AND OTHER NOTES

A building committee has been appointed and funds are being collected for the erection of a brick-veneer church at Harmony, on the Iuka circuit. Rev. M. N. Hammill is pastor.

Rev. W. C. Newman, pastor of First Church, Corinth, is to have the assistance of Dr. Clovis G. Chappell, of Galloway Memorial church, Jackson, in a meeting scheduled to begin April 6.

Rev. George H. Jones, pastor at Newton, Miss., says that he expects to attend Ministers' Week at Emory University and will be accompanied by: Rev. H. W. F. Vaughan, Murray Cox, J. D. Slay and H. C. Castle.

Rayne Memorial Church, New Orleans, is to hold a family-day service on January 25, according to announcement sent out by Rev. H. L. Johns, pastor. The morning theme will be Christian obligations to childhood and youth.

Mr. W. R. McCermack, Lay Leader of the Corinth District, is publicizing Layman's Day, February 22, by placing in the hands of charge lay leaders a suggested program, the theme of which is, "Methodist Men and the Mission of the Church."

The Christmas card project sponsored by the Church Committee for China Relief netted the Committee \$22,000. A surplus stock now on hand is being offered at half price, or fifty cents a dozen, twelve dozen for \$5.00, for sets of the four cards.

At the first quarterly conference for the Myrtle, Miss., charge, practically one-fourth of the budget for the year for all five of the churches was reported paid. Rev. W. M. Hester is the pastor, and he is ably assisted by Grover Dodd, Charge Lay Leader.

New Albany Methodism sustained its splendid record for liberality and a Christian spirit in a collection recently taken for Lewis Memorial Hospital in Africa. The offering was for the building fund and the total received was \$82.00. Rev. C. A. Parks is pastor.

Rev. J. A. George, pastor of Oxford-University church, is cooperating with the University committee of one hundred, for the promotion of Religious Emphasis Week, to begin February 15, following the session of the Wesley Foundation Conference to be held at the University.

Rev. C. Karlos Smith, pastor at West Monroe, La., continues in that congregation the remarkable upsurge of attendance which has marked its course under his leadership.

The beginnings indicate that the figures for the present year will go beyond anything achieved in the past.

Mr. J. C. Jourdan, that splendid layman of Iuka, Miss., church, has the sympathy of a wide circle of friends in the sorrow which came to him in the loss of his wife on January 6. For many years Mrs. Jourdan, with her husband, served faithfully in the Methodist church of that little city.

The Woman's Society of Christian Service, at Pickens, Miss., held an installation service in the home of Mrs. Ed Atkinson, on January 13, at which time Rev. E. C. Driscoll, pastor, installed the officers for the year. The service was concluded with signing the pledge cards by lighted candles, and refreshments served by the hostess.

The first quarterly conference for the Abbeville, Miss., charge, was held on January 14, lunch was served, and each church presented a good report, to the delight of the pastor, Bro. Heflin, and all others concerned. Rev. James Heflin is a senior at the University of Mississippi and expects to ask for admission to the Conference this fall.

At a meeting of branch managers and department heads from thirteen publication centers under the direction of the Publishing agents, it was reported that the Government is making every effort possible to keep the Publishing House supplied with materials for the publication of its papers and the issuance of new books. Seventeen new titles were announced for spring publication. Among the authors were Dr. Costen J. Harrell, Dr. Clovis G. Chappell, Dr. G. Ray Jordan.

A note from a member of the church at Tallulah, La., reports a growing interest in the work under the leadership of Rev. H. A. Rickey. Thirty-seven new members have been added to the roll since Conference. Special features were a Christmas cantata, an impressive Night-Watch service, and a buffet supper honoring Methodist students of the congregation, the supper having been given by the pastor and his wife. The monthly Pot Luck supper, inaugurated over a year ago, is being continued with added interest.

The good people of Olive Branch, Miss., charge, are responding in a fine way to the leadership of Rev. E. L. Jernigan, pastor. At the first quarterly conference, held on January 4, the church made one of the best reports ever made at a first quarterly conference. The church has a resident membership of 185, a Church School enrollment of 187, exclusive of 33 in Nursery and Home departments, and the average attendance for the quarter was 128. J. A. Doddridge is superintendent. The church is also one of the most loyal supporters of the Conference organ.

SARDIS-GRENADA DISTRICT

For the first time in its history the district, last year, paid all assumed benevolent obligations. A few small churches failed in small amounts, but a number of the larger churches "went over the top" with good margins.

Twelve days after Annual Conference, Bishop Peele was the guest speaker in a district-wide rally at Sardis (Nov. 21). From this meeting an increased spirit of loyalty seemed to spread over all the district. The entire district is off to an excellent start for the year.

Since Conference, Nov. 23, Bishop Peele dedicated two churches—Olive Branch,

valued at \$30,000; and Hernando, valued at \$25,000. Two new churches are being completed, Emory, on the Byhalia charge; and Longtown, on the Longtown charge.

The superintendent, Rev. C. T. Floyd, reports that many of the charges are increasing the assumptions for salaries and benevolences.

The ministers have held the December and January monthly meetings at Sardis and Hernando respectively. The new officers are: President, W. J. Cunningham; Vice-President, W. M. Campbell; Secretary-Treasurer, E. M. Sharp.

A district-wide Education Institute will be held January 29, at Batesville. Rev. Roy A. Grisham, Conference Executive Secretary, will be in charge of the program. A large and enthusiastic group will likely attend.

DISTRICT REPORTER.

ANENT MISSISSIPPI JOURNAL

Dear Dr. Duren: Rev. S. N. Young's correction of the Journal figures for the Waynesboro Circuit has caused me to go to the Journal and to the actual reports of the pastors.

Beginning with Column 16 of Table No. 3, the figures of Waynesboro Circuit and Williamsburg are reversed in the Journal through the rest of the Table.

It is a marvel to me how seven copyists, working at Conference under pressure of time and with numerous interruptions, can copy thousands of figures with so few mistakes.

This statement is being sent to Bro. Young, the pastors involved, and the district superintendent.

Sincerely,

GEO. H. JONES,

Assistant Secretary.

APPEAL PROMPTLY FOR TIRES FOR MINISTERS

Dear Mr. Editor: In my article of January 7, on "MINISTERS ALSO NEED TIRES," the emphasis in the title was on the word "ALSO." I was emphasizing that if a veterinarian could be granted new tires in order to visit a sick dog, cow or horse, that it was quite amazing that tires could not "also" be granted to ministers to visit the sick, to attend funerals, to hold church services, and to make pastoral calls, especially in the country districts. I preached ten days ago on the Occoquan Circuit. The pastor of that circuit preaches four times every other Sunday at churches several miles apart, and has two other churches on other Sundays. He can not walk the distances between these churches and reach the churches in time for the service, and there are numerous country churches all through Virginia and other states where pastors can not possibly reach their appointments, even if they had the money to buy a horse and buggy.

Moreover, the fact that so many of their people will not be able to get tires, and the older, weaker people will not be able to get to the church, makes pastoral visitation even more necessary than ever before. There will be trouble and sorrow in many homes, and the minister must be a veritable "Son of Consolation" and a builder-up of the morale of the people in his community.

Both Senator Byrd and Congressman Satterfield have written me stating their agreement with my appeal, and that they have urged Mr. Henderson to grant priority of tires to ministers, especially in the country

districts.—The Southern Churchman, of Richmond, in its issue of January 10, says editorially: "We suggest that our National Council, in cooperation with the proper groups from the Federal Council of Churches, investigate the possibility of seeing that rural clergy are placed in the preferred group. This is a serious situation. It is going to take courage and foresight to solve it."—Zions Herald, of Boston, one of the leading religious journals of the country, states editorially: "There is a very serious omission in the list (covering essential services). Between 1 and 2 there should have been inserted a paragraph to read substantially as follows: 'Vehicles used by priests, rabbis and ministers of the gospel, principally for professional services in visiting the sick and dying, bringing comfort to families bereaved by the death of fathers, sons and brothers killed in the war, and similar ministries.'

"Government officials in the present crisis are emphasizing the importance of maintaining public morale. Why should the leaders of religious bodies, in whose organizations are enrolled more than half the population of the country, be handicapped in a work that is of such high importance to the physical, moral and spiritual welfare of the nation?"

Today's New York Times gives three-quarters of a column to a Special Dispatch from Washington headed: "MINISTERS' STATUS OF AUTOS STUDIED." Among other things it says: "Members of Congress have received requests from members of all churches that their representatives be permitted to purchase both tires and cars." The Times winds up by copying in full my letter to Senators Byrd and Satterfield.

As I wrote in my former communication,

I am amazed that it should not have been recognized by the OPA and the office of Civilian Supplies that "Ministers Also Need Tires." I believe that a strong appeal from all sections of the country will give the ministers the needed tires.

JAMES CANNON, JR.

Richmond, Va.,
January 13, 1942.

WISE OR OTHERWISE

By Rev. James H. Felts

Kissing for pay does not mean that anything more than pay is involved.

The question is raised for debate. A disappointed preacher can kick higher and harder than a disappointed layman.

A few of our pastors did such good work that they were moved to another field. Some of them had to try again. Let us hope for the best.

When a has-been "butts into" a bunch of think-they-ares, there is heard the sound of wind in the tall timbers.

When differences of opinion produce invective, near-billings-gate and unholy accusations, it is time for sanity, to say nothing of prayer, in the affairs of men.

"You can't head where you aint goin'. Even more certain it is that you can't go where you aint headin'.

The preacher who said, "I'll take milk buckets for collection plates and take a collection twice a day," is the kind that always succeeds.

"Death is as necessary as birth. This mortal must put on immortality. There is something about life that death cannot touch. Death is not oblivion. Death is not a stopping point—but a leaping place into a new plane of life. The body of Jesus, not Jesus, was in the grave."—Bishop W. W. Peele.

Just what do you mean by "holy ambition" and "sanctified desire"? I wish you would help me understand by the way you live rather than by what you say.

True or false? A little dog chasing his tail finally arrives?

METHODIST CHURCH ATTENDANCE LAST YEAR WAS 37,028

An attendance of 37,028 at all services of the First Methodist Church, West Monroe, La., in 1941, was recorded by Homer Oden, according to the compilation released by him this week.

The Sunday School drew the largest attendance, the statement reveals, with attendance upon preaching services a close second. The figures are:

Sunday School, 17,637; preaching, 15,513; Young People, 2,291; prayer meetings, 1,373; stewards' meetings, 214; total, 37,028.

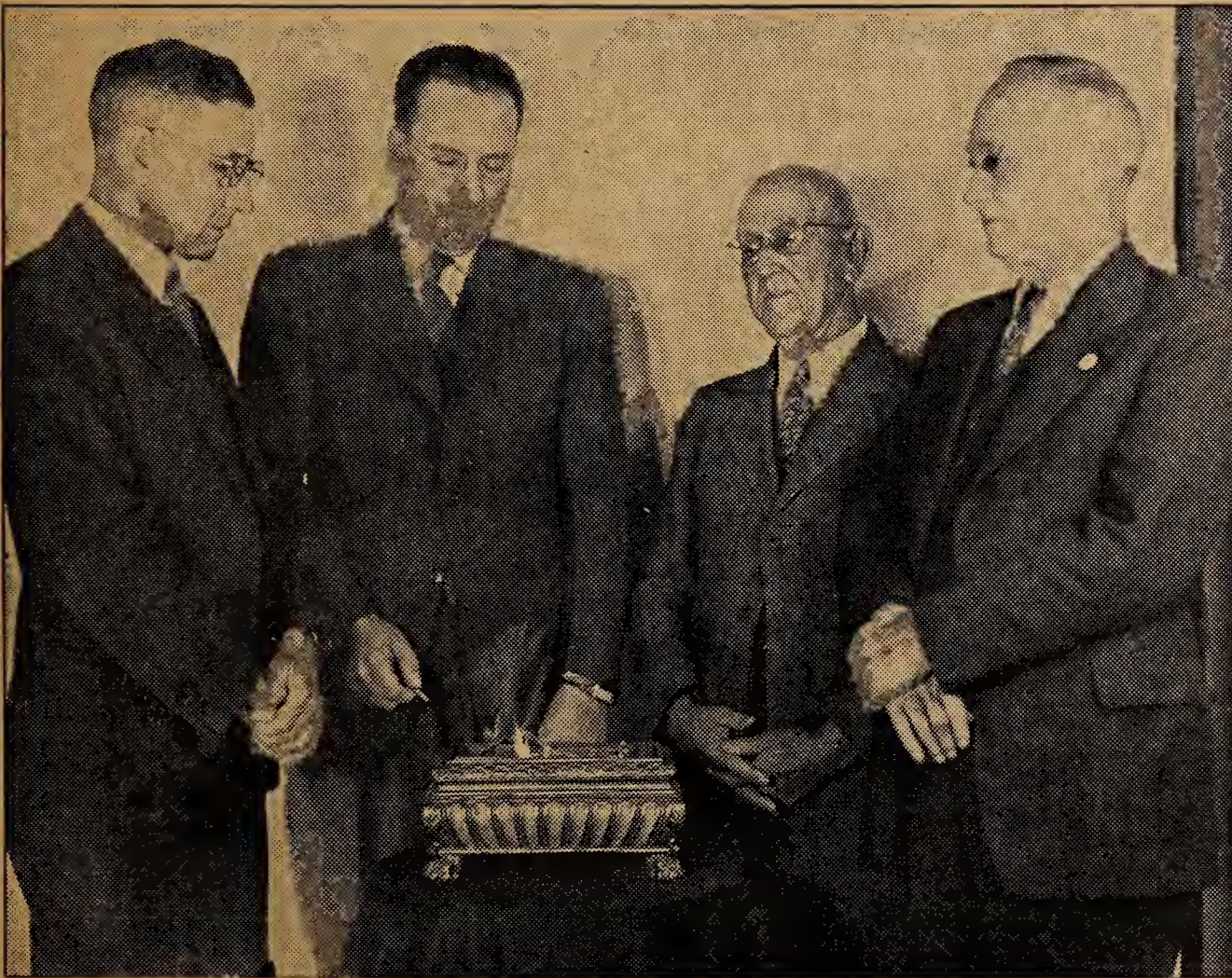
The total for the year is slightly below the 1940 total, but Mr. Oden says that the 1941 figures were from fixed services only, while the figures for 1940 included attendance upon revival services.

The latter part of the past year showed an increase in attendance that indicates the figures for 1942 will go far ahead of the 1941 total.—Local Paper.

Dispatch is the souls of business.

—Chesterfield.

HOUMA FIRST CHURCH BURNS MORTGAGE



The cut presented herewith is from a photograph of the high moment in the history of Houma Methodism when a mortgage of twenty years standing was burned. The ceremony took place on January 4, and for the first time in twenty years that splendid congregation knows what it is to be free of a load of a debt which has made progress difficult. It is to the credit of the congregation that, during the period of struggle with debt, Methodism has expanded in many ways. The membership of First Church has had a consistent and substantial growth and a new congregation has been formed—Houma Heights. Rev. E. B. Chaney is the pastor of First Church.

Reading from left to right in the picture are: E. K. Bynum, C. R. Patterson, C. P. Smith and J. H. Thatcher, members of the Board and the chairman of the Finance Committee.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Goals for Mississippi Conference W. S. C. S. for 1942

1. To deepen the Spiritual Life of all of our women by prayer, study and cooperation with the pastor.
 2. To reclaim all Charter Members.
 3. To have every church on every charge represented at all zone meetings. (Not just the churches having a W. S. C. S.)
 4. To continue the cultivation and education: (a) of officers—by their attendance at all provided leadership training days; (b) of members—through continuous study courses and the wider use of our literature, such as the New Guide, "World Outlook," "Methodist Woman," and the Conference Journal.
 5. To make a greater effort to attain the Efficiency Aims.
 6. To have each district reach its full quota in "World Outlook" and "Methodist Woman" subscriptions.
 7. To have each district reach its full quota of Life Memberships.
 8. To increase our per capita giving.
- (These goals were adopted at the January Executive meeting.)

* * *

January Executive Meeting

With all except two of the officers present, the January Executive meeting of the Mississippi Conference W. S. C. S., was held in Main Street Methodist church, Hattiesburg, on January 13 and 14.

Tuesday Morning

The meeting was opened with a devotion led by Mrs. E. E. McKeithen, who said that while the road over which we will travel in this new year will doubtless bring to us "tears and blood and sweat," we must not become dismayed—we must have faith and hope and love. Faith in God and others; hope which is the mainspring of life; love, even for those who are our enemies.

Mrs. Paul Arrington, presiding, stated that 1941 was the best year the women of the Mississippi Conference have had in ten years, and the group sang "Praise God From Whom All Blessings Flow."

Mrs. W. F. Mahaffey has been a real assistant to the president during the year and has promoted all phases of the work in many ways.

As recording secretary, Miss Bettie Ridgeway edited the Conference Journal and is now making plans for compiling much of the material for the 1942 Journal, in advance of the April meeting. She read a letter from Mathilde Killingsworth stating that since her return to China is indefinite, she is accepting the position of Director of Religious Education in the Foster Street church, Dothan, Alabama. She requested that the part of her salary which has been paid by the Mississippi Conference, be diverted to China relief until such time as she can return to that field.

Mrs. Arrington told of the retirement of Miss Hallie Buie, in a ceremony taking place during the recent meeting of the National Board of Missions and Church Extension. For the present, Miss Hallie is in Texarkana, Ark.

Mrs. D. L. St. John stated that the in-

crease of 29 societies and 570 members; the meeting of all financial obligations; the largest observance and offering for the Week of Prayer in ten years; the beginning of two new projects in the conference; indicates a wholesome growth along all lines due to the splendid cultivation by the district secretaries. She said that although the world picture is dark now, and some feel that the work of the church through the years has been a failure, "I still say, the most important thing in the world is working for the building of the Kingdom of God." She, with the district secretaries, is working out the dates during the first two weeks of March, when Miss Ruth Esther Wheaton, field worker from the Woman's Division, will assist with an officers' training day in each district. She asks for suggestions concerning zone programs.

The following plan for meetings for 1942 was adopted: First quarter, officers' training day in each district, **no zone meetings**; second quarter, zone meetings, **no district meetings**; third quarter, two study leaders' meetings in each district, **no zone meetings**; fourth quarter, zone meetings.

Working on the percentage basis suggested by Mrs. Bragg, Mrs. St. John said there are approximately 30,000 women in the Mississippi Conference who are not members of the W. S. C. S. This is a challenge to the 8,000 who are members. The suggestion was made that at least one society should be organized on every charge, this one to act as the "hub" for the work of the women on the entire charge, especially in helping to organize the other places.

The secretaries of all districts, except the Jackson District, were present and reported on the work for 1941. Mrs. G. C. Terrell, the new secretary of the Brookhaven District, is making plans for more intensive cultivation; Mrs. E. E. Deen, Hattiesburg District, stated that she concentrates on the cultivation of new societies and now has at least one on every charge; Mrs. J. C. Porter, Meridian District, reported the largest Week of Prayer offering from an individual society, Central, Meridian, and that she is working for at least one society on every charge; Mrs. John Cirlot, Seashore District, reported 100% observance of Week of Prayer and her full quota of Life Memberships; Mrs. T. H. Fore, Vicksburg District, led the conference in the largest Week of Prayer offering of any district and a 100% observance, the largest number of accredited study classes, the society with the largest per capita giving (Germania with \$7.51) and in many other lines. Mrs. Fore recommended as her successor Mrs. John Guyton, of the Crawford Street church, Vicksburg, who was approved by the body.

Mrs. Stanley Wilson listed three conference-wide activities as the most outstanding: The first seminar at Pastors' School and the first study course, with 53 societies applying for credit and 43 being given recognition, the increase in societies assisting Negro women to attend the School of Missions at "Gulfside," and the 100% observance of the C. S. R. and L. C. A. institute by the 28 zones. She stressed the putting of first things first during these days of war hysteria. We hear much about

"priorities," which means "first claim." We must give God the priority in our lives—we must continue the activities in our local church which will build the spiritual morale of our people. She stated that the most pressing activity this month is the legislation in which we are interested as church women—that concerning the school for the care, education and training of delinquent Negro youth, and that concerning liquor.

An increase of 40 study classes and 1,668 more members attending was reported by Mrs. E. V. Perry. The personal commitment following the studies indicates that a deeper spiritual emphasis is being given, and more worthwhile activities have resulted. There was a large increase in the attendance at Pastors' School, and Mrs. Perry announced that on the program for 1942 will be classes taught by Mrs. Paul Arrington, Dr. Hugh C. Stuntz, Dr. Paul Garber, and seminars on C. S. R. and Spiritual Life.

Mrs. J. B. Pearson stated that there are 23 Wesleyan Service Guilds in the conference, 21 of them having reported during the year. Their offerings amounted to approximately \$1,000, they observed the Week of Prayer, and gave their share on the mimeograph machine for Isabella Hendrix College.

Tuesday Evening

Led by Mrs. E. E. McKeithen, the Executive Committee spent an hour and a half Tuesday evening in a very beautiful worship service, the theme of which was: "I have a stewardship . . . The world needs Christ as it has never needed Him before . . . He needs me as He has never needed me before."

Wednesday Morning

"And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I, send me,'" was the thought with which Mrs. McKeithen opened the Wednesday session.

While the Mississippi Conference W. S. C. S. does not have a share in it, Mrs. R. E. Rollings told of the student work being done in several of our state colleges. Soon she will send out letters explaining the plan by which each church will contribute \$5.00 per student from its membership to a fund to be used in this manner. Thirty-one students for the Mississippi Conference attended the Methodist Student Conference held recently in Urbana, Ill. Mrs. Rollings urges our women to remember that our student secretary is not only to keep in touch with the young people who go to college, but with the boys who go into service. She stressed the importance of the work with young men in army camps adjacent to our communities.

Mrs. Glendell A. Jones stated that since the Methodist Youth Fellowship has been launched we must meet the challenge by organizing the Girls' Interest Groups. Thirteen have been reported. Unless we push these groups, we have no insurance for the future of our W. S. C. S. She suggests that "Channels of Action," Part II, be order immediately—price 25 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Mrs. Curtis Burrow, being out of the state, her report on Children's Work was read.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

First Zone Meeting—1942

Theme: Finding God Through New Endeavors.

1. Objectives

(a) A new appreciation of Home and Foreign Projects.

(b) To stimulate new gifts from individuals, society, zone or church. This avenue opened to us in the new church brings to us a grave challenge. (Specials in home and foreign fields range from \$20 to \$1,000.)

2. Talk: "A Big Question" (Material Attached)

3. Value of Home Projects

It is impossible to estimate their value. Through the educational institutions our young people are trained. Our medical, urban, rural and social work render a great service to those who are in need in our midst, and are our immediate responsibility. An individual, society or zone can assume the responsibility of a part or full scholarship in any of our fields, or share in any projects in connection with the home fields. (Information for Home Projects can be secured from Mrs. C. C. Sapp, Secretary of Home Work, Albany, Georgia.) Also see Methodist Woman for August, 1941, page 18, for an article on the Community Center, Malvina, Miss.

4. Worship

Quiet Music—No. III, Methodist Hymnal, "Faithful Lord Jesus."

Song—"O Master, Let Me Walk With Thee," Methodist Hymnal 259.

Call to Worship:

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no shining face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain;
Lord, Thy most pointed pleasure take
And stab my spirit wide awake."

—Robert Louis Stevenson.

Scripture: Rev. 21:1-4; Phil. 3:13-14.

Prayer:

"O Thou Great Ruler of the destinies of man:

"Establish our hearts in the confidence which Thou dost grant to those who believe that Thy Kingdom shall come. As Thou hast put into those hands of our generation the power which comes from knowledge and from wealth, wilt Thou put into our hearts the determination to find our place among those whom Thy Spirit has led to leave the profit of the present for the sake of the treasures of Thy Kingdom.

"Make us to rejoice in the opportunities which Thou has set before our generation to engage in ministry to human-kind. Keep us from the carelessness and the greed which Thou must condemn. Open our eyes to the glory of service in communion with Him who has redeemed us from the evil life.

"In the innocent joy of little children, in the love and devotion of parents, in the hon-

or and integrity of those in public position, in the yearning for larger ministry in the hearts of men of affairs, in the patient toil and boundless sympathy of those who are cleansing the dark places of human life, in the insistent hope which lures toward Thy better future, may we see the evidences of Thy Spirit, and may we enter into fellowship with all who labor in behalf of a better world, the coming Kingdom of our Lord. Amen."

—From "Challenge and Power."

Meditation. Finding God Through New Visions and New Endeavors.

We are facing a new year. Into this year we are bringing the product of all that we have thought and been in the past. All our old ideals, our hopes, our fears, our ambitions, our successes, our failures and the wisdom we have acquired are all blended into our being.

We know there are things which ought to be left behind—should be forgotten—as we enter into this new year. Our prejudices, hate, the stinging memory of our mistakes—all these do not make for a practical and uplifting vision. Much better that we remember as we attempt new things for God, that failures are not final, that fears are not based on perfect love, and that even our disappointments and sorrows can be made to yield for us strength, courage and spiritual loveliness.

"Into our new vision should be woven the joy of sharing with others in noble undertakings, ministering to human needs," a growing understanding of and sympathy for our fellowman, and the realization of our responsibility as our brother's keeper. Such visioning is at the very heart of religion. It is a living partnership with God the Divine. Out of such visioning will come a fellowship with God that will create a sincere desire to learn of His purpose for the world and for ourselves.

"Great things are done when man and mountains meet—they are not done by jostling in the street." That is true. The quieter we grow with God the more wonderful our vision will become, and the more effective our lives will be. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

In the greatest A Capella Choir in the world we are told the director tells each member to sing "from the place where thou art." In his choir is a man who can sing an octave deeper than any other bass. Suppose he tried to sing like Caruso the great tenor! Discord would certainly result. Just so it is with life. Each has his own place to fill and when one gets out of place or fails to do his part, lack of unity and harmony and a crippled effect will be the result. Another very important thing that makes the choir successful is the fact that all members keep their eyes fixed on the director. Just so will a unity in effect be created in kingdom work if we all keep our eyes on God—our Director.

So, let us resolve to spend more time in communion with God, the source of infinite power and goodness, as our Director, in or-

der that our visions may be clearer and our endeavors in accordance with His plan, as we

"Dare go forth with a purpose true,
To the unknown task of the year that's new;

To help our brother along the road
To do his work and lift his load."

Solo—"My Task."

Prayer: "Great God and Father of mankind, we look to Thee in gratitude for the blessings of another year. Our times are in Thy hands. We commit ourselves fearlessly to Thy guidance. Let no failure or success of the past hinder our progress toward the goal where stands the Author and Finisher of our faith." Amen.

* * *

Corinth, Mississippi,
January 9, 1942.

Dear Fellow-Workers:

The prayer calendar below is sent out by Miss Daisy Davies, chairman of Spiritual Life work in the Southeastern Jurisdiction. Please keep this copy and refer to it throughout the year.

A joint meeting of the Board of Missions and Church Extension, and the Woman's Society of Christian Service, of the Southeastern Jurisdiction, will be held in Nashville, Tenn., from January 27-30.

May we pray that those who transact the business of this meeting, those who plan the program and policy of missions of our Jurisdiction, may be led by God's Holy Spirit, and that we all may be encouraged and inspired to greater endeavors in Christ's name as a result of this great Missionary Council.

In the 15th verse of the 30th chapter of Isaiah we find these words: "In quietness and in confidence shall be your strength." Do you keep the Quiet Time daily? Are you "persuaded that he is able to keep that which you have committed unto him against that day?"

May we spend much time during these difficult days in that most powerful of experiences—prayer.

With every good wish that yours may be the "peace that passeth all understanding," I am,

Sincerely,

MRS. W. R. McCORMACK,
Conference Chairman,
Spiritual Life Groups.

* * *

A Prayer Calendar

These goals for Spiritual Life Cultivation are listed for use of Spiritual Life Groups for definite prayer and promotion through church organizations.

General Objectives

1. Keeping the Quiet Time daily.
2. Use of Upper Room and other devotional helps.
3. Prayer and Fellowship Groups.
4. Cooperation with Christian Social Relations in services in institutions, army camps, defense projects, settlements, etc.
5. Definite prayer for work and workers at home and abroad.
6. Plan for Conference Spiritual Life

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Christian Social Relations and Local Church Activities

Mrs. D. C. Metcalf, Conference Secretary of Christian Social Relations and Local Church Activities, sends the following message from Miss Thelma Stevens, urging that special emphasis be placed on the recommendations of the Committee on International Relations and World Peace for 1942:

The following statement has just come to my desk from Mrs. E. R. Bartlett, Chairman of the Committee on International Relations and world Peace:

"Since our Department held its annual meeting in late November the fateful events of December 7 have brought our country into active participation in war. The problems of a war economy will require our patriotic efforts to support our nation in this hour of conflict. They will also make even more imperative our emphasis on the recommendations of the Committee on International Relations and World Peace for 1942, which suggest study and planning toward a just and lasting peace and a brotherhood of nations and races."

In line with this statement may I call your attention to a statement made December 9, by Frederick J. Libby, of the National Council for the Prevention of War: "Now the incalculable disaster that we all sought to prevent has come to us. . . . It will be the task of men and women of goodwill not to try to obstruct the war effort to which our country is now committed by Congress, but to find expression for their goodwill in the following and other ways:

"1. To prevent a spirit of intolerance and hate toward other peoples from growing, either in ourselves or in our communities. War by its very nature stimulates hate and intolerance. Intolerance toward minorities within a nation precedes totalitarianism. . . . We must not hate anyone!

"2. To plan for a just and lasting peace. 'Defeat of one's enemies' is a negative and barren aim, likely to result in another Versailles Treaty, to be followed in twenty years by another World War. . . . International chance and anarchy must be replaced by a growing world order. . . . Vital institutions must be established to meet the recognized needs of the world, such as economic collaboration, equitable access to raw materials and markets, tariff regulation, monetary stability, the abandonment of imperialism, and progressive world disarmament. . . . This education devolves upon peace organizations and local peace committees, and must go steadily on through the war.

"3. To support the method of negotiation as the best possible method of ending the war in a lasting peace. A smashing victory after a ruthless war usually leads to a ruthless and temporary peace. . . . But a negotiated peace—'peace without victory'—stands the best chance of enduring. . . . Peace-loving men and women of all faiths must accept now the responsibility of keeping the light of hope and goodwill burning continuously in their communities."

God help us to be increasingly alert this Christmas season to our opportunity to strengthen the faith of our neighbor through intelligent, far-sighted planning toward a world of justice and goodwill for all people!

The new recommendations of the Department of C. S. R. and L. C. A. were approved by the Woman's Division, and should serve as a basis for the activities of 1942 in the area of C. S. R. and L. C. A. Local societies will select those interests and needs that are most pertinent in their own sections and communities, and promote the same in line with the Efficiency Aim for this department in 1942. This aim (No. 4.) states that each society should have a Committee on C. S. R. and L. C. A. promoting specific activities each quarter growing out of study. This committee should meet regularly and plan and promote specific activities through the society.

Sincerely yours,

THELMA STEVENS.

* * *

News From Lake Arthur

A gift of \$12 from an anonymous source enabled our W. S. C. S. to make the final payments on the electric stove and ice box purchased for the parsonage. The proceeds from a recent Gumbo Dinner provided the down payment on an electric heater.

The society contributed a bountiful dinner for a destitute colored family, while several other families were given gifts of food and toys. Three of the society members were appointed to distribute the donations provided by the three local organizations. Eleven white and seven colored families were remembered.

The new year was ushered in with a "Watch-Night" gathering—a pleasing accompaniment to this social function was a "shower" of gifts for the parsonage cupboard.

MRS. W. C. HEINEN.

UNIQUE POEM ON LORD'S PRAYER FOUND ON A BATTLEFIELD

A composition, into which the unknown author uniquely fitted the Lord's Prayer, was found on a battlefield in South Carolina during the Civil War, by a brother of Mrs. S. B. Helmer, of Kendallville, Ind. Through an old comrade and very dear friend, a copy of the prized poem came into the hands of Major John W. Russell, of Denver, who loaned it to the Post.

Major Russell values this composition very highly, not only because of its historic features, but also on account of its worthy and beautiful sentiment.

The original of this poem is printed on heavy satin, and is regarded as a literary curiosity. It bears the interesting date of July 4, 1823.

"Thou, to the mercy-seat our souls doth gather,

To do our duty unto thee . . . our Father,
To whom all praise, all honor, should be given,

For thou art the great God . . . who art in heaven.

Thou, by thy wisdom, rul'st the world's whole frame,

Forever, therefore . . . Hallowed by thy name;

Let never more delays divide us from
Thy glorious grace, but let . . . Thy kingdom come;

Let thy command opposed be by none,
But thy good pleasure and . . . Thy will be done.

And let our promptness to obey be even
The very same . . . On earth as 'tis in heaven;

Then for our souls, O Lord, we also pray
Thou would'st be pleased to . . . Give us this day

The food of life, wherewith our souls are fed,

Sufficient raiment, and . . . Our daily bread;

With every needful thing do thou relieve us,

And to thy mercy, pity . . . And forgive us

All our misdeeds, for him, whom thou did'st please

To make an offering for . . . Our trespasses

And, forasmuch, O Lord, as we believe
That thou wilt pardon us . . . As we forgive,

Let that love teach, wherewith thou dost acquaint us,

To pardon all . . . Those who trespass against us,

And though sometimes, thou find'st we have forgot

This love to thee, yet help . . . And lead us not

Through soul or body's want to desperation,

Nor let earth's gain drive us . . . Into temptation,

Let not the soul of any true believer,
Fall in the time of trial . . . But deliver,

Yea, save them from the malice of the devil,

And both in life and death, keep . . . Us from evil;

Thus pray we, Lord, for that of thee, from whom

This may be had . . . For thine is the kingdom,

This world is of thy work, its wondrous story

To thee belongs . . . The power and the glory

And all thy wondrous works have ended never,

But will remain forever and . . . Forever,

Thus, we poor creatures would confess again,

And thus would say eternally . . . Amen."

Charleston, S. C., July 4, 1823.
—From Baptist Standard.

There can be no fruit of the Spirit that does not root in a pious life.—Exchange.

Life has more resources than our reason, and sometimes, in addition, it has a smile.
—Claude Anet.

Don't divide life up; trust God for all of it. Religious gratitude ought to be profound in a scientific age, for it opens up possibilities of acknowledgements previously unknown.
—W. H. Harwood.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 25, 1942

By Rev. W. C. Newman

THE TEMPTATION OF JESUS

Lesson Text: Matt. 4:1-11

Golden Text: For we have . . . one that hath been in all points tempted like as we are, yet without sin.—Hebrews 4:15.

Two things we must keep constantly in mind if we are to understand the significance of Jesus' temptation. One is that this temptation was the real thing. Real in its terrific power. Real in its subtlety. Real in dreadful consequences that might have attended a surrender.

For Jesus, too, might have surrendered to temptation. He had no protective magic to make him impervious to its allurements, nor any power to resist which is not available to any other man, nor any guarantee against the direful results of sin.

The second thing we are to remember is that temptation is the great personal problem of every living man. No man escapes it. And on the outcome of this experience depends the happiness and well-being, not only of himself, but of many others around him. The consequences of sin are never trivial; they are sometimes tremendous.

The Danger Periods

It will be helpful to have a look at the conditions under which this temptation came to Jesus, for they are exactly the conditions under which we ourselves are most likely to meet the same thing.

For one thing it seems that Jesus was tempted soon after a most exalting thing had happened to him. He had gone to the river to be baptized of John, and there had occurred that mystical and beautiful incident of his exultant realization of God. It must have been a moving, joyous, exhilarating experience to Jesus. And shortly after, the Tempter came.

How often that does happen to us. Some sublime thing lifts us up into a seventh heaven—and immediately the sordid things of earth make their attack upon us. We dream—and foul thoughts interpose themselves into our mind; we achieve—and pride takes possession of us; we love—and lust moves in to do battle against us. These are but the common experiences of all mankind. These are the danger times which our great enemy, the Tempter, never fails to attack.

When We Are Weak

It will be noticed, also, that the first attack of the Devil was against Jesus' weakest point at that time—hunger. He had gone through an extended fasting, and the demands of the natural body must have been very exacting. Hunger drives men to do unbelievable things. For food otherwise meek and inoffensive persons will steal, or kill, or lie, or beg.

Happy is the man who knows his weakness, and never allows himself to be juggled into an indefensible position. At these places he must build up an extra line of de-

fense. Jesus made no whimpering excuses for his being very hungry, and unable to resist the thought of food. He resolutely drew upon spiritual resources long since laid up by him for just such a time. He remembered God and God's law. That was sufficient to enable him to withstand.

Wherever We Happen to Be

Once upon a time in this country children, young people, and women were kept very closely guarded against the prevalent evils of the world. They were not permitted to get far from home, or to enter public places, or to go in the company of certain kinds of people.

But that is a thing of the past. Whether for better or for worse, we no longer surround our women and children with these safeguards. They go anywhere at any time of day or night.

But temptation is not confined to any certain place. Jesus went out into the wilderness, alone. And temptation found him there. He went up into a very high place, symbolic of the high social or political or economic standing some persons attain. And temptation sought him out there. He went to the Temple, surely a holy place. And temptation found him there.

So no man can run away from this devastating experience. He must face it. And the only intelligent way to face it is to arm one's self as best he may, and do battle against it with all the strength of his mind and soul.

Temptation to What?

Ordinarily we associate temptation with hideous things—great debauchery, unmentionable evils, terrible crimes. But temptation does not often come in these fantastic forms. More than often it comes in enchanting dress, enticing us by its apparent goodness.

Why should not Jesus turn stones into bread? Was it not a good thing to feed one's body? Could he not become the great Bread-maker, so that there would never again be a hungry child or a starving mother on earth?

Ah, but this would have been to place the physical life of man above the spiritual life. The world needed Truth more than bread. It needed salvation more than it needed satisfaction. How would the will of God have been frustrated had Jesus allowed himself to be diverted from his ministry in order to dispense temporary charity!

And why should he not cast himself down, and call on the angels to catch him before he fell and was broken on the ground? Would not such a miraculous thing draw all men to him?

Perhaps. But if it did those men would be drawn by curiosity and receive nothing more than exciting entertainment at his exploits. How more surely could his ministry and teaching be negated than by being turned into a spectacular and ostentatious exhibition of miracle working?

Or why shouldn't he make peace with the Devil, on the terms that seemed so practical and sensible and business-like? Why shouldn't he say, as we moderns so often say, "A man's got to make a living, you know?"

So, many a man who would never steal, or

kill, or commit adultery, has surrendered to the temptation of self-indulgence, or to ostentation, or to simple greed.

Victory!

Ever since the birth of my daughter I have noticed that her very presence has a strange effect upon me. I could not do much wrong with her looking on. Jesus lived always as if God were by his side. To live like that is victory. How tragic that we allow ourselves to be defeated frequently, destroyed completely on occasion! We could have victory—if we lived in the presence of God.

FOR UNSELFISH SERVICE

No service rendered by a citizen is more important than that which is represented by unselfish efforts in the interest of community welfare.

For contributing this sort of service during the year, Rev. George W. Pearce, Jr., pastor of the Broadmoor Methodist church, has been awarded the honor of being Shreveport's most outstanding young man during the year 1941. He was selected by a special committee of representative citizens designated by the Junior Chamber of Commerce to choose the recipient of the annual award.

Mr. Pearce in his civic activities has worked especially as a member of the Optimist club, which has encouraged and assisted many programs for the public good.

To those who have noted his record, the selection of Mr. Pearce will be accepted with genuine favor. He has done a magnificent job as a public-spirited citizen. He has contributed very active and unselfish efforts for the benefit of Shreveport and for the welfare of its citizenship. Every worthwhile movement has had his active attention. Although much of his time and effort has been claimed as pastor of a growing congregation, which raised funds for a new house of worship under his leadership, he nevertheless has made sacrifices to serve the community in general and has done this in an outstanding way.

By the service he has rendered, Mr. Pearce has set a splendid example in civic endeavor and in citizenship responsibility. It is an example that can be emulated by any citizen with credit and satisfaction and with benefit to the public.

The Journal congratulates Mr. Pearce upon this splendid recognition, and commends the committee that chose him, as well as the Jaycees for promoting the program through which each year a young citizen is honored for his public spirit and service. Mr. Pearce in holding this position for 1941 succeeds another outstanding young man, Herbert Wilson, hotel man, who was chosen as the Jaycees' initial recipient of the honor.

—Editorial in Shreveport Journal.

We urge men to accept Christ, to accept Him now, and they say, "Well, we will think about it," or, "Yes, I know it ought to be attended to." Why, you wouldn't act that way five minutes about your health or your wife's health, or your business.

—Dr. Maltbie D. Babcock .

THE CHRISTIAN FIRESIDE

TIMOTHY AND TEAK-JUNGLE TIGERS

By Charles L. Swan
Siroucha, Central Provinces, India

Timothy knows tigers. Back in the Indian teakwood forest he walks a twenty-mile beat every day and often meets those wily gentlemen with camouflage coating and a bad reputation.

The Forest Department doesn't approve of guns because tigers are too useful to be shot; even ten two-legged forest guards are easily dodged by proficient poachers, but a single tiger can generally keep fifty miles of jungle free of the ablest poachers, for tigers have a reputation poachers respect. Timothy's tigers are not to be shot at; so Timothy walks his beat without any gun. (Of course, a gun costs more than Timothy can earn in a couple of years!)

One day Timothy was walking his beat when he heard a tiger moving along in the jungle just to one side. He leaped for the nearest tree, and when he was safely seated on a high branch, the tiger came and sat down at the foot of the tree. After a small eternity the tiger grew too hungry to wait any longer, and went looking for a bullock or a deer. Another time Timothy had to jump off his bicycle and swarm up a tree when he met a tiger sitting in the path. That time Timothy spent ten hours aloft waiting until a string of woodcutters' carts came by. Then the tiger smiled and went on his way, and Timothy gratefully joined the carters for a short distance. Still another day Timothy was on his way out on leave driving his bullock cart, when a large tiger disputed his passage. Timothy jumped down and stood between his bullocks to keep them from bolting, and from there he faced the difficulty ahead. The tiger growled and not knowing what else to do, Timothy growled back. For a "quarter-of-an-hour century" Timothy and the tiger growled back and forth at each other in the midst of the jungle. At last Timothy found his tongue and ordered the tiger off with a shout: "Get along, you useless fellow. You have no business disturbing peaceful people like this." The tiger went away. Timothy has other authenticated experiences, but some of them should have had eye-witnesses for the sake of the incredulous. The above three are not stretched abnormally. . . .

But really, Timothy is a great lad in the lithe glory of his 22nd year. After his day's work he returns to his house in the village of Bejjurpelli, there in the heart of the teak jungles. It is a jungly village of some 200 forest folk. It is an isolationist place, cut off from the "world of mutuality" by bad roads and oceans of jungle. It is a very dull village except when the toddy trees are cut and the annual two-months drunk is on. It is an in-grown sort of place with many sordid memories. It is "primitive" and untouched by the "outside world."

But Timothy comes from the "outside world," and he makes a difference there. He has lived close to people who read books and listen to lectures. He has gone to a Christian church through his boyhood and youth and listened to good men and great thoughts. He has seen trains and machines, heard of airplanes, read adventure stories. He has a store of ringing hymns in the Or-

chestras of his heart, and a heritage of Bible lore that colours his hearing and seeing. He has brought all this enrichment with him into the jungle village of Bejjurpelli.

And after work almost every day, he sits down on some string cot in one of the courtyards of the thatched village. He tells his stories and sings his songs. He talks about a great new world beyond the silence of the dark forest. The people gather around, sitting on their bare haunches, to listen and question, and find something to laugh about, and something to wonder over. They forget that Timothy is the forest guard with an eye for poachers. They call him "teacher," and agree that no one has been among them like Timothy. His is the work of a genuine layman of the company who call themselves Christians.

Now, Timothy has begged that a church should be started in the village of Bejjurpelli. But it is such a jungly place! The people are such poor folk, such simple folk, such wild folk. Why a church?

First, a church means a Christian minister with a progressive education and a sense of climbing upward.

Then, a church means a tie with a fellowship which is not bounded by tiger-haunts or rocky roads, a **Fellowship of Mutual Inspiration** that crosses the seas and the continents.

Again, the church means that new culture which gives a new hope in our world of old ignorance and ancient weaknesses. The new medicine may not be perfect, but it sounds like heaven in Bejjurpelli, where disease walks as unhindered as an evil spirit. The new science of machines and tools can ease the drudgery of the hunched woman in the dark hut; it can straighten the back of the man with the hoe. The new democracy of learning liberates the mind; it could save Bejjurpelli from much slavery. The church means this new culture.

Finally, the church means Jesus Christ and a new nearness to the great Father. The dark jungle is so full of fears, and in Bejjurpelli minds are sunk in the unstirred stagnancies of abject terror. Timothy knows the needs of Bejjurpelli, and he wants—for the people there—the church and its Lord Jesus Christ. It will do something for the jungle psychology of the place.

Jungle psychology is to be found in many places, big and little, sophisticated and primitive. Bejjurpelli and every town in the world needs the church and its Christ, says Timothy, who knows tigers.

THE RELIGIOUS REQUISITES OF AN AMERICAN EDUCATION

(Excerpts from a speech of Clarence Manion, Dean of the College of Law at the University of Notre Dame, delivered before the National Conference of Church-Related Colleges, at Baltimore, on January 4, 1942.)

Church-related educational institutions are more vital to America now than ever before. Our country has come to grips with the most powerful and highly efficient systems of materialism that the world has ever seen. At the conclusion of this struggle, it is conceivable that more than their blood

may be left upon our hands. We shall be stained with the impressions of materialistic efficiency that will have been made upon us during what may be our long and bitter struggle. We shall be confronted with the temptation to abandon the religious substance and spiritual content of our constitutional system in favor of the more objective means and measures of the enemy. When that day of victory and temptation comes to America, there must be a vocal body of religious educators representing sturdy institutions of learning that are independent of the government and well beyond its greatly lengthened reach—educators who will be in a position to remind our people that God and not government is their eternal Master, and that liberty is not merely a standard of toleration set by the State but the free and unalienable gift of the Creator.

We must not forget that the defeat of the Axis powers is only an incidental objective of our fight against them. The complete military victory of the United States is a means merely and not an end in itself. Our real and permanent purpose is to preserve our political system of constitutionally protected freedom. If we did not believe in the integrity of the God-created human spirit, we would have no abiding quarrel with the Totalitarians nor they with us. We are not girded and determined as we are merely for the purpose of revenging a brutal but typical oriental raid upon the tribal preserve of an unsuspecting neighbor. We are fighting to keep what has been demonstrated to be the breath of our national life: namely, "A nation conceived in liberty and dedicated to the proposition that all men are created equal." This subordination of man-made government to God-made man is now and ever has been the basic American principle.

If we fight the war in an attitude of skeptical materialism or with a waning faith in our traditional self-evident truths, we shall certainly come out of the struggle defeated and disillusioned regardless of our ultimate military victory. We cannot pledge our lives, our fortunes and our sacred honor for anything short of or anything less than those articles of American faith which inspired our political ancestors to construct a nation out of their firm reliance upon the wisdom of Divine Providence. Let us not forget that by every purely materialistic standard, Hitler and his Axis partners are a most virtuous combination. Only by the eternal standards of religion and the American Declaration of Independence is Totalitarianism wicked and unjustifiable. Let us keep our fighting faith firm, lest, in the hour of victory, we go over to the enemy.



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A GREAT SOUL HAS GONE TO HIS REWARD

Ira Thomas Roach had reached his 90th year and the most of these years he spent in the service of the Master. He was born in Alabama, in 1851, and came to Claiborne parish when a young man. He was one of the founders of the Alabama church in the Weldon community, serving on the official board of that church until his death, Dec. 23, 1941, at the home of his daughter, Mrs. W. E. Brock, Natchitoches, La. The funeral service was conducted by Bro. Ailor, pastor of the Dubach-Bernice charge, assisted by Bro. R. M. Brown, Arcadia.

To the family and loved ones, we would say in the words of the poet:

I cannot say and I will not say,
That he is dead, he is just away,
With a gentle smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair,
It needs must be since he lingers there.

And you, O you, who the wildest yearn,
For the old-time step and the glad return,
Think of him faring on as dear,
In the love of there as the love of here.
Think of him still I say,
He is not dead, he is just away.

LOUIS HOFFPAUR.

NATIONAL LOTTERY FOUGHT

Only a few days after a Detroit, Mich., jury convicted twenty-three defendants, including a former Detroit mayor and the manager of a heavyweight boxing champion, on charges arising out of a \$10,000,000-a-year numbers and policy gambling racket, legislation was introduced in Congress to set up a national lottery supervised by the Treasury Department, as a measure to check inflation. The action served notice that interests favoring legalizing gambling are now

pressing their case under the flag of patriotism.

The prompt statement of the Chicago Church Federation in condemning the proposal as "unethical and contrary to the public good" probably sums up the consensus of opinion among decent, public-minded citizens. Yet the trend toward legalized gambling, as shown particularly in the legalization of race track betting in many states, shows it is possible for such a bill to slip through in a time of national emergency.

The Detroit case showed how vicious the gambling rackets can become, yet is no worse than most such schemes periodically exposed in the courts. Banking on the well-known American desire to take a chance, gambling racketeers have long preyed on the general public. One of the most discour-

And says, "The ship will never sink so long as it's afloat."

Whereat we roll our solemn eyes, applaud with main and might

And slap each other on the back, while we say, "He's right."

The statesman waxes stern and warm, his drone becomes a roar.

He yells, "I say to you, my friends, that two and two make four."

And thereupon our doubts dissolve, our fears are put to rout,

And we agree that here's a man who knows what he's about.

—Religious Telescope.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

meeting in connection with annual meeting.

7. Provision of a Devotional Library.

8. Plans for morning watch at annual meeting.

9. Promotion of Stewardship and Personal Evangelism.

10. Establishment of family altars.

11. Enlistment in practice of the Minute at 6 o'clock every day.

12. Spirit of worship in church services.

First Quarter—January

1. Distribution of World Federation Prayer Card.

2. Plans for Pledge Service of W. S. C. S.

3. Active participation in universal Week of Prayer for the churches.

February

1. World Day of Prayer—February 20.

2. Race Relations Sunday.

March—April

1. Cooperation with pastor in Special Lenten Services (cottage prayer meetings, church visitation, etc.).

2. Fellowship of Prayer and other Lenten reading.

(The remainder of the Prayer Calendar will be given in the second quarter.)

"I suppose you carry a memento of some sort in the locket?" said one woman to another.

"Yes, a lock of my husband's hair."

"But your husband is alive."

"Sure, but his hair is gone."

—Selected.

Do FALSE TEETH

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FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION

For Coughs, Chest Colds, Bronchitis

LATEST NEWS FROM THE MISSIONARIES

The Rev. Dr. and Mrs. Benson Baker, and Miss Nell F. Naylor, missionaries to India, arrived in New York City on January 7, on regular furlough.

The Rev. and Mrs. Mott Keislar, the Rev. and Mrs. E. A. Seamands, the Rev. Edward Mumby and his two sons, and Prof. Harold Buell are on the high seas enroute from India. A cablegram to the Board of Missions and Church Extension, from an unknown port, announces they are safe, and proceeding home.

The Board has had no word in recent months from missionaries in Bulgaria, Poland, Bohemia, Moravia, or Belgium.

According to latest information, the family of Dr. Thonger, of Belgium, is in Free France.

Under date of January 8, Bishop Edwin F. Lee cabled from Singapore that missionaries were continuing in Malacca, Kuala Lumpur and Seremban; that others are engaged in mission and emergency war work in Singapore. He also said that the Rev. and Mrs. Eugene O. McGraw have sailed—presumably toward the United States.

Cable advices from Honolulu indicate that Miss Maud Nelson and Miss Pearl Palmer, missionaries going to India, and the Rev. and Mrs. David C. Stubbs, former Japan missionaries who were en route to new service in Malaya when hostilities began, are safe and "proceeding destinations"—having apparently left Hawaii.

aging aspects is the apathy with which most citizens view any exposure involving gambling.

The United States people are perfectly capable of facing the war and accepting its trials and sacrifices without having it sugar-coated for easy consumption. Methods to control inflation can be and are now being worked out without depending upon the chance for easy money for popular support.

—Scottish Rite News Bureau.

HE'S WONDERFUL

The statesman throws his shoulders back and straightens out his tie

And says, "My friends, unless it rains the weather will be dry."

And when this thought into our brains has percolated through,

We common people nod our heads and loudly cry, "How true!"

The statesman blows his massive nose and clears his august throat,

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

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TEN

DAILY NEEDS

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MENTHOLATUM

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Because of incomplete reports, Mrs. H. E. Hamrick could give no accurate statistics concerning the number of subscriptions to the "World Outlook" and the "Methodist Woman." She suggested the plan of getting these magazines on consignment as a method of increasing interest and securing subscriptions. She reported that the program material, "For the Facing of This Hour," is in the hands of the societies.

Mrs. L. J. Power told of the need for supplies at all our conference institutions and explained that the reason the lists from the Wm. Johnson Bethlehem Center and from our Rural Worker seem a bit long, is because they are just getting a start. She told of the urgency for the boys work shop at the Moore Community Center—54 societies have contributed \$224.37 of the \$375 needed, so the committee empowered Mrs. Power to go ahead with the project before the needed materials advance or cannot be secured.

Mrs. E. E. McKeithen told of the splendid work done through the Spiritual Life Groups during 1941, and announced tentative plans for a conference retreat to be held at Hinds Junior College, in August, when Mrs. W. M. Alexander, Spiritual Life Chairman for the Woman's Division, will be the guest. The committee voted to send Mrs. McKeithen to the Glenn Clark "Camp Farthest Out," to be held in Florida soon. The prayer calendar will appear on this page next week.

Mrs. L. O. Todd reported that the conference W. S. C. S. met all of its obligations in full; had the largest Week of Prayer offering in ten years, \$2,333; that someone whose name is not to be divulged, has given \$300 to missions in the name of Mrs. R. E. Rollings, thus making her our first Life Patron; that we start 1942 with a clean slate and faith in God and the women of the societies to make it an even better year than 1941.

News of our girls at Scarritt was given by Miss Mary Thornton Lindsey. Doris Miller expects to be commissioned in June, and Mary Frances Fairchild is also looking forward to that time. With our girls completing their work and calls coming for 25 new foreign missionaries, for many missionary nurses, for home workers, Miss Thornton said, "With the opportunity greater than ever before, who is going to Scarritt from the Mississippi Conference?"

Dr. B. M. Hunt, chairman of the Conference Board of Missions and Church Extension, brought greetings to the Committee. He called attention to the new plan for the offering given on Communion Sunday—one-third for the relief of the poor in the local community, one-third for over-seas relief, one-third for camp service in this country.

Letters were read from Miss Ruth Carrer, telling of the work at the Wm. Johnson Bethlehem Center; from Miss Catherine Ezell, telling of her work on the DeSoto charge; from Miss Sallie Ellis, telling of the work at the Moore Community House.

WAR MULTIPLIES PROBLEMS OF MISSION BOARD

(Continued from page 5)

found among the refugees who had some means when they left their homes, but who have not yet been assimilated into commerce and industry in the new area. Another area of suffering is among the war orphans. In Japan-controlled sections, the

mass of present population is made up of poverty-stricken people who must continue to live in such a region. Refugee camps made of simple matting are still in operation. Soup kitchens are still needed. Through the Methodist Committee for Overseas Relief, and through Methodist gifts to the Red Cross, and the Church Committee for China Relief, as much aid as possible is being given these sufferers."

Referring to the future work of the Board of Missions and Church Extension, and possibilities of a "peaceful world" into which to extend its ministry, Dr. Diffendorfer said:

"Many feel that it is premature to talk of post-war problems until the war has been won. All such forget that the conditions of peace are already being determined by the conduct of the war. What needs to be realized is that the problems which the world faced in 1918 are essentially unsolved. They still remain the great issues now confronting us—free access to raw materials and markets by all people, the place of the so-called backward peoples, the problem of imperialism, some future world organization recognizing the rights of small nations, and how to prevent future wars.

"There is a lot of talk that new political machinery will settle these problems. We join with thousands of others who are becoming daily more convinced that what we need is not new machinery, but a new philosophy of life and that the future peace conferences should deal with human welfare more than with boundaries of states, political formulas, mandates, colonies and markets and raw materials.

"For this new philosophy of life what have we Christians to contribute? The world is all awry for lack of a God big enough to control its destinies. Every nationalistic regime which degrades God to the status of a tribal deity offers no hope to a waiting world.

"From every field, especially from Europe, China, Japan, Korea, and North Africa, the tales of the ravages of war press in upon us. The earth has been shaken from Warsaw to London to Chungking. Now also 'heaven as well as earth quakes.' The spiritual life of men everywhere is uprooted and there is longing in men's hearts for a better world. To meet this yearning there is renewed activity in every land, as the striking reports of progress indicate.

The new opportunities are reflected in the appeals for additional Missionaries, for more national workers, more scholarships for training national leaders, for Christian literature, and new equipment and support for hospitals and schools. Not in a decade have these appeals been so numerous and so insistent. The faint-hearted and the confused may utter the word that a temporary difficulty or lull in some part of the world has closed down or greatly curtailed the program. The situation we face gives no warrant for any such conclusion. We look out on a world in which we confidently expect the Christian program to be called to an expansion that will be the dawn of a new missionary era."

Life has more resources than our reason, and sometimes, in addition, it has a smile.
—Claude Aret.

The Western Senator talked fast,
His words had verve and luster;
His broncho-busting days were past—
But what a filly-buster!

—Exchange.

TRUE TO OUR TRUST

By Mrs. Irvin Rowland

"Having then gifts differing according to the grace that is given to us—"

"Now there are diversities of gifts, but the same Spirit."

A person is only one single life among countless millions of human beings. The average one is so insignificant that most of the world never hears of him, yet he is so important that he helps to mold a nation's destiny, and God loves the soul of the humble as well as the great.

Your place or my place in life is as important as any one else's. It may be lowly and never in the headlines, but it is a vital part of the great pattern of abundant life. As our gifts differ, so our duties and positions differ. We are expected to use and develop whatever talents we have been endowed with.

Does it matter if I cannot do the things my neighbor can if I am not thus gifted? I am only responsible for being a good steward of my own capabilities. If my best does not measure up to another's efforts, will I be condemned? God looks on the heart and He understands.

No one can fill your place or my place in life—it is a sacred trust to each of us. The world will be better or worse by what we do with our duties. If I cannot fill the seat of the humble worthily, I do not deserve to sit with the great. Whatever I can do, I must do it well. I must prove worthy of God's trust as He leads me into the greater things of life.

THREE OF SIX "MOST EFFECTIVE" PREACHERS ARE METHODISTS

A cross-section poll to discover the six "most effective" preachers in the United States conducted recently by *The Christian Century*, undenominational weekly, produced results gratifying to Methodist pride.

Since there are about one-sixth as many Methodists as there are Protestants, the mathematical probabilities would lead to the expectation that at least one of the chosen six might be a Methodist. The tabulation, however, reveals that three of the six are Methodist pastors. They are alphabetically, the Rev. Albert Edward Day, minister of First Church, Pasadena, California; the Rev. Ralph Washington Sockman, minister of Christ Church, New York City; and the Rev. Ernest Fremont Tittle, minister of First Church, Evanston, Illinois. With a representative from the coasts of the Pacific, the Atlantic, and Lake Michigan, there certainly was no evidence of sectionalism in the choice. All three of these distinguished pulpit voices have been heard in the Lyman Beecher lectureship at Yale University.

The other three preachers selected were, the Rev. Harry Emerson Fosdick (Baptist), the Rev. George A. Buttrick (Presbyterian), and the Rev. Paul E. Scherer (Lutheran). These three all serve New York City churches.—Methodist Information.

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THE LIVING CHURCH

What profits it that Christ hath deign'd
To wear our mortal nature thus,
If we ourselves have ne'er attained
That God reveal Himself in us?
—Lyra Germanica (Anon).

THE PRAYER-ROOM TODAY

My Father, I would go back in memory
to one place after another where I have
met with Thee, and there I would build
my altars of thankful remembrance. Thou
who didst make Thyself known to me in
life's morning hast been near to me all
through the day. For no unworthiness of
mine hast Thou cast me quite away from
Thy presence nor altogether taken Thy
Holy Spirit from me. Again and again
Thou hast brought me back when I wan-
dered, spoken more loudly when I was
heedless of Thy whispered word, reminded
me of that which I had forgotten. And
now, as life's day wears on, I would reach
out my hand and put it afresh in Thine.
Give to me even now a fresh assurance
of Thy pardoning love, a fresh promise of
Thy presence to the very end. Amen.

Sometime We'll Understand

By El Nathan

Not now, but in the coming years,
It may be in the Better Land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

We'll catch the broken threads again,
And finish what we here began;
Heav'n will the mysteries explain,
And then, ah then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song had ceased, when scarce begun;
'Tis there, sometime, we'll understand.

God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand.

Then trust in God through all thy days;
Fear not, for He doth hold thy hand;
Though dark the way, still sing and praise;
Sometime, sometime, we'll understand.



WALLET OF THE WEEK



TEMPLE ISRAEL, in Hollywood, is the scene of an innovation in Jewish circles. Rabbi Morton A. Bauman has inaugurated a movement for the study of the New Testament. The class meets weekly and at its initial meeting Rabbi Bauman is reported to have said: "The New Testament is one book that contains the finest collection of the best in Jewish literature." To that declaration he added, "One cannot appreciate the New Testament unless he first has a thorough understanding of Jewish literature."

* * *

THE EMBATTLED CHINESE are said to have developed a war strategy worthy of the struggle in which they are engaged. Their defensive bomb shelters make use of the hills for the construction of underground refuges, the entrances to which are buttressed by protective embankments. Army tactics in the effort to recover territory overrun by the Japanese are based upon a careful study of small scale models of the territory and the towns by which they are able to profit by every natural advantage either of terrain or streets.

* * *

COAST DWELLERS IN MALAYA are said to be unable to understand the dialect spoken in the Singapore area and are, therefore, unable to understand the news broadcasts over the Singapore radio. The people of the east coast solved the problem by equipping "publicity cars" which bring to them in their own dialect the news, especially as to the progress of the war which has been carried to their doors. In native villages great crowds gather around these cars for information concerning the war and the doings of the world.

* * *

THE LOLO TRIBESMEN of Szechwan and Sikang number a million and a half people presided over by chieftains who are called "black bones" in distinction from the laborers who are called "white bones." They live in mountain fastnesses and are without either national or racial unity. They are fierce and fearless bandits whose insatiable thirst for blood causes the feuds of one generation to be carried forward indefinitely by succeeding generations. Both men and women work, the men are hard drinkers, and in war the women keep the tribesmen in food and ammunition.

* * *

THE GARRETT COLLECTION of Arabic Manuscripts at Princeton University contains forty-five hundred titles and is the largest collection of Arabic manuscripts in America. The collection deals with religion, theology, jurisprudence, tradition, language, science and philosophy. In this collection of manuscripts, covering the "literature of the Caliphs," are some gorgeously illuminated pages of the Koran, the "Road of Eloquence," and a page from the Burdah. It contains a remarkable prospectus of the Islamic culture whose glories fell into decay a long while ago.

THE STATE OF MARYLAND has two mottoes on its great seal. One is the official motto and the other the motto of the Calverts who founded the Colony. Its original charter dates back to 1634, the State flower is the Black-eyed Susan, and it has the greatest river frontage of any state in the Union. More than forty per cent of its total population live in the city of Baltimore, and Annapolis, the capital, is a small city whose chief distinction is that it is the home of the United States Naval Academy.

* * *

SIKH TROOPS FROM INDIA played an important part in the military movement which wrested Italian East Africa from the Axis and restored Ethiopia to Haile Selassie and his people. The Sikhs have a particular pride in their skill as riflemen and their execution was not less deadly in the manipulation of the machine guns of the mechanized units in which they were enlisted for the conquest of Italian East Africa. In their fighting, they are said to be as cool and calculating as if no hazard were involved.

* * *

A FOX HUNTERS REVIVAL is reported to have been staged at Cassville, Missouri, which is in the center of a great fox hunting region. The revival was conducted by Rev. C. A. Bergen, an evangelist of Joplin, in the Baptist church at Cassville, Missouri. The evangelist entered the town with his fox hounds and invited the fox hunters to attend. According to reports, the house was crowded from the first service. It is to be hoped that the passion for the chase may have led to the development of a passion for Christ.

* * *

HANOVER COLLEGE, in Indiana, the school where Major Millsaps matriculated in the fall of 1850, is an institution of the Presbyterian Church. During the past four years, its financial resources have been nearly trebled. The sum of one million five hundred and fifty thousand dollars was added to its assets. Approximately one-half of this new money is to be invested in buildings and equipment and the other half is to be added to the permanent endowment. Its student enrollment represents twenty states and its outlook for the future is encouraging indeed.

* * *

THE AMERICAN RED CROSS has been charged with race discrimination in the matter of securing donations of blood for a blood bank for emergency uses. It was asserted that donations of Negro blood were refused where "there was no scientific reason for such refusal." One could not question the fact that there is no therapeutic difference in the blood of the Negro and the blood of the white man, but the problem posed in the refusal may not cover the entire situation. The medical corps of the Army is not dominated by Mississippians and its decisions are probably more sound than the heroics of partisan spellbinders.

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New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

NEGATIVE SUPPORT OF ENEMIES

The distinction so frequently made between a government at war and its citizens is something which we cannot understand. The rank and file of the citizens recruit the army, manufacture the munitions, and provide the food and finance for the prosecution of war, and to us distinctions between the government and the people are fictitious and unreal. We do not mean by this that we think that every national of an enemy nation is individually a deliberate enemy, but that his being a part of the political unit makes it impossible to think of him apart from the choice which his national unit has made. A war party may force war upon unwilling subjects, but by exactly the same process and power the people are forced to support the war aims of the militant-minded group.

We are constantly receiving material for publication which is perfectly well-meant, but which seems to us to introduce elements which tend to divert attention from the main issues of the struggle in which we are engaged. War and peace are no longer debatable choices and we must regard an enemy people as sharer in the national pattern and the national ideal. It seems to us that to do otherwise tends to destroy the morale of our own people and to effect a negative partnership with those who seek to destroy our sovereignty. We will refrain, therefore, from publishing articles which are in the nature of apologies for enemy aliens. Neither can we accept for publication material which might tend to weaken the loyalties of our own people.

It is not our intention to indulge in harsh epithets against those with whom we are at war. We feel that the obligation to respect ourselves imposes a decency of attitude toward others also. We do not think that one must surrender one's convictions on questions of public policy and public morals, but when our interests are turned into a common channel by war, the repeated assertion of those differences might serve to give aid and comfort to those who are drawn up in battle array against us. We do not feel that a national who has chosen to make our flag his own should be suspect simply because he happens to be here. But an alien has as his surest weapon against suspicion and distrust, the consistent manifestation of an allegiance that is above question. Such aliens will doubtless be more or less embarrassed, but they will not be seriously molested. We have reached a stage in our relation to the struggle now going on throughout the world when our country's peril must be a first consideration with every loyal citizen.

PREACHING

Preaching is the most universal method used for the dissemination of religious truth, but estimates of its effect and power vary widely. Perhaps the reason for this is that it is an element of worship which is so interwoven with the personality of the prophet as not to be appraised apart from him. He is at least one of the variable factors in the estimate of its merit. It may truly be said that great prophets have glorified the ministry of preaching and, by the same token, their flaming torches have caused lesser lights to pale.

A writer recently observed that preaching is composite. It has its time aspect in which it reflects the pulse beat of the moment and the problem when it is delivered. Then there is the timeless element—the recorded heart throb of the eternal which gives it universality and consistency and binds the prophetic ministry of all ages into a divinely ordered sheaf. In no case is the personality of the preacher an unimportant factor in preaching. He is the artist whose genius blends earth and sky into color tones and thought forms which cause it to be a compelling factor in worship and clothe it with power. A fourth element is the hearer—the canvas upon whose imagination and heart the captured vision and passion of the preacher becomes real and abiding. Preaching at its best is a fusion of all these factors.

In the schools of the prophets, preaching is blueprinted after certain conventional patterns—the textual, the topical, the expository and the like. These are optional forms in which the preacher may mold his thought. That which makes preaching great is not its scaffolding, but the deposit in the soul of the preacher himself. His accessories will be a pure life, a wide and varied fund of worthy information, and an understanding of his people—all of these converging upon his Bible, the source-book of effective preaching. If in this manner God is given a chance to set his seal upon our message, it will be transmuted into the wisdom and the music of the eternal world. No matter what may be the frailties of the preacher, souls will be quickened and the cause of Christ will prosper under such a ministry. Preaching is a living thing, made dynamic by the Spirit of God, and directly related to the age in which it is delivered.

WAR AND CHRISTIAN MISSIONS

Lands of "lost missions" have experienced greatly increased difficulty by the entry of the United States into the war. This is particularly true of the Far East, around which there is an ever increasing cordon of steel and

battle fury. The Catholics have twelve hundred priests in the war zone and the Protestant groups have nearly fifteen hundred workers from the United States and Canada alone. Seven hundred and fifty of the latter are in occupied China. The prospect for Christian missions has not been darker since the launching of the modern missionary crusade.

"ONE FOOT IN HEAVEN"

Every Methodist, certainly every Methodist preacher's son or daughter, ought to see this moving picture; "moving" in more ways than one. It is authentic in many aspects, even though the hand of Hollywood is but thinly

veiled, or gloved, in several places. Of course, the setting and milieu is that of the Midwest, so that there are many divergences from the norm of the deep South.



Dr. A. P. Hamilton

In my own case it happened that my father's pastorates, in my formative years, were in and around the Black Belt of Alabama; a very cultured territory, after the manner of the antebellum South. For that reason the extremely drab and downright indecent conditions set forth in the picture are not a part of the background of my parsonage life. For instance, the parsonage itself. At no time did we ever have to live in such tumble-down shacks as are portrayed in the life of William Spence. Our parsonage was never a mansion, but it usually measured up to the average of the homes of the parishioners of the church.

Again, the scenes of actual physical want and hunger had no parallel in my experience. The pantry was always full of provisions of all sorts, which were brought in by the members of the church. I know that I have never been able to set the table that my parents did, even on a salary three or four times as large as they ever enjoyed.

But the story is well presented on the whole. The minister, William Spence, is a two-fisted parson, sometimes too much so, who gradually becomes socially-minded, and leads the fight for moral, religious and social reforms in whatever community he happens to be.

This has been true always and everywhere in the making of what has been called the Epic of America. Not only has the Methodist preacher been a dominant factor in weaving the pattern of American life, and in leading the forces of social and spiritual upheaval and transformation, but he has made another powerful impact on the body-politic and social, in the type of leadership, intellectual and moral, which he has turned out from his parsonage, the children trained and reared there.

The leavening influence of these parsonage-trained men and women has extended throughout the whole nation and the world. One instance comes to mind here, of a man in the Mississippi Conference who was superannuated several years ago. This man had never had anything better than a three-point circuit most of the time, five or six or seven churches even. He had a large family, but sent all of them to college, and when he retired bought a home in Jackson, and owned a farm besides. It was his boast at the time of his retirement, that he "owed no man anything." I call that high finance! Not

only did this man save many souls in his long ministry, he helped build a nation, and a righteous nation at that. His case could be multiplied by thousands. If you thumb through "Who's Who," you will find that over half the names there are ministers', and ministers' sons and daughters' names. We are saying many things about democracy today, but in my opinion, here we have democracy's great bulwark.

I heard the late Dr. Alexander F. Watkins tell of a visit he made to the White House, when Theodore Roosevelt was president. Mr. Roosevelt told him: "If I were asked to name the typical American church, I should have to say the Methodist Church, for it has typed the life of the American people more nearly than any other."

When you see one of those old battle-scarred veterans of many campaigns against sin and the forces of evil, lift your hat in respect, or better still, do something to make his few remaining days happy and cheerful.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

GOING TO WASTE

There are people still living who can remember the time when cottonseed were a nuisance around a gin. They were stacked in great piles as far away from the gin as was convenient, and were allowed to rot or to be eaten by such cattle as happened along and were willing to take a few investigatory bites. Now and then a farmer hauled a load home and scattered them over a field, in the hope that they possessed at least a little fertilizing value. But, in the main, they were in the way.

How times have changed! Now, the seed are one of the most valuable products of the plant. They furnish lint, oil, meal and hulls, all of which are useful and some of which are among our most important articles of commerce. What was once thrown away is now worth millions of dollars.

One of the commonest explanations in days gone by of the high price of pork was that the packing houses had a large amount of unavoidable waste that had to be recovered in the price of the finished product. Now, however, it is commonly said that nothing is wasted except the squeal—and there is a suspicion that radio manufacturers are using even that for static. Incidentally, the price of pork is still high.

The slabpit was once a necessary part of the equipment of every sawmill—the place where the rough outside pieces of a log were burned to keep them from cluttering up the place to such an extent that there would be no room to stack the lumber. Nowadays, slabs serve many useful purposes.

It used to be that the only use for peanut hulls was to sweep them up and throw them in the fire after the family and guests had enjoyed a repast of the odoriferous and tantalizingly tasty parched nuts. Now, Dr. Carver, the eminent Negro scientist, has discovered that even peanut hulls can be turned into valuable commercial products.

The principal use for pine-straw used to be for hogs to root in during the winter, and to set fire to in the spring.

Nowadays, it plays an important part in producing the wonderful strawberries that have made Ponchatoula and this part of Louisiana famous throughout the world; and it is worth good money per load.

A lot of things are going to waste that could be put to profitable use in these difficult times.

Among these are brains.

LONGFELLOW'S PHILOSOPHY OF LIFE

By Rev. Edgar G. Meinzer
In The Evangelical-Messenger

Young people naturally have many questions to ask about the meaning and purpose of life, and as they grow older they consciously or unconsciously formulate for themselves a working program based on their estimate of the universe. This constitutes their philosophy of life. The youthful Longfellow was no exception. When he reached the age of 31, being a poet, he expressed these principles in verse, and this personal estimate of life has come down to us under the title, "A Psalm of Life."

Longfellow first made this poem public by reading it to his class in Modern Literature at Harvard in 1838. It is a short production of only 36 lines and can hardly be classed as a work of art, but rather as a practical, hard-headed statement of good, sound common sense expressed in meter and rhyme. Although dealing with the most profound problems of life, it is stated in such frank and homely simplicity that every school boy can understand it. (In fact, the American school boy has been made to understand this poem throughout the last hundred years, sometimes with the aid of a hickory stick.) It is a part of our national heritage, like the Declaration of Independence and Lincoln's Gettysburg Address.

The first question considered in this poem is: "Does death end all? Is there a life beyond?" This is a most vital question in any person's philosophy of life. If the answer is in the negative, an attitude of pessimism and cynicism is developed, which sometimes leads to suicide, or it may lead to the attitude, "Let us eat, drink and be merry, for tomorrow we die." Life is empty and meaningless to the person who does not believe in the immortality of the soul. Longfellow was not of this class. He believed in immortality, and so he begins his poem with the lines:

"Tell me not in mournful numbers
Life is but an empty dream,
And the soul is dead that slumbers,
And things are not what they seem.

"Life is real; life is earnest;
And the grave is not its goal,
'Dust thou art, to dust returneth,'
Was not spoken of the soul."

The fifth line of the poem strikes the keynote of the second tenet of the poet's creed. Life is not a matter of dreamy contemplation, or of self-indulgent ease. Life is a matter of action—of deeds. We are in this world to do great and worthy things. He felt the urgency of the world's need as expressed in the Scriptural words: "The harvest truly is great, but the laborers are few." The person who can catch this realization of the great opportunities life offers for altruistic service is ready to be a truly worthwhile and forceful member of society.

"Not enjoyment and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Finds us farther than today."

In the sixth stanza he repeats this thought:

"Act—act in the living present;
Heart within and God o'erhead."

The poem is here expressing the spirit of his contemporaries of the nineteenth century. It was truly a century of deeds. New homes were established, virgin soil was brought under cultivation, cities were built, railroads were extended to every community and across the continent, colleges were founded, and the churches were organized.

The poet goes even farther in his third thought:

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife."

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches.....	8
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Rev. C. J. T. Cotten, Gonzales.....	2
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Rev. R. V. Fulton, Lottie.....	2
Mrs. N. E. Cunningham, Vicksburg.....	8
Rev. A. L. Davenport, Vaiden.....	7
Rev. M. E. Scott, Eupora.....	4
Rev. J. C. Wasson, Lula.....	2
Galloway Memorial, Jackson.....	2
Rev. J. H. Grice, Vaughan.....	2
Rev. C. C. Clark, Gulfport.....	45
Rev. A. W. Bailey, Holcomb.....	2
Rev. H. P. Lewis, Byhalia.....	6
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. H. C. Castle, Philadelphia.....	2
Rev. N. D. Guerry, Schlater.....	2
J. H. Johnson, Clarksdale.....	7
Rev. L. E. Alford, Benton.....	3
Rev. T. J. O'Neil, Meridian.....	2
Rev. J. F. Wilson, Cotton Valley.....	2
Rev. P. W. Sibley, Loranger.....	4
Rev. J. H. Morrow, Picayune.....	2
Rev. G. A. Baker, Verona.....	4
Rev. W. T. Phillips, Tchula.....	2
Rev. G. W. Pomeroy, Bogalusa.....	2
Rev. W. T. Phillips, Tchula.....	2
Rev. Guy Hicks, Ruston.....	11
Mrs. Odelle Chapman, Archibald.....	2
J. H. Rhodes, Zachary.....	3
Rev. Roy Wolfe, Prentiss.....	2
Rev. G. A. Meaders, Shannon.....	2

We think of a hero as one who is strong and capable, fearless and unselfish. It is a great ideal—the ideal of a nation of heroes. And heroes there were in those strenuous days. Some attained to enduring fame, but many more were unsung heroes in their own small circles, yet none the less, truly great. Those were the days of the Daniel Boones, the William Lloyd Garrisons, the Marcus Whitmans, the Peter Cartwrights and the John Seyberts. They "through faith subdued kingdoms, wrought righteousness, obtained promises—out of weakness were made strong."

Can we of this generation, too, be heroes? Or have we in this later age become "like dumb driven cattle?"

But life is so short! So much to be done—so little time in which to do it! This is the fourth thought.

"Art is long, and time is fleeting
And our hearts, though stout and brave,
Still, like muffled drums are beating,
Funeral marches to the grave."

Every one who is past middle age realizes the poignant truth of these words. We have hardly begun our life's work when we must lay it down because of advancing years. How important it is, then, to utilize every passing day and fill it with worthwhile endeavor.

Some who have followed the ideal outlined in this poem have wrought so well that the world acclaims them as great. They stand in the corridors of time like great pillars upon whom every one may gaze with respect and admiration. Paul, who has left us his matchless epistles; Luther, the great hero of the Reformation; Columbus, who gave us a new continent; Lincoln, who freed a race. We, too, can be great. We, too, can live such useful and unselfish lives that others will be better for our having lived.

"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time.

"Footprints that perhaps another,
Sailing o'er life's solemn main;
Some forlorn and shipwrecked brother,
Seeing, shall take heart again."

How much inspiration these words have given to countless millions since they were written! Longfellow himself believed that he was inspired of God to write them. He says of this poem: "It was a voice from my inmost heart at a time when I was rallying from depression." And so let us receive it, as a truly sincere message from the heart of one of our greatest fellow Americans.

—Religious Telescope

WEST CHINA'S HOSPITALS CARRY ON

By S. H. Liljestrand, M. D.
Chengtu, Szechwan, China

Despite war and accompanying air-raids, all our Methodist hospitals are in service in Chengtu and vicinity, West China.

A new hospital is being planned at Nei Kiang.

Our hospital in Chungking was bombed—but is carrying on at Go Lo San.

Several of the Canadian Mission Hospitals have been badly bombed. We visited one recently (at the Salt Wells) and did two operations; and applied radium to the Canadian doctor in charge. The building was a pitiful sight—roof off both wings, except operating room, and homes broken.

Radium treatments have been practically continuous in the Memorial Cancer Clinic. Once nine cases were in the wards at one time. This created a difficulty in fitting in treatments, as our fifty milligrams of radium is barely sufficient to treat one case at a time. We must get another fifty milligrams as soon as possible; but as it takes \$25 of Chengtu money to make one American dollar, our earnings from fees do not mean much.

We have held one extension cancer clinic in a distant hospital, radiating one patient and operating on two. Extension work requires maintaining and operating a motor car with gasoline costing \$2 in American gold for one gallon, but this work is highly appreciated and sometimes vitally neces-

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Rev. Geo. P. F. Muncie notifies us that his address is now 334 S. Denver Street, Jackson, Miss., not Ronte 2, Florence, as in the past.

Mrs. J. O. Carr, Van Vleet, expresses her appreciation of the Advocate and says she has read it many years. We thank her for her encouraging word.

Mrs. M. L. White, whose life was intertwined with the toils and tasks of the itinerant ministry, says that she has always had the Advocate and that she prizes it more as time goes on.

Rev. L. T. Nelson reports that the people of Madison and Pocahontas charge are responding to his leadership in a fine way, and that he and his family are happy in their new location.

Vicksburg, Miss., is on the schedule of the National Christian Mission, under the Department of Evangelism of the Federal Council. The time will be February 8 to 13, but the speakers have not been announced.

Mrs. A. A. Bonlton, Sr. of Newton, Miss., cheers us with a message of appreciation. It is a genuine joy to spend and be spent for people who travel with you in your task, it is a form of sharing the load.

Rev. J. S. Maxey writes optimistically of the outlook for Marks, Belen and Darling charge. Church interest is fine, congregations good, a ten per cent increase in pastor's salary, and twenty-five per cent increase in acceptance for Benevolences.

Mrs. E. Salles, who formerly lived at 1124 N. Tonti St., New Orleans, is now at the Home for Incapables. We regret that she is unable to continue her subscription to the Advocate, and we hope that she may be able to read it in the Home, where she now lives.

Rev. J. B. Cain is entering upon the responsibilities of his new work at Columbia, Miss., by making a careful survey of his task, and with faith and confidence as to a satisfactory outcome in all departments of his work.

Rev. and Mrs. J. E. J. Ferguson report a warm welcome upon their return to Smrall for their second year. The outlook is reported as good, and the editor appreciates the invitation to visit these friends of the manse.

It is with sincere regret that we learn of the continued illness of Mrs. C. S. Williamson, Jr., which was reported in a recent issue. Her pneumonic condition had cleared up, but a later collapse brought her life to a close on Sunday afternoon.

Rev. P. W. Sibley, pastor of the Loranger, Tickfaw and Tangipahoa churches, reports a gracious reception by his people. Shortly after he and his family arrived they were greeted with a bonntifl ponnding and everywhere he has found a fine spirit and is looking forward to a good year.

Rev. D. H. McKeithen, secretary, reports that the Central group of the ministers of Brookhaven District have made plans to carry into effect the resolution of the Mississippi Conference regarding a religious survey for each county. It is planned to undertake the survey at once.

Rev. and Mrs. E. C. Gnnn, of New Orleans, were called to Shnbnta, Miss., last Sunday following the morning service on account of

the death of Bro. Gunn's sister, Mrs. O. P. Everett. Mrs. Everett had been ill only a few days and her death was not expected. Interment was at Waynesboro.

Rev. H. P. Wall, a local preacher of Carrollton Avenue church, New Orleans, is in the Baptist Hospital, where he is making a good recovery following an emergency operation for appendicitis. We are glad to be able to report that he will probably go home in a few days.

Rev. Milton Jay Peden has been moved from Etta to Prairie, Miss., where he will

Announcement

FEBRUARY IS
ADVOCATE
MONTH IN
MISSISSIPPI



By action of the Mississippi and the North Mississippi Conferences, the month of February was designated as Advocate month. This means that the circulation of the Conference organ is to be a major enterprise for the next four weeks in order that the paper may carry comfort, information and inspiration to our people in what is destined to be one of the most desperate years in the history of modern civilization.

Let's go at the task in dead earnest. Let's make it unanimous, and let's do a first-class job of placing the Advocate in the homes of our people in these two Conferences. Watch the "Pacemakers" report beginning next week.

have Prairie, Hamilton and Strongs churches. We presume that this is an adjustment to fill Artesia, which was left vacant by the death of Rev. J. R. Murff. We have not had official notice of the appointment changes which may have been involved.

Mrs. J. S. Davies, of Shreveport, says that the Advocate has been in her family, through three generations, since the first number. We regret to learn that she has been ill since December 1, when she suffered an attack which has kept her in bed since. We sincerely hope and pray for her restoration to health.

Rev. Jeff Cunningham begins the new year at Sardis Station under auspicious circumstances. The pastor's salary was substantially increased and with it other claims based upon the pastor's salary were correspondingly advanced. He had a public installation of the Board of Stewards at a recent service.

Rev. John W. Chisholm, of Meridian, Tex., sends us the news of the death of his youngest son which we publish elsewhere. Bro. Chisholm joined the Mississippi Conference in 1907, and served in that Conference for fifteen years, at which time he transferred to Texas. The ashes of his eldest son sleep at Union, Miss., his old home.

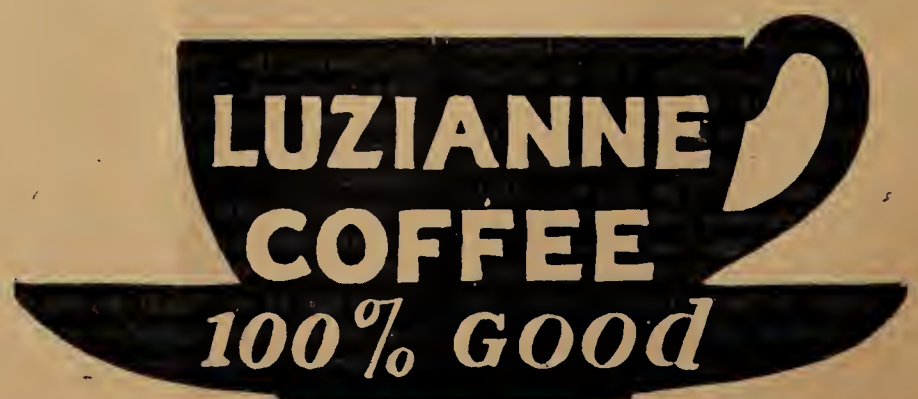
The widow of a preacher in our territory writes that she is waiting in feebleness extreme in the shadows of retirement, but that she longs for contacts with the pastor and his family. She misses the spiritual thrill of the experiences of which she was so long a part. We feel certain that any pastor who may have such a shut-in as a part of his care will not forget to minister to their hungry hearts.

Mr. Paul S. Felder, President of Philip Werlein, Ltd., New Orleans, and a member of Rayne Memorial church, died suddenly on Wednesday evening of last week. He had been in failing health for a long time, but his going was unexpected and a shock to his family and friends. He leaves his wife, who was Miss Ethel Werlein, three daughters, and two sisters.

A brief letter from Rev. L. A. Bodie, of Flora, La., says that his wife is in the Baptist Hospital, at Alexandria, for a very serious operation, and asks prayer for her. The operation was to have been performed on Thursday or Friday of last week. We earnestly pray that she may be kept through the ordeal and ultimately restored to health, God willing.

Dr. P. I. Lipsey, for thirty years editor of The Baptist Record, at Jackson, Miss., has resigned and has been succeeded by Dr. A. L. Goodrich who was the circulation manager under Dr. Lipsey. Dr. Lipsey rendered a great service to the Baptists of Mississippi and we regret to have him drop out of the active ranks. We wish for the new editor the success foreshadowed by his splendid achievements as circulation manager.

The editor acknowledges with sincere thanks the receipt of a basket of citrus fruit, grapefruit, pink grapefruit and oranges, grown by Rev. and Mrs. B. P. Jaco, in the Rio Grande Valley. We appreciate this remembrance from our long-time friend, the product of his own orchard and selected by his estimable wife. Such a gracious



"pounding" makes our heart beat a little faster.

On January 22, Mr. and Mrs. J. H. Johnson and Mr. and Mrs. Lindsay, son-in-law and daughter respectively, had a joint dinner celebration of their wedding anniversaries—Mr. and Mrs. Johnson their forty-sixth, and Mr. and Mrs. Lindsay their sixteenth. Mr. and Mrs. Johnson were married at Wilson, Louisiana. Mrs. Johnson had not been at all well, but was expecting to be up for the dinner. The Advocate joins many friends in congratulations and wishes for many happy returns of the day.

Rev. C. J. Thibodeaux, pastor at Ebenezer, La., reports a seventy-mile trip to Pecan Island across a tempestuous lake. At the service on New Year's night the good people of that little island came with all kinds of food, the products of their own little farms, as a gift to their pastor. At Estherwood, a church on the same charge, the people are also very kind and considerate. Bro. Thibodeaux says that congregations have been very good at every church despite the inclement weather.

A WORD FROM OAKDALE

(From a Retired Preacher)

The city of Oakdale, La., is showing fine judgment in supplying excellent congregations for the preaching services of the Rev. James Sensintaffar. And well may it do so. This writer has preached for forty-six years. During this period he had heard our most brilliant and versatile bishops and other princes of the pulpit.

"Jim," as we call him, belongs in the line of succession. A man of splendid physique. Faithful and genial as a pastor, he leaves no part of his mission neglected. The voice is resonant, but never out of control. His sermons are deep, broad and high, never tiresomely long. He is scriptural, spiritual and evangelistic. Not too bookish, he is a painstaking student, and the breadth of his information ranges from D. L. Moody and Wesley and Paul, to George Eliot, Alexander Dumas, and our Christian Advocates. He is one of those rare preachers to whom, in the entire range of the ministerial character, the adjective "magnificent" may be applied without exaggeration. If anything better can be said of a pastor-preacher, another adjective must be employed: the word LOVABLE.

ARTHUR M. SHAW.

J. ELLIS CHISHOLM

Ellis Chisholm, youngest son of Rev. and Mrs. John W. Chisholm, died Monday night following an operation Sunday, January 4, 1942.

Funeral services were held at 10 a. m., Wednesday, January 7, 1942, in Dallas, Tex. The services were conducted by Dr. Marshall T. Steel, in whose congregation Ellis had worshipped for the past five years.

He was a B. A. graduate of Southern Methodist University, in the class of 1938. At the time of his death he was an auditor in the employ of Barrow, Wade, Guthrie & Co.

He was born November 10, 1916, in New Augusta, Miss., while his father was pastor of the Methodist church there. As a child, he lived in Silver Creek, Brandon and Forest, Miss. From the latter place the family transferred to Seguin, Texas, in 1922.

He is survived by his wife, of Dallas; his father and mother, Rev. and Mrs. John W.

Chisholm, Meridian, Texas; one brother, John W. Chisholm, Jr., an instructor in the University of Alabama, Tuscaloosa, Ala.; and by one sister, Mrs. Caroline Summers, Sherman, Texas.

NEW MINISTER, FIRST CHURCH, NEW ORLEANS

Rev. N. H. Melbert, pastor of First Church, New Orleans, was transferred at the last session of the Conference from Port Arthur, Texas. He was born of German Evangelical parents in Gypsum City, Kansas, fifty years ago, and is in the very prime of life. He is the fifth successive generation of ministers, his father, grandfather, great-grandfather, and great-great-grandfather having been ministers before him.

After a year at college, he spent three years at sea. Most of that time was spent in the Orient—Japan, China, India, Burma, the Philippines, Dutch East Indies, with a month in Singapore. In that three years he experienced all the unromantic hardships



REV. N. H. MELBERT

and perils of a sailor's life. He was maltreated, washed overboard during a storm on the China sea, was in a sand storm on the border of the Lybian Desert, and was in a water spout in the Indian Ocean, with the thrill of a first-hand experience of Kansas cyclone in addition.

In social life he has known what it is to be in fellowship at the top and to share the hardships of those at the opposite pole; from dining with the rich to accepting his handful of rice and one herring on a sampan in China. He has had offers of great salaries by Indian princes, and has begged at back doors in Boston.

He went to the Bowery Mission in New York for rolls and coffee on Nov. 10, 1911, and it was there that he was converted. With the exception of six years, when he fought the call to preach, he has been obedient to the heavenly vision. He was licensed to preach in 1917 and, after several months as an instructor in seamanship in the World War, he has been preaching the gospel of the atoning sacrifice of Jesus—the gospel by which he was saved.

In the course of his ministry, he has served four pastorates in Houston, Texas, a quadrennium as presiding elder, and was for three years pastor of University Church, Berkeley, California. He is now in his first year as pastor of First Church, New Orleans,

and is getting off to a good start. His college work was done at Williams College and University of Chicago. His practical training in evangelism was had under the veteran mission worker, Harry Munro, of Pacific Garden Mission, 100 Van Buren Street, Chicago. In great pulpits as in his mission experiences, his theme is always: "The Transforming Power of the Gospel of Jesus Christ," and in that testimony, he maintains the confidence and bearing of St. Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth."

MAIN STREET, BILOXI

Rev. Clyde H. Gunn is in his fourth year at Main Street, Biloxi. The year opens with more work to be done, but with larger opportunities than he has experienced in his ministry before. The people are responding to the leadership of the church in a most commendable way.

Keesler Field, an air corps technical training school, with between 22,000 and 25,000 students, officers and instructors, has opened up at full speed. The field is located inside the city limits of Biloxi, and is offering our church an outstanding opportunity to serve in a spiritual way the fine men located there. There are at present five chaplains stationed at the field and they are all doing a splendid work.

Main Street church is cooperating fully with the chaplains in the work committed to their care. Large numbers of these men of the field attend our services and activities regularly. The attendance at our Sunday morning services by both the local people and these men in the service has overtaken our auditorium. Yesterday we had our first duplicate Sunday morning service. We were most gratified with the attendance at the nine o'clock worship service, and the eleven o'clock service was crowded as usual. Our local people are very enthusiastic about the plan and are assuring the pastor and the board of stewards that their complete cooperation will be given. Yesterday our services were attended by more people than ever before.

The social and recreational facilities of our church are made available to the local young people and the men of the air school and Coast Guard under competent and adequate supervision two evenings each week, all Sunday afternoon, and Sunday evening after worship service. They always enjoy meeting at our chapter house, writing letters, reading, listening to the radio, singing and playing games.

OBSERVER.

MUST OVERSEAS RELIEF STOP?

By Bishop Herbert Welch

Civilian victims of war can still be helped. American entry into the war still leaves open a great many avenues of service for the established church relief agencies. In a number of cases the emergency has intensified the need. The eight church relief agencies affiliated with the Methodist Committee for Overseas Relief are all able to carry on their programs. The program of most of these agencies is now hindered chiefly by lack of funds. Urgent appeals are continually coming from centers of suffering abroad.

As to China, we transfer our base of operations from Shanghai to Chungking. From that city relief work can be carried on in at

least eleven provinces of free China, including the border regions where fighting is taking place, and where the need is very great. Continuance of help for sufferers in parts of China occupied by Japanese troops is not certain, but may still be possible.

Aid for Christian families and workers, for prisoners and refugees in various parts of Europe still goes on, and the International Missionary Council is doing its utmost to see that needed help for the "orphaned missionaries" shall still reach them.

Many Christian refugees already settled in this country are somewhat unsettled in their occupations because of the declaration of war. All are in a state of excitement and extra care is required to help them.

The Methodist Committee for Overseas Relief extends assurance to all who are anxious to help those who are suffering acutely because of the war. The church representatives abroad need our immediate and hearty support. With this they can extend the atmosphere of confidence and maintain the faith and the livelihood of many thousands who are in the most abject misery. The declaration of war has not stopped the relief program. Church people can continue to give their money in good confidence that it will bring a ministry of mercy and help to untold numbers of men and women and children who have nowhere else to look for the bare necessities of life.

PERSONAL AND OTHER NOTES

Rev. Marlin McCormack has been engaged to lead a series of services at Wood Junior College early in February.

A note from Rev. B. H. Andrews indicates that about half of the pastors of Lake Charles District are expecting to attend Ministers' Week at S. M. U.

Rev. T. A. Filgo, pastor at Dumas, Miss., is leading his people in a movement for the erection of a new parsonage. A building committee has been appointed to begin the work immediately.

Eunice, La., has begun the erection of a new church building and is making good headway notwithstanding material shortages and the restrictions due to war priorities. Rev. Otis Spinks is pastor.

Rev. T. H. Ferrell, pastor at Booneville, secured 54 subscribers to the Chicago Christian Advocate in January. He expects to secure his quota of New Orleans Christian Advocates in February.

Bishop A. Frank Smith has authorized the appointment of Rev. Cleburne Quaid, a recent graduate of S. M. U., to be pastor of Westlake charge. He is said to be beginning well.

Rev. J. H. Bowdon is getting off to a fine start at Lake Charles where he is being greeted with growing congregations and the heartiest cooperation on the part of his people.

Salary increases of pastors in the Lake Charles District, Rev. B. H. Andrews, Superintendent, are said to aggregate five thousand dollars, and all indications for the year are hopeful and encouraging.

Rev. K. E. Clark, pastor at New Albany Circuit, has undertaken to raise the benevolences on his charge by requesting each member to contribute \$1.00. He hopes to have the entire amount in at an early date.

Bishop W. W. Peele will be present at the North Mississippi Conference of the Woman's Society of Christian Service, which is

to be held at Oxford-University church, March 17-19. Bishop Peele will speak on the opening night.

Two parsonages on the western side of Louisiana have been visited by the stork recently: Rev. and Mrs. Don Wineinger, of Gueydan, and Rev. and Mrs. Krumnow, of Raymond, are the favored ones. Both are girls, but not a deliberate evasion of the draft.

Rev. Guy Ray, pastor at Sherman, has entered into his work with good cooperation. The Sherman church has recently expended \$400 to install a Butane Gas Heating System. A considerable portion of the money is in hand to erect a new church at Blue Springs on that charge.

A card from Dr. Leon W. Sloan, of the Anti-Saloon League of Louisiana, says that one of the assistant attorneys-general has expressed the opinion that Act No. 20, of 1918, cannot now be used to protect soldiers at Camp Beauregard from exploitation by the liquor traffic. He says further that a suit may be brought to test the applicability of the Act.

The second unit of the Oxford-University church building, which is the main auditorium, is to be erected as soon as the national emergency will permit. Six years ago the educational unit was erected. The Mississippi Conference and the North Mississippi Conference are cooperating with the

PEWS WANTED

We are anxious to secure pews for Tickfaw Methodist church. Any congregation having pews to dispose of please write Rev. P. W. Sibley, Loranger, La., giving full particulars, stating price.

Oxford church in the erection of an adequate building at the University, to be used by the local people and the Methodist students of the University.

The Church School Institute for the Corinth District, held at Booneville, January 22, was the best in attendance and interest that has been held in recent years. Thirty-five Children's Workers met with Mrs. C. A. Parks, District Director. The entire Institute, under the direction of Rev. R. A. Grisham, Executive Secretary, and Rev. W. R. Lott, district superintendent, presented the whole field of Christian Education. More books were sold and more literature distributed than at any previous meeting.

Mrs. Annie Simpson, mother of Mrs. R. M. Brown, died at the parsonage in Arcadia, on Saturday afternoon, January 17. She was ninety-two years of age, and had made her home with Mrs. Brown, wife of Rev. R. M. Brown. She had been confined to her bed for many weeks, having suffered a broken limb some time ago. Survivors include a son, Dr. Robt. Simpson, of Juneau, Alaska; two daughters, Mrs. R. L. Beasley, of Austin, Texas; and Mrs. R. M. Brown, of Arcadia, La.; ten grandchildren and five great-grandchildren.

NEW CHARGE FORMED

By authority of Bishop Peele, a new charge has been formed in the Columbus District, to be known as Eupora Circuit. This charge is composed of the following churches: La Grange, Tomnolen, Longbranch, Clarkston and Mt. Moriah. Three of these churches are taken from Eupora,

which becomes a full-time station. The other two from the Mathiston and Maben charge. The churches remaining on the Mathiston and Maben charge are using this extra time. Rev. W. A. Green, whose address at present is Columbus, Miss., has been appointed to supply this new charge. The outlook for the success of this new set-up is most encouraging. The first quarterly conference will be held at La Grange, Sunday, February 8.

A. T. McILWAIN,
District Superintendent.

CHANGES IN APPOINTMENTS

Due to the recent death of Rev. J. R. Murff, of Artesia, Miss., Bishop Peele has authorized the following changes in appointments: Artesia and Shaffers, Rev. S. W. Hemphill; Prairie and Strongs, Rev. M. J. Peden; Salem and Friendship, Rev. O. L. Elliott (Supply).

A. T. McILWAIN,
District Superintendent.

MERIDIAN DISTRICT

Rev. V. G. Clifford, our very efficient and aggressive pastor at Quitman, Miss., was presented the Silver Beaver, the highest award that can be given a Boy Scout Leader.

The presentation was made by W. Z. Huggins, at the 22nd annual meeting of the Choctaw Council, which was held at Central Methodist church, in Meridian, Miss., January 22, 1942.

At the same time and place, Mr. R. C. Wimberly, one of our leading Methodist laymen, was presented with the same award.

Under the wise leadership of our district superintendent, Rev. J. L. Neill, programs have been published and plans matured for a very inspirational District Missionary-Educational Institute, to be held at Central Methodist church, Friday, February 6, beginning at 9 a. m. Dr. Ezra Cox will be the feature speaker.

T. J. O'Neil, Reporter.

INTERPRETING RELIGIOUS CONCEPTS TO CHILDREN

How can I interpret religion to my children now, so that with their growing experience it will be more meaningful to them tomorrow?

Thousands of parents in The Methodist Church will discuss this question in February, when they begin the four-weeks study of "Interpreting Religious Concepts," the elective course in *The Christian Home*.

Written by Mrs. Grace Sloan Overton, lecturer, author and counselor of parents and young people, the course will deal with the questions children ask about religion, how to interpret the basic concepts of religion to children, and what to do when children face serious emotional shocks in the case of suffering and death.

Mrs. Overton, author of several books on parent education and the home, traces step by step the elements of a child's religious growth and recommends methods of making religious ideas clear to developing children's minds. Several books on parent education are recommended with the course.

The February issue will also include several articles supporting this elective course. Writers will include Bishop Francis J. McConnell, of The Methodist Church; Dr. P. R. Hayward, editor, *International Journal of Religious Education*; Dr. Harry C. Munro, director, Department of Adult Work, Inter-

national Council of Religious Education; and many others.

The **Christian Home** is the only magazine for parents in Christendom which carries a special elective course for parents.

MRS. R. A. BOZEMAN'S FATHER DIES

Mrs. R. A. Bozeman, Pleasant Hill, La., was called to Huntington, Texas, for the funeral service of her father, Mr. Joshua, C. Herrington, who died in Huntington, Tuesday afternoon, Jan. 20, 1942. Mr. Herrington spent his life in and around Huntington, where he was well-known as a good man and a Christian gentleman. He was a charter member of the Methodist church at Huntington, and took an active part until poor health forced him to withdraw from active service several years ago.

Surviving beside the daughter, Mrs. Bozeman, are three other daughters, six sons, his wife, a brother and sister, ten grandchildren, and other relatives. Another of the Lord's good soldiers has gone to his reward.

REV. L. C. STANDIFER,
Pastor.

Huntington, Texas.

A SUGGESTION AND ELSE

Dear Dr. Duren: I read in the Advocate of one having to drop the Advocate on account of failing sight.

May I suggest that while we are learning the real meaning of service, as far as the war is concerned, all our people, young and old, seeking a task, that our Young People's organizations in the church find and visit the shut-ins, reading to them or such other things as they may find need for. One hour a week to read the Advocate to this good sister would surely prove a double blessing to giver and receiver.

I have been a shut-in for a year today, January 24, and can write from experience. Many "lovely" cards, letters and visitors have come my way. Not one entire day, but has been spent in bed, and these have helped this whole year to pass more quickly, and I trust more profitably. Of all the fine things done for me none will linger longer in my memory than the visits of the Young People's group, with their counselors of the Cedar Grove church. Once bringing everything from soup to nuts for Thanksgiving dinner, another time bringing to my room their Christmas Sunday evening service and singing Christmas carols. Try something of the kind and you will be a blessing and I am sure receive one.

Yours fraternally,
W. F. Henderson.

206 E. 67th Street,
Shreveport, La.

THE NEED FOR A CLOSER WALK

By Mrs. Irvin Rowland

Do you ever feel that you need to stop to "get a hold" on yourself, that you need time alone to just think things out for yourself, or that you need to slip away from the crowded, busy life for a while to find yourself again? Speed, activity and change are so vital and widespread today that they tend to disrupt our normal process, and if we can't adjust ourselves to the rapidly changing environment, our lives gradually become frustrated. What we need now as a necessary check upon ourselves is a closer walk

with God—we need to daily set aside a time for communion, for through prayer we not only receive encouragement and strength for the problems at hand, but we see the relative value of eternal and earthly treasures. Prayerful meditation and thought help to open our spiritual eyes to truths that we would otherwise overlook.

No work, no business, no project, is greater or more important than the kind of life we lead. God made man as His greatest creation and all other things to be under his care. Man is the keeper and distributor of the manifold creations in the world. These things are to serve man to his betterment and not to become his master. Of what profit shall all the treasures and blessings of this world be to man if he becomes their slave instead? The things of the world are trusts to him that he may better live and glorify his Father.

Thus, as we strive to so live that our lives will go toward the building of a better world, for the establishment of God's kingdom on this earth, may we ever keep in mind, though our efforts sometimes seem in vain, that "the earth is the Lord's and the fulness thereof," and when everything seems uncertain let us hasten to pray, and "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

WITH OUR BISHOPS

The Chaplaincy. This is a time when thousands of fine American boys are entering the service of their country. For the Church to withhold its services to these men would



Bishop J. L. Decell

be worse than short-sighted; it would be closing doors of the future. Physicians leave their practice to maintain the bodies of the men, and preachers will not fail to respond to the needs of the souls of the men. An official says, "the position of the chaplain is regarded more highly than ever before in our history."

The chaplain is "one man in a thousand"; that is, the Government desires a chaplain for every thousand men. Attractive chapels have been erected in permanent camps, and many "privates" and officers have written of their appreciation of this provision by the Government.

The Government, not the denomination, makes the standards for chaplains. The requirements may be relaxed, but, as of January 20, 1942, they had not been. These standards now are well known.

New Church Buildings. Bishop A. W. Leonard, of the Washington Area, in addition to his regular episcopal duties within his Area, is doing a prodigious amount of work for us all in these days. He writes: "After lengthy conference with Federal Housing Administration regarding priorities for erection new church buildings advise: Only church buildings whose foundations were in prior to October ninth can be completed."

Where we need new buildings let us work hard, collect the funds, and purchase Defense Savings Bonds, or place the amount on safe deposit until such a time as we are ready to build. Where we owe debts on our properties, let us pay up and lift the mortgage off the future now.

Transportation. We preachers will cooperate, without complaint, with Government

requirement on new or remade automobile tires. As of Wednesday, January 21, there had been no provision to place preachers on the priority list for tires, though Bishop Leonard advises that the matter is pending and he would advise when a final decision was reached. Even though we are placed on the list, we will do everything to "conserve rubber," for it is an essential thing for defense.

Let us not become upset about changes in our mode of living and serving. Constructively cooperate and do our work a little better, even though there must be less of "going to and fro." We need not get a horse and buggy and paint the buggy red, white and blue to show our patriotism and Christian fortitude, but we can calmly and courageously serve our people and our Lord.

Missions. The 1942 Missionary Institutes in the thirty-one districts of the Birmingham Area are meeting to survey the need of the world. It is one, the like of which has never been before. Now is the time to increase our missionary intelligence and double our missionary interest. If missionaries are withdrawn from one field, they and others are needed elsewhere. We could well afford to place every missionary withdrawn from Europe and Asia into South America and Central and South Africa.

Our Home Mission Work, right here in America, must be enlarged if America is to be a spiritual resource center for the far lands. The vision of the Church's opportunity at home and abroad is a remaining uplift to life. I trust that thousands of our people will attend the Institutes and "feel the heart-beat of the Saviour of the World."

J. L. Decell

WEST CHINA'S HOSPITALS CARRY ON

(Continued from page 5)

sary to reach some cases. This is the only Cancer Institute in Free China. The radium, to which many Methodists in America contributed, has been transferred to the University for use in the new University Hospital, which we hope will soon be opened. We are working on the new furnishings and equipment for the permanent Memorial Cancer Clinic.

At the last Annual Conference I was appointed acting superintendent of the Chadwick Memorial Hospital, at Tzechow, necessitating a monthly journey by car for administration and clinical work. We have installed an electric lighting plant there and increased the staff of two doctors and five nurses. The hospital has just barely made expenses, in spite of the frightful rise in cost of food, drugs and supplies. The Red Cross (International and American) have helped with the latter, and we, as well as all hospitals, are depending on the Red Cross for the immediate future. We need, however, special gifts for care of poor patients, and for renewal of equipment.

Our Plymouth car—now with pistons getting loose—has carried the Anglican bishop on emergency trips; rescued Reformed Lutheran missionaries after an accident in the mountains; taken Bishops Ward and Chen on tours of conference; and carried many patients, both Chinese and foreign, to and from our hospital. Originally sharing our views on prohibition she has lately taken to running on an alcohol substitute for "gas"!

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

A Prayer Calendar for 1942

First Quarter—January

1. Distribution of World Federation Prayer Card.
2. For the children who work—last week-end Child Labor Day.

February

1. For Race Relations Sunday—February 8.
2. For World Day of Prayer—February 20.
3. For Brotherhood Week—February 22-28.

March

1. Cooperate with pastor in Special Lenten Services. (Cottage prayer meetings, church visitation, etc.)
2. For the district W. S. C. S. officers' training days.

Second Quarter—April

1. For the annual meeting of the W. S. C. S.—April 7-10.
2. For better inter-American relations—April 14 is Pan-American Day.

May

1. For more Christian family life—May 3-10 is Christian Family Week.
2. For better world relations—May 18 is World Goodwill Day.

June

1. For our students who are graduating from high schools, colleges, etc.
2. For our Pastors' School—June 15-20.

Third Quarter—July

1. For Christian citizenship.
2. For our summer conferences, institutes and revivals.

August

1. For our conference retreat.
2. For the School of Missions at "Gulf-side."

September

1. For the fall Study Leaders' Meetings.
2. For all those who labor—September 7 is Labor Day.

Fourth Quarter—October

1. Cooperation with pastor in observance of World Communion Sunday.
2. For World Temperance Sunday.
3. For the Week of Prayer and Self-Denial.

November

1. For Peace and World Brotherhood—Armistice Day.
2. For truly thankful hearts—Thanksgiving.

December

1. For divine guidance in the selection of officers for the coming year.
2. For the successful closing of the year's work.
3. Participate in watch night services.

* * *

Suggestions for the Study Course, "The Message of the Bible for Our Times"

Text: "Our Times: What Has the Bible to Say?" by Dwight J. Bradley, price 50 cents. Order from Methodist Publishing House, Nashville, Tenn., not from Literature Headquarters.

In his text Dwight Bradley is not attempting to lead us into a detailed study of the entire Bible, but to lead us to see how the entire Bible applies to our times.

The key to an understanding of this study is found on page three of the text: "For in studying social relations and God's part in them, we must face the fact that as long as human beings are what they are, and seemingly always have been, the part God plays in their relations with Him and each other is likely to remain very much the same..."

If the study is covered in four lessons the outline given in the "Table of Contents" will make a splendid guide just as it is, if a time allotment is made for each division in the lessons. Every Bible reference should be studied carefully with Mark 4:28 always in mind.

Dr. Costen J. Harrell's book, "The Bible, Its Origin and Growth," gives a helpful discussion of this thought, beginning on page 15. This is a valuable reference book for almost any Bible study and can be secured in paper binding for 60 cents from the Methodist Publishing House, Nashville, Tenn.

A logical division of the study into six lessons may be made as follows:

Lesson I—Part I in "Contents."

Lesson II—Part II.

Lesson III—Part III through "Good King Josiah and the Book."

Lesson IV—Part III beginning at "Great Teachers of the Law of Love," page 53. (You will need Dr. Harrell's book here.)

Lesson V—Part IV through "The Last Supper." (Notice question 6 at end of chapter.)

Lesson VI—Part IV beginning at "The New Fellowship of Social Action," page 71. (Notice questions 8 and 10.)

You will notice that I have divided Part III because of the volume of material and Part IV in order to permit more attention to the real purposes of the study.

You will find this a very interesting and profitable study, but it should not be started until each person responsible for a lesson has read the entire book. The material is built up in such a way that this is absolutely necessary for a complete understanding. This is a topic that requires deep study on the part of each leader.

All classes are urged to use adequate supplementary material with this study. It is necessary that at least one good supplementary book be used with the Bible and the Bradley book if you apply for Special Recognition.

Suggested material: "The Bible, Its Origin and Growth," Harrell, price 60 cents; "Exploring the Bible," Hoff, price 25 cents; "Songs In the Night," DeBardeleben, price 25 cents; page 24 of the September, 1941, "Methodist Woman."

MRS. E. V. PERRY,
Conference Secretary, Missionary Education and Service.

* * *

Report of Findings Committee for Executive Meeting

Throughout this executive session, your Findings Committee has discovered a genuine spirit of consecration, unselfish service and loyal devotion. Our meetings have been permeated with the spirit of the living Christ who said, "Go ye, therefore—" and, thus, in summarizing our gleanings, we

place first a deeper spiritual commitment on the part of all of our conference officers.

1941 has been for our Woman's Society of Christian Service, Mississippi Conference, a year of growing, of expanding, of strengthening, and of undergirding. Led by our dynamic, consecrated and beloved President, we have forged ahead in the work of Kingdom Building. Each conference officer, with the cooperation of the women of our conference, has done her work so efficiently that we have had the best year in spiritual life, in educational and promotional work, in expanding activities, and in our financial program that we have had in ten years!

Some of the highlights of our year's work include: A deepening of the spiritual life of the women of our conference and an increase in the number of Spiritual Life Groups; a larger observance of the Week of Prayer and Self-Denial than ever before, with two districts, Seashore and Vicksburg, having 100% observance; a better informed membership and a remarkable growth in the attaining of Efficiency Aims, resulting from long-time cultivation and untiring service; an undergirding of our entire conference program by our Vice-President; the publication of our first Annual Conference Journal and the weekly publication of conference news through our page in the NEW ORLEANS CHRISTIAN ADVOCATE; and the over-the-top financial program of the year, which includes an overpayment of our apportionments to the Woman's Division, the making of two Life Patrons, the largest Week of Prayer and Self-Denial offering in ten years (\$2,333), the largest offering of a district being made by the Vicksburg District (\$409.09), and the largest offering of any one society being made by Central, Meridian (\$94).

We have opened two new conference projects during the past year, the Rural Worker project and the Bethlehem Center in Jackson, and efficient and essential service is now being done in our churches, homes, schools and communities by our field workers and the activities of these new projects. Twenty-nine new societies have been organized in our conference, with five hundred and seventy new members also being added to our group. Every charge in the Mississippi Conference has at least one society, with the ratio being 178 charges to 268 W. S. C. S.

Conference-wide achievements in the field of Christian Social Relations include outstanding legislative work for minority groups and social betterment; remarkable success of our first C. S. R. study course; an increase in the number of Negro women sent to the Gulfside School of Missions; 100% observance of the Zone Institutes; and the holding of a splendid seminar on C. S. R. at Pastors' School.

In the field of Missionary Education and Service, there was a vast growth in the spiritual emphasis and in the resulting activities of the study courses during the past year; two hundred and forty more study classes were held this year than last; 1,666 more members were enrolled in these classes; 276 societies applied for recognition, 232 recognitions were granted, Vicks-

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Corinth, Mississippi,
January 5, 1942.

Dear Friends:

There will come a time when wars will be over and the rebuilding of peace will begin. Until that time Christians must keep the spiritual bonds intact. If ever prayer was needed that time is now.

Please join in observing the World Day of Prayer on February 20, 1942. Material can be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Adult Program, "I AM THE WAY," 2 cents; Call to Prayer, free. Poster (17x22), 5 cents; Handbook for Leaders, 10 cents.

"God is our refuge and strength, a very present help in trouble." May we put our confidence in Him, be loyal and true, and face the world unafraid.

Sincerely,

MRS. W. R. McCORMACK,
Conference Chairman,
Spiritual Life Groups.

* * *

99 Claremont Avenue,
New York, N. Y.,
January 5, 1942.

Dear Mrs. Ratliff:

Three days before Christmas I had lunch with Miss McKinnon, and we talked about the months in the future, and plans after June of this year. After giving quite a bit of thought to the fact that war had actually come and would affect all our plans, I asked the Board for a leave of absence which was granted. I told Miss McKinnon that even though I had planned to study in Nashville until June, I felt now that I should like to go to work. Have already had a year off and almost that long in America. The Board is going to have many problems and I should like to eliminate at least one—so I decided the sooner I went to work, the better. Truly I do not think we could have a nicer Board to work for.

After talking with Miss MacKinnon, we decided to do this—to ask the North Mississippi and the Mississippi Conferences if they can and if they would like to do it, to give the money that has been going to my salary, to China, until the time when I can return. The question may be asked if China still needs money. She does need it, and the Board is trying to do everything possible. Even though occupied China is closed for the present, free China is still to be considered. Hope I have made this clear—and please remember that we want the Conference to do the thing that it wants to and thinks best.

May I thank you and the North Mississippi Conference for all that you have done for me? Wish that I could adequately express my appreciation.

On March 1, I shall begin work in Dothan, Alabama, as director of Religious Education at Foster Street church. This was a place that was offered to me last October, but my plans then were unchanged. The minister is a brother of the minister I worked for in Pensacola.

This morning I was so pleased to get a letter from Louise—even though it was written several months ago. I had an air-mail written later than this letter on the day after Thanksgiving. It was written October

30. Would give most anything for a personal message, but know I shall have to wait a long time before that dream will be realized.

After another month in New York, I am planning to come to Mississippi. Hope I shall be able to come to Clarksdale for a little visit before I go to Dothan, but shall have to wait and see how things work out.

Lovingly,

MATHILDE.

* * *

Dear Co-Workers:

Because we are Christians we shall face the New Year without fear and with high confidence even though the days are full of foreboding and the hours are fraught with anxiety and heartache over the suffering and sorrow which prevail throughout the world. We are not without hope for we have Christ's own words, "Be of good cheer; I have overcome the world."

Many civic and war-time activities, all worthwhile and necessary for the alleviation of suffering, will beckon the women of Methodism to give their service and their substance. We are not suggesting that these things be neglected, but it is necessary at this time that we keep before the constituency of the Woman's Society of Christian Service the importance of their continued loyal support of their local churches and the near and far-flung mission fields. These are our responsibilities and no other agency will undertake them for us.

Despite the war, the world continues to "move forward on the feet of little children." Thus the value of our character-building service to the youth and childhood through our institutions and projects cannot be over-estimated. The major part of the work of the Woman's Division is concerned with these groups. We can render the cause of Christianity and the future of civilization no higher service than to continue our work in behalf of these groups and to increase these services wherever possible. The urgency of this matter should be laid afresh upon the hearts of our women. Indeed we must stress the importance of genuine sacrificial service and giving to all our work as never before.

Upon all of us rests the great responsibility of maintaining high interest and enthusiasm in the local societies now functioning and of extending the work into every local church. If there are still unorganized charges in your conference, persistent effort should be continued to organize them. Where this is not possible immediately, a steady flow of information regarding the work of the Woman's Society of Christian Service should be sent to such places.

Visitation. At the beginning of this new year let us stress visitation by conference and district officers and by fellowship tours of our local societies to neighboring societies or to unorganized churches.

Efficiency Aims. You have a real opportunity to use your initiative and ingenuity in suggesting methods for the achievement of the Efficiency Aims this year.

Reports. It goes without saying that you will do all you can to encourage prompt and complete reporting each quarter.

With courage in our hearts let us face the new year with this affirmation:

"I can do all things through Christ which strengtheneth me."

Yours in fellowship of service,

MABEL L. DeVINNY,

(Mrs. V. F. DeVinny)

Executive Secretary, Woman's Section of the Joint Division.

* * *

Indianola Elects Officers

The Indianola Society of Christian Service has elected and installed its officers for 1942. The following is the list: Mrs. E. B. Nash, President; Mrs. Herman Harthcock, Recording Secretary; Mrs. Joe Green, Corresponding Secretary; Mrs. J. C. Joyroe, Secretary of Missionary Education; Mrs. W. W. Gresham, Secretary of Christian Social Relations; Mrs. J. J. Alexander, Secretary of Student Work; Mrs. S. E. Ashmore, Secretary of Young Women; Mrs. Roy Sharp, Secretary of Children's Work; Mrs. P. F. Kelly, Secretary of Literature and Publicity; Mrs. A. S. Shaffer, Secretary of Supplies; Mrs. R. M. Yarbrough, Chairman of Spiritual Life Group; Mrs. A. G. Nash, Baby Specialists; Mrs. Herman Moore, Local Treasurer.

MRS. P. F. KELLY.

* * *

Lula W. S. C. S. Installs Officers

At the Methodist church of Lula, Miss., January 5, 1942, the Woman's Society of Christian Service held their first meeting of the New Year.

After completion of the beautiful devotional led by Mrs. W. L. Wellman, the following officers were installed to lead the society in the coming year: President, Mrs. J. B. Hopkins; Vice-President, Mrs. E. J. Marley; Recording Secretary, Mrs. Gary Harris; Corresponding Secretary, Mrs. Van Wilson; Treasurer, Mrs. W. L. Wellman; Secretary of Missionary Education and Service, Mrs. E. L. Payne; Secretary of Christian Social Relations, Mrs. E. L. Payne; Secretary of Local Church Activities, Mrs. Edward Weill; Secretary of Student Work, Mrs. Vernon Edwards; Secretary of Children's Work, Mrs. B. Bass, Jr.; Secretary of Literature and Publications, Mrs. E. J. Marley; Secretary of Supplies, Mrs. T. H. Brown; Agent for Methodist Woman and World Outlook, Mrs. Vernon Edwards; Chairman of Spiritual Life Group, Mrs. C. W. Poland.

Each officer accepted her responsibility with eagerness and promised under God's guidance to fulfill her duty to His honor and glory and the coming of His Kingdom.

MRS. E. L. PAYNE.

The infinite Father does not stand by us to be catechised and explain Himself to our trust; and if we will but lean on Him our chafing heart shall sleep the sweet sleep of recovery. We must not carry the habits and exactions of vision into the hours of its loss; if we do but take His hand. He will lead us as the blind by a way that we know not, and we cannot go astray while He abides.—Dr. Martineau.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

A Letter to the Secretaries of Missionary Education and Service

It is with real pleasure that I greet you in the beginning of this new year and in the beginning of a new task for the W. S. C. S. If I had the gift of words, I should use it to thrill you with the opportunities that will be yours in helping to form new opinions, create more Christian attitudes, and release new ideas and enthusiasms. These are the challenges that confront us; so our task is not to be undertaken lightly.

It is true that we shall be following definite plans and procedures in our study work—and these are important. Enclosed with this letter are suggestions for these plans from your conference Study Committee. Please study these suggestions carefully and then with your local study committee plan for the year.

No workman can perform his task well without tools. As Secretary of Missionary Education and Service you will need a Handbook for your office, the Revised Guide, the Methodist Woman, the 1941-42 approved list of studies, and a copy of the 1942 Efficiency Aim. You will need to keep informed, so that you can give Missionary information to your society about our work. By doing this you will be able to create more interest in Special Missionary Projects, such as study grants (scholarships) at Houma, the support of Bible women, deaconesses, or missionaries, or even the support of a hospital bed in one of our mission hospitals. You will find material to keep you abreast of the times in The World Outlook, The Methodist Woman, the Christian Advocate, and other church papers. Let me suggest that you order from the Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y., the two following sets of pamphlets relating to our Church's mission work at home and abroad:

The World Parish Series (free).

The Homeland Series (free).

I want you to call on me whenever you feel I can help you. I am anticipating a year of fine fellowship and much progress as we work together.

Sincerely,
MRS. G. W. DAMERON,
Conference Secretary of Missionary Education and Service.

* * *

Suggestions from the Conference Study Committee to the Local Study Committees

An enlarged study program makes early and definite planning necessary in order to carry out the year's work. To this end the Conference Study Committee has some suggestions to make, regarding study plans in local societies. That these suggestions may be most helpful, we hope you will make adjustments and changes where necessary to suit them to your local needs.

In regard to study, the 1942 Efficiency Aim has this requirement: "Three approved study courses, or an increase of one over the previous year." Below you will find A Plan for Study by Quarters, which will suggest how a society can really have four studies a year and how every society ought

to be able to achieve the above point on the Efficiency Aim.

A PLAN FOR STUDY BY QUARTERS

First Quarter—January, February, March

1. An approved Bible Study Class, using text from approved list. We especially recommend (if not previously studied) *Our Times, What has the Bible to Say?* by Dwight J. Bradley (50 cents).

2. Cooperate with the pastor in promoting a Church-Wide School of Missions.

Text: *The Methodist Meeting House*, by Dr. Paul Garber (25 cents).

Second Quarter—April, May, June

1. Spring Mission Study.

Topic: Christianity and Democracy.

Text: *Christian Roots of Democracy in America*, by Arthur E. Holt (60 cents).

Third Quarter—July, August, September

1. Christian Social Relations Study.

Topic: The Christian Family.

Texts: *Growing Together in the Family*, by L. F. Wood (50 cents); or *The Home and Christian Living*, by Hayward and Hayward (75 cents).

Or

Topic: Stewardship.

Text: *I have a Stewardship*, by Cushman (\$1.25).

Fourth Quarter—October, November,

December

1. Fall Mission Study.

General Topic: Latin America.

There are some points in our plans for study which we feel are necessary to emphasize if we are to have an adequate and enriching study program. These points we have listed below.

1. Approved study courses should be promoted in the local society by the study committee composed of the Secretary of Missionary Education and Service, the Secretary of Christian Social Relations and Local Church Activities, and the Chairman of the Spiritual Life Committee, and in line with policies recommended by the Woman's Division. The brief and more informal studies in the various areas of the Department of Christian Social Relations and Local Church Activities should be planned and promoted by the Committee on Christian Social Relations and Local Church Activities for various groups. Also the devotional studies for the cultivation of the spiritual life of the church should be planned and promoted by the Spiritual Life Committee for various groups. Such plans for informal studies should be coordinated with the total educational program.

2. The Secretary of Missionary Education and Service is responsible for all approved study classes in the society and should report the same quarter to the Conference Secretary of Missionary Education and Service, giving the information asked for accurately and concisely.

3. Special Jurisdiction Recognition can now be granted for all study classes provided all requirements are met. We especially recommend this type of class for Mission and Christian Social Relations studies.

(Write your Conference Secretary of Missionary Education and Service for further information regarding Special Jurisdiction Recognition Classes.)

4. All studies must be selected from the approved list or they cannot be counted. This list was mailed in the summer of 1941 to every Secretary of Missionary Education and Service, but if you do not have one, write your Conference Secretary of Missionary Education and Service.

5. Informal Studies may be carried on continuously or at intervals throughout the year by various groups, in keeping with the explanation in "1" above. For devotional—or informal—Bible Study we especially recommend the following:

(a) "Prayer," by Ellene Ransom; (b) "Challenge and Power," by Barclay; (c) "Prayer and Worship," by Steere; (d) "Devotional Life Pocket"; (e) "Stewardship Pocket."

For informal studies in Christian Social Relations and Local Church Activities, we especially recommend the following new booklets and pamphlets:

(a) Local Church and Community Cooperation; (b) Christian Citizenship; (c) Economic Relations; (d) A Just and Durable Peace; (e) When Hostilities Cease.

6. For further information regarding approved studies, write Mrs. G. W. Dameron, F-47, 1901 Centenary Blvd., Shreveport, La. For information regarding informal studies write Mrs. D. C. Metcalf, West Monroe, La., for studies in Christian Social Relations and Local Church Activities. Mrs. David Tarver, 1706 Bodenger Blvd., Algiers, New Orleans, La., for devotional Bible.

Now, as never before, the light of Christianity is needed in a dark world. No part of our work for our Christ and His Cause must fail. So, with courage, determination and faith, let us face the new year.

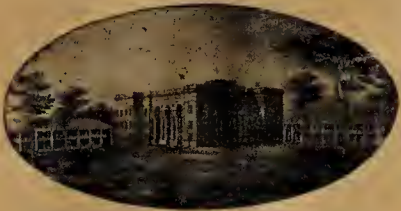
Faithfully yours,

The Conference Study Committee,
MRS. D. C. METCALF,
MRS. DAVID TARVER,
MRS. G. W. DAMERON.

Thinking well is wise; planning well is wiser; doing well is wisest and best of all.—Persian Proverb.

There are people who would not steal a pin, would not hurt a house-fly, would not take a spoonful of intoxicating liquor for a beverage, but who think nothing of robbing a man of his good name, sticking the knife of scandal into a neighbor's back, and passing around a bottle of libellous drink about an absent human brother. Here is a vice to which good people are addicted. "Thou shalt not bear false witness against thy neighbor" deserves a place among the mottoes that hang on walls of societies, at street corners, and in homes and hearts.—Selected.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 1, 1942

By Rev. W. C. Newman

JESUS CALLS FOUR DISCIPLES

Lesson Text: Luke 5:1-11

Golden Text: Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

It often happens that we become so absorbed in watching the spectacular events that take place around us that we miss the more significant ones, which are apt to be much less noisy and obtrusive.

Many of us, reading this story of the "miraculous draught of fishes," see in it only the marvel that at Jesus' word the empty net should be filled to the breaking point with fish. And either in wonder or in puzzlement at this dramatic occurrence we imagine it to be the central truth of Luke's story. But far from being the central truth of the story, it is only incidental to one of the most important events of Jesus' ministry—the first challenge to Christian discipleship.

God's Gracious Offer to Men Everywhere of Every Kind

For wonderful as was this thing that Jesus performed of showing Peter and Andrew where to let down their net to make a great catch of fish, he was doing a thing far more wonderful—he was illustrating the truth that God offers to every man the opportunity of working with Him, helping Him at the business of creating a new world to be called the Kingdom of God.

Formerly it had been thought that only a few favored men of every generation were "called" to be God's representatives and interpreters on earth. The chief priests and the prophets reserved to themselves this high privilege and honor. Other men of more humble vocations were permitted only to stand afar off and to have no relation with God but by proxy.

Now, by his challenge to Peter and Andrew, Jesus makes it clear that all men, any man, can have fellowship with God, understand something of God's will, work with God at building the kingdom while continuing in his own vocation in his own community.

That fishermen, carpenters, shepherds, tax-gathers, and the like, are also called of God—that may well be considered one of the greatest revelations Jesus ever made to mankind.

And it was this revelation that brought Peter to his knees in that fervent confession, "Depart from me, for I am a sinful man, O Lord." It was incredible to him that he, a fisherman, could be asked to become a disciple.

Discipleship. Putting Religion Where It Belongs

But if Jesus made no clear distinction between men who make religion a profession—priests, rabbis and such—and men who serve God in other vocations, he did make a distinction between men who are genuinely

religious and men who are only religious when it is convenient.

"He that loveth father or mother more than me is not worthy of me"—what did Jesus mean by that?

He surely meant that religion deserves first place in our thought. Not that father and mother are to be neglected—nor any other important matter. But that religion is not to be set aside for anything else in the world.

For Jesus knew what many of us refuse to see: that though a man go hungry, or poorly clothed, or friendless, or unhonored, or even hated, if he have an unshakable religious faith and an intelligent religious philosophy and a genuine fellowship with God, he will find life abundant.

But if he have food and clothes and money and friends and family—and have not God and goodness and faith and spiritual reserves of power, he cannot attain life.

Put that truth alongside our modern evaluation of religion and the church and see how we stack up with Jesus' idea of discipleship. We make the church and religion secondary to almost everything else in our lives. If a conflict arises between prayer meeting and a picture show we want to see, prayer meeting hasn't a chance. If the Missionary Society meets at the same time we have a special meeting of our bridge club—there is never any difficulty about deciding between the two; the club comes first. If we must choose between going to church on Sunday night or enjoying a social engagement with friends, we do not hesitate; the church doesn't get an argument.

God's Helplessness

But such a people cannot build a great church, to say nothing of saving the world in its neediest time. So when there goes up a well-nigh universal cry as goes up today asking why God does not stop all this stupid, terrible devastation of war, the answer is plain.

God does not stop it because He is made helpless by the half-heartedness, indifference, and pure wickedness of the people upon whom He must depend to bring in His kingdom on earth.

Without disciples, even God can do nothing.

LATEST NEWS FROM THE MISSIONARIES

By W. W. Reid

A cablegram, dated January 19, from the Rev. Maurice A. Clare, of Rangoon, to the Board of Missions and Church Extension, says: "Convey to the families of all Burma missionaries love and greetings. All are well and safe. No bombings. Praying."

The Rev. and Mrs. Mott Keislar, missionaries for more than forty years in India, and for most of that period in Rajputana, arrived in Los Angeles, Cal., on January 21, after an uneventful voyage across the Pacific. They are planning to reside in California, and will probably retire from active missionary service. On the same vessel, re-

turning from India on furlough, were the Rev. Edward W. Mumby, head of the physical education department of Lucknow Christian College, and his two sons.

From deep in the Belgian Congo, the Rev. Edward Irving Everett writes: "We do not feel the war much here except that prices are higher, and that our new order of Uru-unda New Testaments has been destroyed by a bomb in London, as were also the plates for printing. So we can have no more for the duration. And our people are seeking daily to buy them."

BISHOP WARD, NINE MISSIONARIES INTERNED

By W. W. Reid

Bishop Ralph A. Ward, head of the Methodist Church in Shanghai, China, and nine Methodist missionaries who were in Wuhu, China, when hostilities broke out between the United States government and Japan have been interned in the compound of the Wuhu General Hospital overlooking the Yangtze River, according to a cablegram received January 22, by the Board of Missions and Church Extension of the Methodist Church, from Dr. Chester B. Rappe, missionary and superintendent in Chungking, West China. From earlier dispatches it had been assumed by the Board that Bishop Ward and his associates had escaped from Japanese-controlled Wuhu into Free China when the war began, but this was erroneous.

According to Dr. Rappe, he has received word from Bishop Ward that the party, which was meeting with Chinese colleagues for an annual conference session in Wuhu, have been "confined to the Hospital compound where we have freedom, civilized and courteous treatment. We had a good conference session. The missionaries may be allowed later to return to their stations. I expect to remain within my area."

Dr. Rappe does not name the missionaries who are interned with Bishop Ward, but the Board understands that they are: Dr. Hyla Watters, of White Plains, N. Y.; Miss Harriett Whitmer, of Burr Oak, Mich.; Miss Jessie L. Wolcott, of Spirit Lake, Iowa; Miss Lillie Stephens, of Farner, Tenn.; Miss Bessie A. Hollows, of Menthuen, Mass.; the Rev. Francis C. Gale, of Oakland, Cal.; the Rev. John C. Hawk, of Blountville, Tenn.; the Rev. Albert N. Steward, of Omak, Wash.; and Miss Pearle McCain, of DeValles Bluff, Ark. Interned also is Dr. L. C. Morgan, of Chicago, acting superintendent of the Wuhu Hospital, but not a missionary.

Dr. Rappe also cabled that Miss Margaret Seeck and Miss Gertrude Cone, missionary teachers in the Baldwin Girls School, Yutu, Kiangsi, are safe in Kiangsi, and that he has been able to send funds to them and to other Methodist missionaries safe in Fukien Province.

You feel in some families as if you were living between the glasses of a microscope. Manner, accent, expression, all that goes to make up our "personality," all that you do or leave undone is commented upon and found fault with.—H. Bowman.

THE CHRISTIAN FIRESIDE

THE WASTEFUL PRINCE

By Rev. Vivian T. Pomeroy, D. D.

Once upon a time there was a fat little baby prince. Everybody was proud of him and thought him most wonderful, although he was only a little blobby, bubbly baby, like any other baby. When the prince was quite tiny, he used to seize the most royal things and tear them up. His little fingers picked the beautiful ermine cloak of the king till it was quite bald in places. He also tore into ten thousand pieces the most important book of laws. And so, when the king wanted to punish two robbers who had stolen the palace goat, and wanted to turn up the right law, he could not find it, and the two robbers had to be let free. It really was most trying.

And, as he grew older, the prince grew worse. He destroyed quite a number of most precious things. He would never say why; he just did it. And, when he was six years old, he began to waste his food also. He left his crusts and often threw away whole slices of bread and butter. He tipped eighteen rice puddings out of the palace window on eighteen different Wednesdays (Wednesday being the day for rice pudding); and the palace gardener one day found thirty-nine apples, each with a little piece bitten out of it and the rest thrown away.

Of course, everybody thought it was rather a pity; but because a prince did it nobody was really angry. You see, it is usual for princes to have so much that they cannot bear it, and they begin to throw it away. But the truth is that when the little prince began to tear things up, he pleased the little bad person inside, so that the little good person grew smaller and smaller. The bad person grew fatter and fatter; and every time the prince threw away a crust, the B. P. laughed with glee but the G. P. sobbed with sorrow.

So the prince grew up; but he did not change. He began to throw money about. And he wasted silks and jewels, and he wasted more beautiful things, like the smiles and kindnesses and love of others. Inside him the B. P. grew stronger and stronger, and the G. P. became weaker and paler, until at last he laid down his weary head and slept. And at the very moment that he fell asleep, the B. P. jumped out of the prince's heart, made himself small enough to hop out of the prince's mouth, and disappeared. At least, he really ran behind the prince's back and grew into a horrible giant. He was the giant who had grown fat on the wasted things.

Then the giant began to steal from the prince the things which the prince wanted to keep—his kingdom, his beauty, his happiness; and at last he carried off the princess who was the dearest lady to the prince. The prince became poorer and poorer. The king and queen had to remove to another kingdom, because they were so sad and ashamed; and in the land the giant reigned and the prince became a miserable beggar.

I do wish I could make this story end happily. But, queerly enough, it has not any ending yet. To be quite honest, I do not know whether the sleeping goodness in the heart of the prince has awakened again. When I last heard, the fat giant was still reigning in the land, and the prince sat by the palace gate asking for crusts of bread.—

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GOOD HOMES PRODUCE PREACHERS, BISHOP FINDS

A study of influences affecting the call to preach of the ministers in his Area has been made by Bishop J. Ralph Magee, of Des Moines, on the basis of information furnished him by 653 members of his Annual Conferences.

Three-quarters of these men experienced their "call" under the age of 24. Of these less than half were under 19, and a few more than half between 20 and 24. In the case of 21 of the ministers studied (3%), the summons to the pulpit was not heard until they were 35 or over.

An analysis of the findings on the factors influencing the call is not easy, due to a wide divergence of experiences. The highest vote given any single influence went to "Parents and Home," being checked for first place by 38% of the pastors, and for a lower place by 35% more.

While "pastoral influence," the "church school," "revivals," or "some other person" in no case receive very heavy vote for the position of most powerful influence, all these rate high as secondary and supporting factors. "The desire to serve God" seemed to 28% of the preachers the strongest influence in making the decision.

—Methodist Information.

RELIGIOUS ACTIVITY AT CENTENARY

Realizing the need, especially in these days, of campus religious activity which is integrated with both the on-campus and off-campus life of the students, Centenary College is attempting to multiply and enlarge the channels through which the Christian ideals and energies of its students may find expression in Christian endeavor. There has been organized, along the lines of the Wesley Foundations and other church youth groups, a Student Council for Creative Living. It is interdenominational in character and involves thinking and acting in the areas of worship social service, recreation, and the fine arts. Its purpose is to make clear the fact that genuine religious activity is a continuous process and that the conventional one-chapel-a-week is not enough. Plans are being made to establish a closer connection between the Council and the local churches. Mr. William Schuhle, Jr., an instructor in government at Centenary and state director of student work, has met regularly with the Council, and other faculty members expect to enter the work soon. The group is growing slowly but, it is felt, surely, and the students are faithful and capable in their work.

Four students from Centenary were among the 38 students and counselors from Louisiana who attended the National Conference of the Methodist Student Movement, Urbana, Illinois, during the Christmas vacation. Some of the outstanding ideas and principles expressed at the Conference have been presented to the study body in the weekly chapel period, while others are find-

ing their way into the program of the Student Council. Similar reports are to be given before the Shreveport Sub-District meeting in January.

At a recent meeting of the Administrative Council of the Methodist Student Movement in Louisiana, Mrs. Virginia Kilpatrick, of Centenary, was elected president of the Council. Mr. Bennie Ray Oliphint is president of the Student Council on the Centenary campus.—News Release.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

burg District leading with a total of 63; there was a larger number than ever before to attend Pastors' School, numbering 104 women; 40 societies completed three study courses, 48 completed 4, and 5 societies completed 5.

Twenty-three Wesleyan Service Guilds have been organized, with twenty-one of that number reporting a total of 504 members and a payment of \$1,017 on the pledge. Valuable student work is being done through our Wesley Foundations, with special guidance being offered at Millsaps, M. S. C. W., and Mississippi State, and, under the leadership of our Conference Secretary of Student Work, unparalleled service is being rendered our boys at Camp Shelby. Thirteen special interest groups for young women and girls have been organized, and there is a growing cooperation and coordination of our youth work with the entire youth program of the Methodist Church. Throughout this year there has been a steady continuance of our missionary education of children, with special emphasis being placed upon the observance of World Service Sundays. Our Missionary Personnel Director is effectively seeking and encouraging new talent for future service in our work. There has been a definite stimulation and growth in the work of the Department of Supplies and Institutions, with particular progress being made in securing money for a boys' work shop. Our Conference Secretary of Literature and Publications, with the cooperation of the district secretaries and the women of our conference, has successfully introduced "The Methodist Woman," has encouraged an increase in subscriptions to both this and "The World Outlook," and has cultivated our women in the actual use of these valuable periodicals and other printed materials in their society meetings.

Thus, in summary, we find that the year 1941 has spelled progress, pioneering and prayer, as all lines of our Christian program have experienced the strengthening power which came from God. Goals for 1942 and plans and recommendations presented by conference officers indicate that in the trying days which lie ahead, our watchword shall be "Onward," and our motto shall be "Now!"

Respectfully submitted,
CATHLEENE H. JONES,
(Mrs. Glendell A. Jones)
Chairman.

January 14, 1942.

A household was disturbed by a raid in the night. "Hurry up, Mother, let's get downstairs," called the husband. She began to move, but not quickly enough. "Come on! Come on!" called the husband again. "All right," she answered, "but I must find my teeth." "Heavens, woman!" replied he. "It's bombs they're dropping, not sandwiches!"

—The Christian World, London.

AN EPISCOPAL EXHORTATION

The Conference Organ

In one of Saint Paul's prayers for the Christians of his day, he asked God to give them a sense of what is vital. I suppose by that he meant ability to know when it was time to do a certain thing, at least a knowledge of how to keep first things first.

We all know that beginning in January, one of the important items in the Methodist program for Georgia is the campaign for the Wesleyan Christian Advocate. Surely I don't have to exhort anyone to give that matter full and enthusiastic support. Our people are already convinced of the fine services rendered by the Advocate, and certainly we all know that without its support our total Methodist program would lag.

This brief note is to urge our superintendents, pastors, committees and church secretaries to give this matter the support it really deserves. By serving the Advocate, we are serving the total life of our Methodism in Georgia.

ARTHUR J. MOORE.

(Note: This appeal to Georgia Methodists is equally applicable to the constituents of every conference organ.)

MRS. ROSA LYON CALHOUN

Whereas, according to the will of our Heavenly Father, the Woman's Society of Christian Service, of the Mount Olive Methodist church, has lost one of its most useful and best loved members by the death of Mrs. Rosa Lyon Calhoun; and

Whereas, Mrs. Calhoun, during her lifetime devoted herself to and took a deep interest in the affairs of her church and the Woman's Society of Christian Service, where she will be sadly missed in its work, because there was no task that she would not willingly perform; and

Whereas, her life exemplified the truth, "a soft answer turneth away wrath," and her gentle spirit left us an example worthy of emulation; and

Whereas, words are inadequate to express our true feelings in regard to this great loss; therefore be it

Resolved, by the Woman's Society of Christian Service, in this meeting held and assembled this 19th day of January, 1942:

First, that we hereby express our appreciation for Mrs. Calhoun's beneficent influence and her unfailing helpfulness in our undertakings, which endeared her to us in heartfelt and grateful remembrance;

Second, that her memory be an inspiration to us never to offer to our Society less than our very best;

Third, that a copy of this tribute to her memory be sent to her bereaved husband

and son, a copy be incorporated in the minutes of the Woman's Society of Christian Service, and a third copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,

MRS. A. W. EVANS,
MRS. G. B. HALL.

RESOLUTIONS OF APPRECIATION

Whereas, the Sunday School of the Ripley Methodist church has sustained a great loss in the home-going of Miss Sallie Etter Brown; her gentle spirit, her devotion to her Savior, her loyalty to the Church School, her never failing and untiring interest in every phase of the work of the school, and her beautiful Christian character have been a benediction to all who knew her.

She was a member of the Sunday School since early childhood, and one outstanding and unusual characteristic being always "on time," often making a sacrifice to do so. The beneficence of her life will abide.

Resolved, that we love and cherish her memory. We count it a privilege to have known her as a friend and a co-worker in the kingdom of our Lord and Savior Jesus Christ;

That we extend to the loved ones our deepest sympathy and most sincere prayers;

That a copy of these resolutions be sent the family, and a copy to the New Orleans Christian Advocate and The Southern Sentinel.

MRS. SAM FRYAR,
MRS. C. M. MURRAY,
MR. W. R. ALVIS.

AUTO TIRES FOR MINISTERS

Word has just come to the Federal Council of Churches from Mr. Leon Henderson, administrator of the Office of Price Administration, that ministers of religion are to be included in the group eligible to purchase automobile tires under the rationing system. Mr. Henderson's announcement says:

"Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public.

"As amended, the tire order will place the needs of clergymen on a par with those of doctors, nurses and other occupations and professions whose services are essential to public health and safety."

This modification of the regulations for rationing tires is gratifying recognition of the importance of the work of the Church in the life of the American people.

OVERSEAS RELIEF AND CAMP ACTIVITIES

The Council of Bishops, in their meeting at Sea Island, Georgia, December 9-12, made plans for increased emphasis on Overseas Relief and Camp Activities throughout the church in the coming months. The details of the new plans include:

The Council of Bishops, after careful consideration of the world situation and of the responsibility of the Methodist Church, declares with deep conviction that the efforts of the churches to meet the special war needs, both physical and spiritual, of our brethren and sisters, at home and abroad, should be continued and increased.

Our Church, through its Committee for Overseas Relief, has taken the lead in contributions to the great interdenominational relief organizations, such as the Church Committee for China Relief, the International Missionary Council, the American Committee for Christian Refugees, and the other approved agencies; and at the same time has been able to minister to our own Methodist people in Europe and China in the hour of their distress. In addition, through the Joint Methodist Commission on Camp Activities and Chaplains, it has rendered a significant service to our boys in the camps of this nation. As the area of war is widened and suffering is intensified, a sum mounting into the hundreds of thousands is urgently needed for these purposes for the coming year.

We therefore urge upon our pastors and people continuous and liberal giving for the men in the camps and for the overseas victims of war who bear the burden of hunger and homelessness and separation and despair.

In the confusion of many conflicting appeals, we counsel our people to send their contributions for these purposes through our Committees, so that these monies may be safely and wisely administered in accordance with their expressed wishes.

We recommend:

(1) That the Disciplinary plan of taking a collection for the poor at each observance of the Lord's Supper be now followed by all our churches;

(2) That during this period of emergency this offering be divided—one-third for the poor of the local parish, one-third for the needy of the world parish, and one-third for the service of our boys in the camps of this country;

(3) That where local needs do not call for the share allotted to them, the church be permitted to relinquish that share to either or both of the other participants;

(4) That these offerings be remitted at once through the usual channels, clearly designated, respectively, for the Joint Commission on Camp Activities and Chaplains, or the Committee for Overseas Relief, and that they be acknowledged with World Service honor vouchers.

This plan, if presented with suitable emphasis and preparation, will nobly meet our obligations without an extra collection and with due protection of all other interests involved. If there are any charges where this plan is impossible, some other method should be found for a regular and generous participation in this crusade of compassion, this Good Samaritan ministry to a wounded and struggling world.

To impress others we must be earnest; to amuse them it is only necessary to be kindly and fanciful.—Tuckerman.

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis





A TOOL . . .

For Building a New World



by James McGiffin

Director, Conference Council of
Methodist Youth, Southern Cali-
fornia-Arizona Conference.

EVERY builder must have his tools—good tools designed for his task, up-to-date, made by the finest craftsmen and fashioned from the choicest materials—and available whenever his work may be.

Methodist youth are builders—builders of the future of this nation.

As a Conference Director of Young People's Work—or, to continue the analogy, as a foreman of a great force of Methodist workers who are engaged in erecting the structure of tomorrow's world, it is my concern that each worker shall have a tool adequate to his task.

Highroad is that tool!

We want our youth to build toward the highest and best as taught by Jesus and exemplified in his life. Secular publications do not give our youth Christ's approach to life. Every article, poem, and story in *Highroad* is written to illustrate some aspect of Christian living, and the inspiration of its pages will kindle the fires of enthusiasm for building a more Christlike world.

WHAT HIGHROAD CAN DO

But while *Highroad* should be in the hands of every Methodist young person for his own personal reading and for the nurture of his own growth in Christian living, it is an absolutely indispensable tool for every young person who occupies a position of leadership in the Methodist Youth Fellowship. A Methodist youth leader without his *Highroad* would be no better equipped to do his work than a carpenter without his hammer.

Let us be specific for a moment and see

what this magazine can do. It will give the Chairman of the Commission on Worship and Evangelism fine poetry around which to build meaningful worship services. It will also provide him with a wealth of featured articles, editorials, and pictures to enrich the regular program material.

It would seem unnecessary to mention such a large and obvious part of *Highroad's* contents as the three sets of discussion materials. But there they are—complete, timely, pertinent to the problems of youth, prepared by experts, based on careful research, and planned so fully that the most inexperienced beginner can lead a worth-while meeting.

The two million Methodist youth constitute an active "youth movement." *Highroad* contains a regular page called "Youth Action," by Harvey Seifert, Secretary of National Conference of Methodist Youth, to help local church leaders keep in touch with their national representatives. So here is another page for every young person to put on his list of "must read" items.

The fiction, while it is interesting and wholesome reading, also has a practical value to the program planner. Did you ever try using a story to start a discussion?

OTHER FEATURES

E. O. Harbin comes to the aid of the Recreation and Leisure Commission Chairman with his inexhaustible supply of new and workable party ideas.

The drama pages can be most helpful to any one of the four Commission Chairmen. Practically any idea, when put into dramatic form, seems to have a multiplied power to move a group toward conviction and action. The drama helps in *Highroad* can be tools of the strongest kind.

But there is a better way for you to learn about *Highroad* than for me to tell you about it. May I invite you to sit down with a copy of the magazine and examine each one of its splendid and usable pages.

Methodist youth are singing, "We Would Be Building." *Highroad* is a tool for these young people who hope to "build a new world." Do the young people of your church have their tools?

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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

We are blind, but God is leading us. We are His blind. He will take care of us. If we have eyes, we must trust Him rather than our eyes. . . . We shall open our eyes in His Heaven some day, and be constrained to acknowledge that, though He led us by a way that we knew not, He brought us to the haven of our desire.

—John Pulsford.

THE PRAYER-ROOM TODAY

Master, here is this life of mine, this life so strangely Thine as well as mine, this life that Thou dost leave me free to make or mar, and yet in which Thy loving wisdom is ever at work, guiding my stumbling mind's endeavours after truth and goodness, and fashioning into fairer shape that which I make so ill. I adore Thy wisdom and Thy love as I remember the years that are past; I yield myself afresh to Thee for days or years to come. Take me, my Master. Let my life, Thy work and mine together, become a thing wherein Thou canst take delight. Amen.

Library
Mississippi College

The World Day of Prayer

First Friday in Lent—February 20, 1942

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

With all my mind—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

With all my heart—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

With all my soul—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night.

With all my strength—that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake, Amen.



WALLET OF THE WEEK



THE "FREE HOUR" religious instruction seems to be about to strike a snag in Missouri. The Attorney-General has ruled that Missouri law requires six hours of actual work for five days in the week for the public schools, and that the "Free Hour" religious instruction cannot be permitted. The secretary of "the local Council of Churches" is credited with the statement that seventy-five per cent of the children who would be released for religious classes have no church connection.

* * *

OUR LARGEST MOBILE FIELD GUN is said to be a 240-mm howitzer which has a twenty-seven-foot barrel and weighs one hundred tons. It is being tried on the "proving grounds," but no figures as to its range and effectiveness will be released. It is transported as a truck trailer with double wheels front and rear. On its trip from Milwaukee to Aberdeen, Maryland, for testing, the gun was guarded by armed troops. The test was scheduled to take about two weeks time.

* * *

LOS ANGELES DRUNKS are said to number more than forty-four thousand annually—nearly a thousand arrests a week. The total cost of this to the taxpayers is considerably more than two and a quarter million dollars. This statement of the liquor situation was made the basis of a request for reimbursement of the municipal treasury for this staggering outlay for the arrest of drunks. Los Angeles thinks that the state should enforce its own liquor laws, or more accurately, perhaps, that it should accept responsibility for the work of its own hands.

* * *

FREE FRENCH PROTESTANTISM has adopted a badge which bears in gold letters at the top of the design the word "Resistez." This recalls an interesting and tragic incident in the history of the Huguenots. Marie Durand was imprisoned at the age of fifteen years and was not released until after thirty-eight years when she was ill and prematurely old. Her only crime was that she was a Protestant. With a nail she engraved on the stone of her prison wall the single word "Resistez," and it symbolizes the fight for religious freedom and against the foes of liberty of conscience in France.

* * *

JUDGE J. F. RUTHERFORD, known throughout America for his lecture, "Millions now living will never die," and as the successor of Pastor Russell, is dead. He was a Missouri jurist and as the head of the movement organized by Pastor Russell, he rechristened it by the name "Jehovah's Witnesses." His death occurred near San Diego, California, on a farm where he had prepared to welcome the return to earth of King David. Little is known of the inner workings of the cult, but the troubles of its adherents with mobs and courts have often been in the headlines.

KENTUCKY AND ARKANSAS are said to be considering legislation by which misdemeanors among Negroes must be tried by members of the Negro race. The reason for the proposed measure is that Negroes do not receive fair treatment at the hands of white juries. Negroes are said to be opposed to the legislation on the ground that while such a step might help the offender class it would accentuate racial distinction—the race feeling which manifests itself in many other ways.

* * *

THE LONDON MISSIONARY SOCIETY had eighty-nine retired missionaries, forty-five widows, and ten orphans who were pensioners of the Society at the end of 1941. The Society maintains a "Retired Missionaries, Widows and Orphans" fund for which a special offering is made at the New Year Communion Service. These dependents who gave all they had for Christianizing pagan lands are forced to subsist upon almost a pittance in a time when war is making it hard to make ends meet upon even a fair salary.

* * *

DR. LESLIE D. WEATHERHEAD is having an effective ministry at St. Sepulchre's, the Anglican church, the use of which was tendered him following the destruction of City Temple. At his New Year's service he paid his respects to the critics of the Puritans by frivolous people who go flitting from one bridge or cocktail party to another in the enjoyment of unrestrained pleasures. He said that the Puritan "did not drift through life amid the inanities over which so many young people are giggling out their days."

* * *

THE BRITISH BROADCASTING COMPANY raised a furor of protest by the announcement of its purpose to broadcast a dramatization of the New Testament history, in which there was to be an impersonation of the Lord Jesus Christ and an introduction of modern slang terms. The broadcast was to have occurred on a Sunday afternoon early in January, but no account of it has been published. It is said to have been the first instance of an attempted radio impersonation of Christ anywhere in the world. The proposal was characterized as a "revolting imitation" and an "irreverence bordering upon blasphemy."

* * *

FARMER-OWNED AUTOMOBILES, according to figures sent out by the American Automobile Dealers Association, represent thirty-eight per cent of the privately owned automobiles of the United States. This means that of the twenty-seven million private automobiles, farmers own and operate more than ten and a quarter million of them. It is stated also that more than forty-eight thousand communities in the United States depend solely on motor vehicles for transportation. These figures indicate something of the difficulty to be overcome in a sudden change in the facilities of public transportation.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

LIQUIDATING THE CHRISTIAN CHURCH

Many times in the course of our history sordid empire builders have vainly imagined that Christianity was in process of being liquidated. Some have even been so bold as to proclaim it. Among the earlier examples was Julian, the Apostate. Later Robespierre, the French Revolutionist, imagined that he had arrived at the place where he could get along without God, and in our day the spoliation of Christian sanctuaries has become notorious with certain ruthless and arrogant rulers. It is not necessary to spend much time with such political actors. They have certainly misread history and their intellectual outlook is strangely out of focus when they think that a mere human being can achieve greater success in the use of his self-sufficiency and liberty than God and the church have achieved through the generations of Christian history. No truly intelligent person needs to be told that, in the march of events, such attitudes have always found final and sufficient rebuke, no matter what may have been the early signs of triumph.

The most difficult form of such apostasy does not always appear as an arrogant challenge of God and the church. It is often a frenzied pessimism which finds its opportunity in every national catastrophe. At such times we hear on every hand the prophecies that the end of the glorious cycle of Christian history is at hand—that the movement which took its rise at the foot of the cross and received its charter of authority from the Son of God in the hour of his ascension is no longer regnant.

It is, however, much easier to proclaim the end of the Christian movement than it is to find either reason or hospitality for the suggestion. Christianity is embedded in the thought of the world as much as in the history of the world. The firmly fixed traditions of Christian faith have received authentication from age to age in the lives of those heroic spirits who were ready to go down to death for Christ and his Church. Today there are hundreds and thousands of missionaries who face the desperation of war on alien shores, but they refuse to surrender the cause which to them is dearer than life itself. Regardless of all the pessimism of our age, it is safe to say that there is still a regnant and a passionate enthusiasm which will suffice to save the Christian Church and its enterprises from liquidation. Men need fellowship, they need a world-wide fellowship, and when our temporary hysteria is past and they face calmly and honestly the alternatives offered, they will recommit themselves in the words of that great apostolic confession: "Lord, to whom shall we go? Thou hast the words of eternal

life. And we believe and are sure that thou art that Christ, the Son of the living God."

SHALL WE HAVE A REVIVAL?

Shall we have a revival? is a question which every sincere and earnest pastor has faced year after year in projecting his program of work. The question relates to a special season of intense evangelistic effort. Unfortunately, we think, there has developed a pronounced hostility to special revival efforts. It is a feeling which exists in churches, great and small. Many causes for this antipathy are conceivable. Of course there is the rising tide of worldliness which has always to be considered, there is an alleged superficiality in the work done, and there is, perhaps, a resentment of certain commercial aspects of revival efforts. But when every objection has been listed and evaluated, the fact remains that revivals are among the most wholesome and fruitful evangelistic methods ever employed by the Christian Church.

To begin with, the method is historically sound. It did not originate, as so many seem to imagine, as a projection of a crude and unintellectual stage of culture. The Baptist Standard recently called attention to the fact that the Passover, Pentecost, and the great feasts of the Jews were really revival occasions whose observance contributed a great deal toward the consecrating of the people to the service of God. Methodists, who owe their very church to revivals, do not need to be reminded that the Wesleyan movement had its beginning in Oxford University. It is true that the Revival did not reach the peak of effectiveness until it broke away from certain restraining conventions, but the movement never separated itself from the literature and the culture of the day in which it was born.

It is impossible to estimate the real significance of revivals in the building of the church. The sin-bludgeoning revivals which swept the emotions of the people produced worthy fruit. One cannot separate the revival from the revivalist. It is not necessary to do so. God winnows the chaff from the wheat and the important thing is the wheat. The tragedy is that today we abandon to fanatics and to unconstructive persons and groups the institution which has been so honored of God in building the Kingdom. As we see it, we face not the question: "Shall we have a revival?" but the far more important question: "Can we afford, when the world is on fire, not to have a revival?"

THE CIRCUIT RIDER CHURCH

The Circuit Rider Church, a gospel trailer, was dedicated by Bishop Arthur J. Moore recently. It is an auto-trailer which cost \$3,000, has three rooms, a loud-speaker, electric recordings of songs, a rear platform for speakers—all things necessary for gospel campaigning. Rev. Nath Thompson, a retired member of the North Georgia Conference, will have the direction of the Circuit Rider Church, whose itinerary is designed to cover Georgia and Florida "from Raybun Gap to Tybee Light." We give our unqualified endorsement to "Uncle Nath" and his devoted wife, who will share the romance of this new venture with him. The church, following the dedication service in Atlanta, was taken on an exhibition tour which is to include all the districts in Georgia and West Florida.

SOME POINTS ON SYSTEMATIC GIVING

IT HELPS US GROW SPIRITUALLY

The great administrative accomplishment of the General Board of Lay Activities in the past few years has been the education of the Church as to the merits of the Unified Budget. This system includes and almost completely depends upon systematic giving by every member of the Church.



Hugh N. Clayton

This article is concerned with only one phase of such a program and that is, how it helps one to give as an act of worship, how it can change the performance of a partially unpleasant duty into a glowing realization of sharing with others.

When we were asked to assume the duties we have undertaken for this paper, we asked laymen of our Conference for suggestions and help. The response has not been what we would have liked, but we have heard from several. One reply covered the present subject and we quote portions of the letter, as follows:

"For more than a quarter of a century my giving to the support of the Church was about as follows, four or five times a year a steward would come to me to collect the quarterage for the preacher and the presiding elder. I would grunt, write him a check in my office and wonder if I wasn't paying more than my share and then forget all about it. Near the end of the Conference year, when we had not raised all the money for the support of the ministry and conference collections, the steward would come around again to tell me that I had to pay some more and I would do it. I wanted to pay my share as compared to the other fellow (which was not the right spirit), but I was still thinking about the fellow who didn't pay what he ought to pay."

"In the above situation, anybody would know that I was not giving worshipfully nor was I getting any individual blessing out of it. The point is I was missing a blessing that I could have easily obtained. For more than a year now, my local church has been paying every obligation by the method of every member dividing what he is going to give into fifty-two parts and taking one of those parts to church Sunday and dropping it into the basket. I am a forgetful sort of a fellow, forget my papers, my wife's letters, my keys and even my pipe, but I have never forgotten on any Saturday to go and get the right amount

of money for my Sunday obligation, nor have I forgotten on Sunday morning to put that money in an envelope and take it to church. In this way, I feel that I actually worship with my little money. While it doesn't amount to quite as much in dollars per year as formerly, the blessings that I get from this form of worship are one hundred fold more than they were under the former method of supporting the Church."

The indeed beautiful experience of this layman is not unique. Giving, as a spiritual exercise, grows in a church where systematic giving is the rule. It is so much easier to give frequently and in smaller amounts. Of course, regularity alone will not bring the attitude shown above, but it contributes no little to such a point of view.

In times like these, where the entire mind of Man is almost taken over completely by war, suffering, suspicion and distrust, any administrative device that tends to cultivate spiritual growth should be developed and used throughout the Church. It is earnestly hoped that this statement will cause some Church to give careful consideration to the use of such a system.

Editorial Miscellany

By Dr. H. T. Carley

"I ONCE WAS BLIND"

The other day I was downtown in Richardson's hardware store (the place where you can buy a Rodgers knife) when a gentleman came in, walked briskly through and out to the warehouse in the rear. One of the other regular visitors to this emporium, where "you can buy anything you want for everything you need," asked me if I knew the man. When I replied in the negative, he said, "A few years ago he was completely blind, and had to be led wherever he went." The explanation of the remarkable change was simple—a successful operation for the removal of cataracts.

So I have been thinking about the incident. There is not the slightest doubt about the man's having been blind. After my first informant had stated the case, others present added corroborative testimony. I do not suppose there is a court in the land where the fact of his blindness could not be thoroughly established by a host of witnesses.

There is not the slightest doubt, either, that the man can now see. I myself would be willing to swear to it, for I saw him pass through the store without a misstep, without hesitancy, and without bumping into any of the things that a blind man could hardly have missed. And I saw him, after he had gone into the wareroom, examining some wire fencing critically, not by feeling it, but by looking at it. And one of those present stated that he drives his own car. (That, however, would not be conclusive evidence, for I have seen drivers who apparently didn't know where they were going.)

It is a known fact, too, that the blind man was made to see by the knowledge and skill of a surgeon. It happens that I do not know the name of the surgeon; but I could easily learn it—the man himself, I am sure, would be happy to inform me; and I am sure his family will treasure it always as that of a great benefactor.

If I had cataracts, I think I'd try to find out the name of the man that could cure me. And I'd give him a chance.

It's fine to be able to see where you are going.

WHY A LAYMEN'S DAY?

In certain denominations the line is very strictly drawn between clergy and laity; the Holy of Holies is very sternly guarded,



Dr. A. P. Hamilton

and the hoi polloi are pointedly told that the "Court of the Gentiles" is as far as they are supposed to venture within the temple precincts. This is, happily, not so in the Methodist Church. A layman is a layman, "for a' that and a' that." Now we have been hearing for a long time that the Methodist polity and Discipline are anomalous in a Democracy, and cannot long live under the

American political organization of the State; but somehow or other the "Old Methodist Ship of Zion" just "Keeps On Rollin' Along," in spite of hell and high water.

For over a century the prophets of gloom have been saying that this anachronism, this archaic institution and autocratic set-up known as Methodism was bound for the rocks and shoals, instead of the Promised Land; it simply couldn't survive in the enlightened twentieth century. But she seems to be going full steam ahead, in spite of all these jeremiads, and lugubrious lucubrations of the self-styled prophets. It reminds us of what the political scientists and wiseacres have long been telling us of the British Constitution: "It simply cannot work, it is a political monstrosity." Nevertheless, it produces a Winston Churchill once in a while, who uses it as chart and compass to steer the Ship of State into the calm waters of safety.

That is to say, when a social or political scheme works, it justifies its existence. Now Plato set forth an ideal scheme for the State in his Republic centuries ago, but it won't work. Why does the polity of the Methodist Church work? I answer in humble amazement, "I do not know."

What has all this to do with my subject? Just this: early Methodism, both here and abroad, did not recognize a rigid distinction between its clergy and its laity. A man might be a layman one day and a preacher the next. Lay preachers were an integral and recognized part of Mr. Wesley's scheme.

The very fact then, that we have in recent years adopted the idea of observing one day out of the year as "Laymen's Day" seems to indicate that we now recognize hard and fast lines as separating pew and pulpit, and that we feel something ought to be done about it. For some time I have felt that very little is accomplished in the observance of a "Laymen's Day." Nevertheless I have, year after year, done my part as a lay speaker in various pulpits of the state.

My co-worker, Mr. Hugh N. Clayton, in urging the observance of Laymen's Day, says: "We have so many named days and weeks in the secular life that they become trite and unnoticed. We have many . . . days in our church calendar and we realize that the ministers must get tired . . ." I might add not only the ministers, but the congregations must become tired of these special days. It seems to me that the appointment of one day out of the year for the laymen is comparable to the old idea of the steward: I can remember as a boy, that in my father's churches, about the only time that a steward was called upon to do any-

thing or even realized he was a steward, was during that desperate last two or three weeks just before Annual Conference, when he had to go out and scratch with all his might and main to get up the preacher's salary and the Conference claims, and failing that go down into his own pocket and make up the deficit.

We are becoming more and more enlightened on stewardship throughout our Methodism, due in large measure to the untiring zeal of Dr. George L. Morelock, and I hail the day of such enlightenment. We realize more and more that a steward is one who makes a commitment of all his life not just a segment, and a small segment at that.

Likewise, I think we are going to have to come to a more enlightened idea of the layman's work, and how to lay the responsibility for that work upon him. All members of the church are going to have to be taught and indoctrinated with the idea of stewardship. If necessary through the revival of the

PACEMAKERS

Mississippi

Rev. C. C. Clark, Gulfport.....	45
Rev. Murray Cox, Enterprise.....	4
Rev. A. M. Ellison, Bay St. Louis.....	5
Rev. N. S. Loftus, Jayess.....	3
Mrs. N. E. Cunningham, Vicksburg.....	8
Galloway Memorial, Jackson.....	3
Rev. J. H. Grice, Vaughan.....	2
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. L. E. Alford, Benton.....	3
Rev. T. J. O'Neil, Meridian.....	2
Rev. J. H. Morrow, Picayune.....	2
Rev. Roy Wolfe, Prentiss.....	2

North Mississippi

Rev. E. L. Jernigan, Olive Branch.....	19
Rev. S. E. Ashmore, Indianola.....	19
Rev. A. L. Davenport, Vaiden.....	16
Rev. G. A. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	11
Rev. W. T. Phillips, Tchula.....	10
Rev. W. C. McCay, Nettleton.....	10
Rev. J. Noel Hinson, Blue Mountain.....	10
J. H. Johnson, Clarksdale.....	7
Rev. H. P. Lewis, Byhalia.....	6
Rev. G. A. Baker, Verona.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. J. C. Wasson, Lula.....	2
Rev. A. W. Bailey, Holcomb.....	2
Rev. N. D. Guerry, Schlater.....	2
Rev. E. H. Cunningham, Amory.....	2

old idea of the class-meeting, and of class leaders. The first duty of a steward in early Methodism was spiritual leadership. It may be a good thing to have a "Laymen's Day," and I am going to do my part in celebrating it. But I believe we are going to have to go at the thing in a far more thorough-going and fundamental way than we have and are doing at present.

Just as we are beginning to realize that we are stewards of all we are and possess, so we must begin to apprehend fully that a layman is a layman, not part of his time, and spasmodically when he feels like it, but three hundred and sixty-five days in the year. "Laymen's Day" then, is every day, just as "Preachers' Day" should be every day in the week, and not Sunday merely.

A. P. HAMILTON.

PASTORS MEET AT McCOMB

On Monday morning, January 12, 1942, the pastors of the Southern Group of the Brookhaven District met in the study of Cente-

nary Methodist church on the call of Dr. G. F. Winfield, former chairman of the group, and W. S. Cameron, former secretary. Rev. R. H. Clegg, district superintendent, was present and opened the meeting with prayer. He then called for the election of officers, and Dr. G. F. Winfield, pastor of the Magnolia Methodist church, was elected chairman for the year, and W. S. Cameron, pastor of the LaBranch Street church, McComb, was elected secretary. Bro. Clegg also appointed W. S. Cameron as Advocate representative for the Brookhaven District.

The group then went into a study of the resolution passed by the recent session of the Annual Conference calling for a survey. It was planned that the Southern Group would seek to make a full and complete survey of its territory during the month of March.

The meeting was closed with Bro. Clegg calling for reports from the various pastors and charges represented. The reports that were given were most encouraging. Practically every pastor reported progress over this time last year in financial matters. Rev. Guy L. Sigrest, who is in his fourth year on the Adams charge, reported that his charge had practically paid its entire assessment for superannuates already. Bro. C. H. Strait, at Summit and Felder, reported that he had been given a warm reception in his new field, and that the Felder church had installed a new Butane Gas Heating System.

Bro. Clegg, who is bringing to a close, with this year, an outstanding term on the Brookhaven District, reported that there was a fine spirit throughout the entire district on the part of both preachers and laymen. He confidently expected this year to be the greatest of his administration.

GREENWOOD DISTRICT CHURCH SCHOOL WORKERS MEET

I wish it were possible to give adequately the gripping spiritual emphasis that was evident in the highest point of spiritual interest in our Church School Workers Institute, Wednesday, January 28, in Greenwood. Many things happened of interest, but I come to speak only of the closing service given by Miss Ethelene Sampley, Director of Methodist Student Work at Mississippi State College for Women. She read these words, "Ye shall receive power after that the Holy Ghost is come upon you." Although her language was rich and rare and beautiful, exhibiting the high points of culture, it was not that, that held us spell-bound for twenty minutes; it was something deeper than that and here is where words fail. One of the preachers wanted to shout, yet he had a feeling that even shouting would be treading on holy ground. It was that high moment when quietude and waiting were golden; it was the time when to be quiet was easy. We found reassurance in the belief that education and spirituality go hand in hand when incarnated in so dynamic and spiritual a life. We thank Miss Sampley for coming our way. Her message will be remembered long by the Greenwood District Church School Workers.

R. T. HOLLINGSWORTH,

Reporter.

Affability, mildness, tenderness, and a word which I would fain bring back to its original significance of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life.—Dryden.

CONFERENCE NEWS AND PERSONALS

Dr. Henry T. Carley paid a flying visit to the Crescent City on Friday of last week, and he shared his brief stay with the editor and the office of the Advocate. He was in good spirit and manifestly in good health.

Rev. A. M. Ellison is getting off to a good start in his new charge at Bay St. Louis, Miss. He and Mrs. Ellison were shopping in New Orleans one day last week and Bro. Ellison paid a visit to the Advocate office.

Rev. and Mrs. Van Carter are now located upon their field of labor at Mooringsport, La. Mrs. Carter was formerly located in Shreveport, where she was office secretary for the Conference Board of Education.

Rev. M. L. McCormack, pastor at Brookhaven, Miss., reports encouraging progress in his work. He is in the midst of decorating the church building in preparation for the approaching session of the W. S. C. S. conference.

Rev. R. G. Moore attended the missionary council at Nashville recently, but not until he had organized his campaign for the New Orleans Christian Advocate, and organized it effectively, as is indicated by a list of subscribers received in the office.

Rev. J. G. Chastain, associate pastor of the Baptist church, at Lexington, Miss., is hale, hearty and active at the good age of eighty-eight years. His prescription for long life includes pure air, pure water and sunshine.

The Journal of the Louisiana Conference is out and it is a credit to its editor, Dr. R. H. Harper. Not only is every charge reported, but the details for every church are given also. This is the only Journal which we have received where this has been done.

Rev. W. C. McCay is now in the fourth year of his pastorate of the Nettleton, Miss., charge. He has made a good start, all financial obligations are paid to date, church attendance is good, and he is looking forward to what he hopes may be his best year in that field.

Rev. and Mrs. J. W. Booth, of Chalmette church, New Orleans, returning from the marriage of their son, Rev. Luther Booth, took time for a visit to Washington, where they were the guests of their daughter, Ruth, whose husband is with the Federal Bureau of Investigation.

Bro. G. W. Gunn, of Courtland, Miss., writes that he is eighty-one years old, a rheumatic invalid, and suffers a great deal, but that the Advocate helps him to bear his affliction. We are truly glad to know that the weekly message of the paper helps to lift our friends above the ills of life.

Reports reaching the Advocate office indicate that Dr. Clovis G. Chappell is having great congregations at Galloway Memorial church, Jackson, for both the morning and evening services. He is just beginning his pastorate in Jackson, having come to the Conference by transfer from Oklahoma.


Mrs. W. E. Moreland, Advocate representative for Natchitoches, La., charge is keeping up her magnificent record for fidelity and success. A list received on Friday of last week brings her total since Conference to 17, and we believe that that is a record for the Louisiana Conference to date.

Miss Mary Cameron, of the Mississippi Conference, who has been doing deaconess

work at Vashti School, Thomasville, Ga., has been transferred to Wesley House, Amherstdale, West Va., according to information reaching the Advocate office. She has already left for her new post of service.

Reports from over the three conferences composing the territory of this paper indicate that the preachers and the churches have gone to work in earnest to carry through to success the whole program of the church for the year. They are losing no time and that promises well for the final report.

Mrs. Birdie B. Porter, of Memphis, whose late husband, Rev. T. H. Porter, was one of the veterans of the North Mississippi Conference, has been much occupied with the duties which have been heaped upon her in recent months, but still finds the Advocate



**THE ADVOCATE
CAMPAIGN IS
ON IN MISSISSIPPI**

Why not make this campaign absolutely unanimous—a good list from every charge.

Five days have already gone by. That leaves 23 more days.

Don't let the grass grow in your path.

a source of strength and comfort in her difficult days.

Bro. W. T. Sanders, chairman of the Board of Stewards of North Carrollton Methodist church, sends a subscription for the editor's life-time friend, "Uncle Sam" Turner, who is the oldest member of the Carrollton charge, being now ninety-one years old. He is still active, is in perfect health, works his own garden, and never misses a service at church.

The Meridian Star, of January 23, carried an extended notice of a meeting in which Rev. Victor G. Clifford, pastor of Quitman Methodist church, and Mr. B. C. Wimberly, a Methodist layman, were given the "Silver Beaver"—the highest national award for volunteer workers who have rendered "Distinguished Service" to boyhood through Scoutage.

DR. AND MRS. W. B. LEWIS REACH AFRICA

By W. W. Reid

A radiogram, received by the Board of Missions and Church Extension, announces the safe arrival in Port Elizabeth, South Africa, of Dr. and Mrs. W. B. Lewis, returning to do medical work at Tunda; Rev. and Mrs. A. J. Reid and Miss Lorena Kelly, returning to the Congo; and Tudor Roberts, going for his first period of service to Um-tali, Rhodesia. Mr. Roberts is the son of the Rev. and Mrs. George A. Roberts, missionaries in Rhodesia. The group sailed from New York, aboard the City of New York, on December 28.

MONTROSE CHARGE

Dear Dr. Duren: The people here gave us a cordial reception. Several of the churches have given us generous poundings, all of which we appreciate very much.

We had our first quarterly conference at Garlandsville, January 11, and we had a good conference and a splendid sermon by Dr. B. L. Sutherland.

Our charge stewards meeting was held at the parsonage with a good attendance. The salaries and conference claims were raised for the ensuing year.

We are doing our best to advance the interest of the kingdom and would ask an interest in your prayers.

E. M. LANE, Pastor.

INDIAN BAYOU, LA.

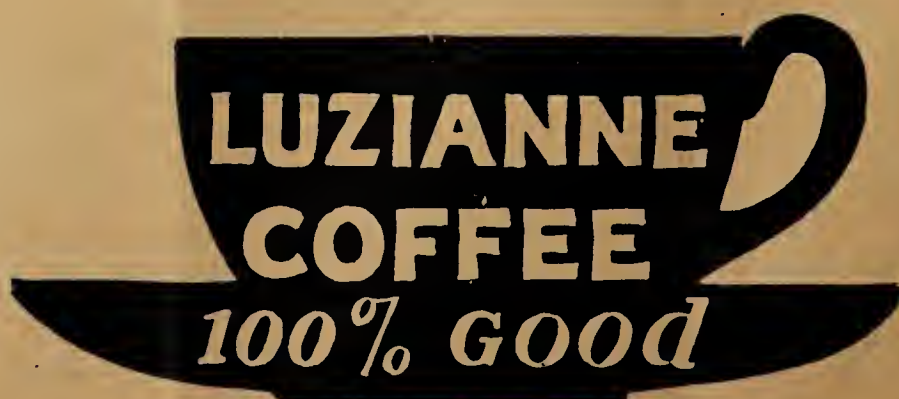
Dear Dr. Duren: The Lake Arthur Camp Meeting will be held July 9 to July 19, with the following preachers: Rev. E. R. Overley, Louisville, Ky., and Rev. Robert J. Kennedy, Dallas, Texas.

Bro. Kennedy will lead the singing and do part of the preaching. These two good preachers will make a good team. The Tabernacle is well screened and comfortable. Preachers and people are cordially invited to attend this good camp meeting.

Yours truly,
LASTIE N. HOFFPAUIR,
Secretary.

SHANNON CHARGE

We are happy to announce that our three-point charge is off to a good start for a full year with all claims paid in advance each quarter. We have the unified financial plan.



working very nicely at all three churches. All our claims are paid up to date each month. Nearly half of our benevolences are paid this quarter. The salary has been taken care of, with a raise in the amount of salary for this year. With all our claims higher than last year, we have raised more for all purposes over this time last year.

We are indeed grateful that we have the pleasure of serving with a praying, faithful people, who are interested in the maintenance and upkeep of God's Kingdom. All our revivals are planned for this year. We are to have some training work, as well as some Daily Vacation Bible work done on the charge this summer.

When the Annual Conference comes, we are hoping to make the best report since we have been in the ministry of our Lord. We pray for the Advocate and our brethren.

Faithfully yours,
G. R. MEADERS, P. C.

MRS. CRAWFORD APPRECIATED

Mr. Editor: While recognizing the place and worth of the Methodist laymen, why not say a good word for our elect ladies? Here in Pearl River resides Mrs. T. P. Crawford. She is one of God's chosen witnesses, noble, cultured and refined. At fourteen years of age she, as a young girl, saved up and took the NEW ORLEANS CHRISTIAN ADVOCATE, and now for the past seventy years she has never missed a copy coming to her home.

She reads her paper religiously, keeps abreast of the church news, and is familiar with the names of most of the ministers of our church. One of seven sisters, she is the eldest, and has only one brother, the Rev. Nicholas E. Joyner, of the Louisiana Conference.

Sister Crawford, we salute thee.
Cordially, her pastor,
WM. B. VAN VALKENBURGH.

METHODIST HOSPITAL,
MEMPHIS

Methodist Hospital, Memphis, Tenn., Board of Trustees' annual meeting was held at the Hospital, Thursday, January 29, 1942.

J. H. Sherard, founder of the Hospital and the only president up until the time of his death, on December 29, 1941, was succeeded as president by L. M. Stratton, of Memphis, who had been Treasurer of the Board of Trustees since the inception of the movement to create a Methodist hospital in Memphis 30 years ago. Other officers elected were: Treasurer, Millsaps Fitzhugh, Memphis; Secretary, Rev. L. H. Estes, Memphis; Vice-President, representing the Memphis Conference, Rev. F. H. Peeples, Memphis; Vice-President, representing the North Mississippi Conference, D. H. Hall, New Albany, Miss.; Vice-President, representing the North Arkansas Conference, J. F. Fogleman, Marion, Ark.

Membership of the Board of Trustees is as follows:

Memphis Conference—Millsaps Fitzhugh, Memphis; L. M. Stratton, Memphis; J. A. Fowler, Memphis; Rev. Fred Peeples, Memphis; Rev. L. H. Estes, Memphis; Mrs. S. Homer Tatum, Alamo, Tenn.

North Mississippi Conference—Rev. S. A. Brown, Moorhead, Miss.; Rev. J. H. Holder, Winona, Miss.; D. H. Hall, New Albany, Miss.; J. C. Jourdan, Iuka, Miss.; Mrs. W. H. Ratliff, Sherard, Miss.

North Arkansas Conference—Rev. John Womack, Marked Tree, Ark.; H. K. Barwick, Jr., Wynne, Ark.; Mrs. Tom Tucker, Hughes, Ark.; J. F. Gogleman, Marion, Ark.; Rev. Paul Galloway, Forrest City, Ark.; Jim Crain, Wilson, Ark.

The Board adopted a suitable resolution on the death of Mr. Sherard, an engrossed copy to be sent to the family at Sherard, Miss.

The following Board of Managers was elected for the year 1942: L. M. Stratton, Memphis; Millsaps Fitzhugh, Memphis; Rev. L. R. Estes, Memphis; J. Holmes Sherard, Sherard, Miss.; J. F. Fogleman, Marion, Ark.; Jim Crain, Wilson, Ark.; Henry Wetter, Memphis; John R. Flippin, Memphis; Rev. F. H. Peeples, Memphis; Enoch Brown, Jr., Memphis; William Loeb, Memphis.

Dr. Henry Hedden, superintendent of the Hospital, submitted his report as per the attached copy.

SUPERINTENDENT'S REPORT

Ladies and Gentlemen: Early in the year 1941 the remodeling of the laboratories and operating rooms, which was under way at the time of your last annual meeting on January 23, was completed and from that time on we were able to utilize completely all of the new facilities provided under our building program of 1940 and 1941. The total number of beds available for the care of patients, including newborn, is 300. All of these beds were occupied early in the year and a high average of occupancy was maintained throughout the year. Some of the high points were 276 patients on May 5, 293 on July 10, and 310 patients in the Hospital on July 26. Again it became necessary to place beds on the sun porches and extra beds in wards and two beds in a number of private rooms. The largest number of patients admitted on any one day was 49, on September 5; the largest turnover, which includes both admissions and discharges, occurred on October 26, when this figure amounted to 90 patients.

The greatest increase in the history of the Hospital occurred during the year 1941. There was an increase of 2,377 in the number of admissions and 373 in the number of births, making a total of 2,750 increase over the previous year. There was an increase of 23,000 in the number of days treatment furnished all patients, or about 34%. There was again an increase of 6,424 in the number of days of free treatment, or about 26%. The total of pay and part pay days treatment increased 16,500, or about 38%. The average population increased from 184 to 247. The average length of stay in the Hospital was 8.9 days, a slight decrease. The average daily admissions were 28, an increase of 40%.

During the year several new tenants have taken space in the office building, the only unrented space on December 31st being a large room on the third floor which we had allowed the Red Cross to use as a sewing room through the year. At present plans for a doctor's suite in this space are going forward rapidly and it is expected that the building will be 100% occupied by March 15. The operation of the Methodist Hospital Pharmacy has been highly satisfactory and its sales have far exceeded our most sanguine expectations of a year ago.

Early in the year plans were developed here to sponsor the Golden Cross Enrollment in the three conferences. The leaflets and other material for disposition in this connection were prepared in the hospital, and printed by the Parthenon Press, of the Methodist Publishing House, in Nashville.

The response of Methodism was highly

gratifying as the results tabulated below will show.

Golden Cross			
	1939	1940	1941
N. Ark. Con.....	\$ 650.69	\$ 754.81	\$1,026.89
Mem. Con.....	1,771.36	1,959.92	3,288.98
N. Miss. Con...	23.00	721.22	573.50
	\$2,445.05	\$3,435.95	\$4,889.37

It will be noted that the Golden Cross Enrollment for 1941 exactly doubled that of 1939, and showed an increase of more than 40% over 1940.

The benevolences as raised by the three conferences show an increase of about \$600 in all, or slightly less than 10%, as the following tabulation will show.

Benevolences			
	1939	1940	1941
N. Ark. Con.....	\$1,500.00	\$1,460.24	\$1,712.78
Mem. Con.....	3,974.72	3,981.81	4,287.25
N. Miss. Con...	820.62	793.52	816.33
	\$6,295.34	\$6,235.57	\$6,816.36

It should be of interest to the members of this Board to know that on November 1, 1941, the Methodist Hospital completed twenty years of service to its community, the original Hospital on Lamar Avenue having been opened to the public on November 1, 1921. In that time over 101,000 patients were admitted to the hospital, the total number of patients admitted to the Hospital up to the date of this report being 103,500.

Reference was made in my report of a year ago to the receipt of \$5,000 from the estate of Capt. G. T. Fitzhugh, on January 16, 1941, just prior to your annual meeting. The Hospital's share in the estate of Mrs. J. K. Cole was received June 11, 1941, amounting to \$10,000. No further receipts have been added from the estate of Mrs. Mary Fleming, of Millington, from which we expect to receive about \$4,000 more when the estate is finally settled.

Other donations worthy of comment are tabulated below:

Dr. E. J. Lipscomb, \$300; Arthur Seer-binder, \$150; Rev. Earl Cravens, \$25; J. C. Jourdan, \$250; Rev. F. H. Peeples, \$40; Mrs. J. H. Roberts, \$500; Mary Boling Morris, \$10; W. C. Wadsworth, \$300; Loda Richey, \$25; Rev. J. N. Farmer, \$5.

Total—\$1,605, plus \$15,000 (mentioned in last paragraph); Total donations—\$16,605.

Our hospital service plan has continued during the year on a very satisfactory basis. The average number of contributing members was 6,510; 939 were hospitalized for a total of 7,530 days of service, an average of 8 days each. The total receipts from members during the year amounted to \$41,879, and the total of membership dues paid to the Hospital by members since the beginning of the plan in 1933 amounts to \$239,928.

From the following tabulation, it will be noted that free work, including discounts to church and professional groups and the part-pay patients, shows an increase of about \$49,000, or about 40%.

Non-Pay Patients: 1940—\$112,927.50; 1941—\$157,550.78.

Discounts to Church—Courtesy and Professional: 1940—\$11,928.39; 1941—\$16,027.94.

Total: 1940—\$124,856.19; 1941—\$173,578.72.

The following tabulation gives a comparison of the usual statistics for two years:

	1940	1941
Admissions	6,459	8,836
Births	969	1,342
Discharges	7,116	9,910
Deaths	222	275
Days' treatment.....	67,387	90,290

Operations	5,523	7,334
Non-pay ward days.....	12,270	14,117
Non-pay room days.....	1,589	2,141
Nursery days, newborn.....	9,703	13,728
Pay and part-pay days.....	43,819	60,304
Average daily population (including newborn).....	184.1	247.4
Average daily population (excluding newborn).....	157.6	209.8
Average days' stay.....	9.2	8.9
Average daily admissions..	20	28
Average daily discharges..	19.4	28
Percentage deaths.....	3.02	2.7
Average daily occupancy		
Free ward beds.....	36.2	38.7
Free beds, other.....	4	6
Nursery	26.5	37.6
Autopsies	71	87
Percentage autopsies.....	32%	32%

Attached hereto and forming a part of this report is a report of the principal of the School of Nursing. Notice should be taken of the increasing difficulties of hospital operation in war times. Tremendous inroads on our professional group, especially those of considerable skill and training, have already occurred and will probably occur to a still greater extent in the future. Scarcities and increasing costs have added to our problem, but this is common to all hospitals throughout the country and many lines of business are suffering complete disruption. To what extent the revenue of the Hospital during the coming year will be affected by such conditions can only be conjectured. The Hospital maintains its responsibility in the community in every way that can possibly be done. Several classes in home nursing and care of the sick, under the auspices of the American Red Cross, are being taught by teachers in the School of Nursing in addition to their regular duties. Starting shortly, we expect to train a group of volunteer aids in hospital nursing under the auspices of the Red Cross. It is feared that some of our most highly skilled workers will be taken from us soon and our patients will of necessity have to get along with less of the services of these people because they cannot possibly be replaced under present conditions. The esprit de corps and morale of all the workers seems excellent and everyone from porter and maid to the chief nurse is doing his duty uncomplainingly.

H. HEDDEN, M. D.,
Superintendent.

A PASTOR APPRECIATES HIS PEOPLE

Dear Dr. Duren: These are mighty good folks. I think their church gets first consideration. Alligator has paid off the debt on their beautiful new church, the last payment being \$1,800. Duncan has installed Butane Gas Heating System in the parsonage and church. Alligator helped with the parsonage.

I should like to suggest two good books if you won't charge me for the advertising. They are good for preachers, laymen, and also editors. One is "Bold to Say," by Austin Pardue; the other is "Methodism Has a Message," by one Bishop Paul Kern.

Come to see us and we will show you two of the prettiest and best furnished little churches in the delta. I am particular about who preaches to my folks, but, Doctor, since knowing you for a few years and finding you to be a good preacher, I should be glad to have you preach to them. I believe they would like it, too.

Cordially,
W. W. JONES, P. C.

PERSONAL AND OTHER NOTES

Rufus Moore, Jr., son of Rev. and Mrs. R. G. Moore, Water Valley, has enlisted in the U. S. Navy. He was a student at Millsaps College up to the time of his enlistment.

Rev. A. L. Davenport reports good progress in his work on the Vaiden and West charge, and his place in the "Pacemakers" indicates his success in the Advocate campaign.

A note from Dr. J. R. Countiss, pastor at Starkville, Miss., expresses his great appreciation of his people and of the privilege of being a pastor and enjoying a fellowship with old and young alike.

The new brick veneer church at Falkner, Miss., will be dedicated at a date in March which has not yet been definitely fixed. Rev. J. N. Hinson, the pastor, will have Bishop W. W. Peele present for the sermon in the dedication ceremony.

Dr. L. P. Wasson announces a series of sermons for the evening hour at Greenville, Miss., on the subject "From the Cradle to the Cross." The series includes thirteen sermons on the Life of Christ. Greenville church has accepted the full askings on Benevolences.

The church at New Albany, Miss., contributed \$106.25 to the Lewis Memorial Hospital Fund. This is the largest donation which the treasurer has received from any one church. Those charged with raising this fund offer this as a challenge to any other church in the Conference.

The district missionary institutes and the district meeting of the W. S. C. S. of the North Mississippi Conference are to be combined into one meeting for each district, under the leadership of Rev. R. G. Moore and Mrs. R. P. Neblett. The institutes are to be held in April instead of March, as previously announced.

Rev. H. E. Finger, Jr., pastor at Coldwater, Miss., is in great favor with the people of his charge. He is just entering the ministry and his appointment to Coldwater was to fill a vacancy caused by the death of Rev. C. A. Northington. The whole town was in process of being transferred to another site, and he faced the issue involved and his work promises good success for the year.

The Missionary Council of the Southeastern Jurisdiction, which met in Nashville, Tenn., last week, was attended by approximately 2,000 persons, and some of the outstanding leaders of American Methodism were on the program. The slogan of the conference, "Christ Binds the World Together," expressed the theme and the spirit of the council. Among those present from the Mississippi Conference were: Revs. J. L. Neill and O. S. Lewis and the entire staff of the W. S. C. S. From the North Mississippi Conference: Revs. R. G. Moore, H. D. Suydam, L. P. Wasson, W. R. Lott, Rev. and Mrs. J. N. Hinson, Rev. and Mrs. T. H. Ferrell, N. J. Golding and the officers of the W. S. C. S.

TOWN AND COUNTRY WORK COMMISSION

The Town and Country Work Commission of the Louisiana Conference will meet at First Church, Alexandria, Tuesday, February 24, 7:30 p. m.

B. H. ANDREWS, Chairman.
V. D. MORRIS, Secretary.

Choice and service—in these are the whole of life.—Mark Hopkins, D. D.

CHURCH EXTENSION MEETING

The Executive Committee of the Church Extension Section of the Louisiana Conference Board of Missions and Church Extension will meet at First Methodist church, Alexandria, 10:30 a. m., Wednesday, February 25. All churches desiring to present applications to the Church-Extension Section for action at the meeting should have such application in the hands of the secretary at the below mentioned address before that date.

Virgil D. Morris, Secretary,
612 St. John,
Lafayette, Louisiana.

BROOKHAVEN DISTRICT PLANS LARGE SPRING PROGRAM

On Friday evening, January 9, the pastors comprising the Southern Group of the Brookhaven District, met in the study of Centenary church, together with Rev. R. H. Clegg, district superintendent, and Rev. Irl H. Sells, Conference Executive Secretary.

The first matter to claim the attention of the group was the spring Christian Workers Training School. It was unanimously agreed to sponsor a three-teacher school to be held at Centenary Church, March 15-19. The three courses to be offered and their instructors are:

1. Ways of Teaching—Mrs. Glendell Jones, Florence, Miss.
2. Personal Religious Living—Rev. J. W. Sells, Crystal Springs, Miss.
3. The Methodist Church, Its Organization and Administration—Rev. R. H. Clegg, district superintendent, Brookhaven, Miss.

The Conference Executive Secretary then announced that Professor Emmett S. Johnson, of Emory University, was available for a series of Bible conferences in the Mississippi Conference about the first of March. After hearing the plans whereby Professor Johnson was to be brought to the Conference, the group unanimously agreed to sponsor a Bible Conference to be held at Centenary Methodist church, March 4-6. Conferences are also to be held at Brookhaven, March 8-10, and at Crystal Springs, March 11-13. This will be the first Bible Conference to be held in the district, and the group feels that it is most fortunate to secure the services of Professor Johnson in this connection. Professor Johnson is a native of Houston, Miss., and a graduate of Southern Methodist University. He occupies the Chair of Practical Theology at Emory, and is looked upon as being one of the most helpful professors in that school.

In connection with these Bible Conferences there will be held Workers' Conferences in the surrounding churches in the afternoons. With these events the Brookhaven District, and particularly the southern division, is assured a large and profitable spring program. We are grateful for the untiring efforts and able leadership of Rev. R. H. Clegg, district superintendent, and Rev. Irl H. Sells, Conference Executive Secretary, in making these plans possible.

W. S. Cameron, Secretary,
Southern Group, Brookhaven District; Chairman, Publicity Committee of above events; Reporter, New Orleans Christian Advocate, Brookhaven District.

Doing right never hurts anybody; doing wrong always does.—Garfield.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Mrs. Paul Arrington, Mrs. W. F. Mahaffey, Mrs. D. L. St. John, Mrs. E. V. Perry, Mrs. T. H. Fore and Mrs. Stanley Wilson have returned from Nashville, Tenn., where they represented the Mississippi Conference W. S. C. S. at the annual meeting of the Southeastern Jurisdiction W. S. C. S., meeting jointly with the Board of Missions and Church Extension of the Jurisdiction.

Listening to the speakers, one was reminded over and over again of that statement of Francis Sayre's that if the teachings of Jesus Christ are to be carried into all areas of life, it cannot be done by our leaders alone, but "along countless fronts," you and I, the membership of the church, must be at work.

Had Mrs. Kelly, Mrs. Sawrie, Mrs. Whelless, Mrs. Harwell and Mrs. Fite, who organized the first missionary society of the Methodist Episcopal Church, South, in 1872, in old McKendree Church, looked in on the first annual meeting of the Southeastern Jurisdiction W. S. C. S. held in that church, they could have thanked God that they faced the difficulties of their day and went forward with faith in God and their cause.

Each morning at 8:15, Miss Daisy Davies directed the worship period and was assisted by Dr. Thomas Elza Jones and the Fisk Singers.

In her message, Mrs. E. L. Hillman, president, stated that now more than at any time in the history of the Christian Church, are courage and steadfastness in missionary work needed, and it is our supreme opportunity to prove that the Church can transcend national boundaries and break down the barriers of war. She called attention to the varied fields of service in our own Jurisdiction—Cuba, the Appalachian Mountains, the Indians, the Negroes—and closed with the challenge, "Christians, Forward!"

Mrs. H. C. Black, vice-president, sounded the deep spiritual note when she said that to receive the strength necessary to carry forward our plans, we must "kneel at the feet of Jesus and look right up into His face."

Reporting the gifts to missions, Mrs. C. O. Hinton said that during 1942 we will have to "Give service—much, much greater service; give gifts—much, much larger gifts; give prayer—much, much more prayer." The Southeastern Jurisdiction pledged for 1941, \$600,315 and gave \$629,018.04.

Miss Mary Floyd, speaking for the Deaconesses, said that the challenge to every home worker in this particular hour, is to assist "untrained hearts" in keeping their emotional life under control—to help them while remembering Pearl Harbor to also remember Kagawa. To help the church in her community to carry on its program—to see America through this period spiritually victorious.

Miss Geraldine Johnson, recently returned from Singapore, spoke of Malaya as a mosaic of many races—the future "hot melting pot" of the East—a place where one learns the real meaning of "God has made us all of one blood." She told interestingly of our work in the Fairfax's Girls' School.

Speaking of the Wesleyan Service Guild, Mrs. K. W. Warden said the 16th Chapter of Acts gives the authority for this organi-

zation, that although it is new in the Southeastern Jurisdiction, there have been organized 690 units with 13,043 members, and their gifts amounted to \$19,668.98 during 1941.

Mrs. M. E. Tilly said that the secretaries of Christian Social Relations and Local Church Activities have sought to lead the women of the Jurisdiction in making real and effective the teachings of Jesus as applied to individuals, classes, races and national relationships, and during 1942 they will seek to lead in putting first the activities of the church—the building of the Kingdom of God on earth. The Mississippi Conference is the only one of the 17 to report study classes in "The Christian Family"—53 applied for recognition and 43 were approved.

Mrs. L. A. Tynes announced that the handbook for the committee on the status of women includes several programs to be presented in the society.

What shall we tell our children about world friendship and brotherly love? asked Mrs. C. W. Turpin, then she told of our "weapons" against ignorance and hatred, "manufactured" in our plants at 810 Broadway, Nashville, Tenn., and 420 Plum Street, Cincinnati, Ohio. She announced that the paper mills and the government have recognized the value of religious literature in the morale of the nation, so it has been placed on the priority list.

Mrs. A. H. Johnson, speaking for Mrs. C. S. Williams, who was not present, stated that we should not regard our contribution of supplies as a minor part of our work—it is our "over and above" gift, an opportunity to carry out the command of "in as much."

Immediately after adjournment Thursday afternoon, the delegates went to Scarritt College, where they were graciously received by Dr. and Mrs. Cunningham and the faculty. Our Mississippi girls, Mary Frances Fairchilds and Doris Miller, conducted our party through the beautiful buildings. We placed our hand on the name of our conference, carved inside the Scarritt tower, and read the names of many of our societies in "The Book of Remembrance."

The report of Mrs. J. S. Van Winkle, Secretary of Organization and Promotion, who resigned, was read by Mrs. D. L. St. John, showing growth in all 17 conferences. Miss Ruth Esther Wheaton, field worker of the Division, was presented and reminded us that the Church is basic and that we must be enthusiastic in our work—that if we reach the 10 Efficiency Aims for 1942, we will be carrying through to victory for defense—the spiritual defense of the world. Later in the session, Mrs. St. John was elected to serve the unexpired term of Mrs. Van Winkle. We are very proud of her "promotion."

Miss Noreen Dunn stated that instead of pre-school groups, we are to seek the missionary education of parents; that supplies and money given by the children's departments go directly to the institutions for which they were given. She introduced Miss Ruby Van Hooser, Secretary in the Division, who said that someone has asked, "what will the children of 1961 be like?" Their at-

titudes of world service and friendliness will largely depend upon what we are teaching the children of today.

Six months of the year had passed before plans were released for the Girls' Interest Groups, but rapid progress has been made and 16 of the 17 conferences have made pledges for World Service, reported Mrs. J. H. Blakemore, Jr., nearer 100% than any other Jurisdiction. She presented Miss Helen Johnson, of the Division, who said that we are to help our young people to find a real joy in their organization—to make it meaningful and creative.

Mrs. R. R. Ellison reported that of the more than 200 colleges in our Jurisdiction more than 40 are Methodist institutions, presenting a great opportunity and a great challenge. "With the world at war, Secretaries of Student Work must be more zealous in their task of helping students to think clearly and without hatred—our students of today will be our leaders of tomorrow."

The Mississippi Conference led the Jurisdiction in the number of approved study classes—232 of them. Mrs. D. R. Little was very complimentary of the conference and of our secretary, Mrs. E. V. Perry.

Mrs. C. C. Sapp said that through our Home Mission work, we have realized man's duty to man as well as man's duty to God. A number of the home work projects were presented in "word pictures" by the workers connected with them. Among those present were Miss Maude Fail, of the Meridian Wesley House; Miss Sophie Kuntz, of the Moore Community House; and Miss Catherine Ezell, of our Rural Work.

Miss Daisy Davies said that it is necessary to have machinery, organization and system in carrying out the work of the church, but it is the task of the Spiritual Life Groups to put the "spirit within the wheels." "We thank God for the work that is being done, but we will not be satisfied until there is a committee creatively at work in every church."

Presenting the Foreign Work, Mrs. H. L. Talbert said, "We American women stand in a highly favored place in the midst of a broken and needy world. Let us express our gratitude to our Father in the form of large gifts to meet the need of those of His children who are less fortunate." "Word pictures" of work in several fields were given by returned missionaries. We were interested to know that Dr. and Mrs. Bryant Lewis have reached Africa safely; that Dr. Henry, although interned in Hong Kong, is reported safe; that Miss Lillian Knobles has been assigned to Bennett College, in Brazil, until such time as she may return to China.

Present in the group of those who have been approved by the Personnel Committee of the National Board, were Miss Mary Frances Fairchild and Miss Doris Miller, and our delegates joined in the Recognition Service.

In speaking to the groups, Mrs. J. D. Bragg, president of the Division, said that surely Methodist women were united for service in such a day as this; that as Christian mothers we must work harder for the spiritual development of our homes—sing

(Continued on page 16)

OVERSEAS RELIEF—THE BISHOPS APPEAL

Dear Bro. Duren: The Methodist Church has heroically and sacrificially responded to many special appeals in the interest of suffering humanity. In the same spirit of sacrifice she has generously supported those movements that have had as their aim the moral and spiritual welfare of her youth. This was especially true of the recent church-wide movement that culminated in the Day of Compassion offering, when the people called Methodists contributed approximately one million dollars for Overseas Relief and Camp Activities. These funds have been administered with great care and in keeping with the aims and purposes for which they were intended.

Our country is now at war with other nations and the probability is that we shall be engaged in war for a considerable period of time. It is evident, therefore, that the need for Overseas Relief has become much greater and our boys in the camps and naval stations have an increasing claim upon us.

At the recent meeting of the Council of Bishops, careful consideration was given to this whole matter. It is the unanimous opinion of the Bishops that the Church should not only continue this gracious ministry to those in need overseas, and to our boys in the service, but it is also their firm conviction that as a Church our efforts and our gifts in support of these activities should be greatly increased.

It is therefore recommended that the Disciplinary plan of taking a collection for the poor at each observance of the Lord's Supper be followed by all of our churches and that one-third of each collection be designated for the poor of the local parish, one-third for the needy across the seas, and one-third for the service of our boys with the armed forces.

It is also suggested that where local needs do not call for the share allotted to them, the church be permitted to relinquish that share to either or both of the other participants.

The designation that has been adopted for this movement is, "The Fellowship of Suffering and Service." All offerings for this "Fellowship" should be remitted at once to Dr. Orrin W. Auman, Treasurer of World Service and Finance, 740 Rush Street, Chicago, Illinois, or to Annual Conference Treasurers where that is required by official Conference action. An Honor Voucher (which does not apply on World Service acceptances) will be issued for the amounts remitted.

More detailed information regarding "The Fellowship of Suffering and Service" will be available in the near future.

As your resident Bishop, I earnestly urge the fullest possible cooperation on the part of yourself and your people toward the end that our suffering brethren abroad may be given much needed financial aid, and the moral and spiritual welfare of our boys in the camps be conserved. Will you not present this, my personal request, to your Official Board?

Praying that we may be divinely led in the furtherance of "The Fellowship of Suffering and Service," I remain

Fraternally yours,
A. FRANK SMITH,
Bishop, Houston Area,
The Methodist Church.

Sunday School Teacher: "Why must we be kind to the poor?"

Pupil: "Because you can never tell—some of them might get rich.—Exchange.

EMORY UNIVERSITY RAISES \$8,500,000

By John L. Sandlin

Emory University, Atlanta, and neighboring Agnes Scott College (Presbyterian) have just completed one of the most remarkable financial campaigns ever held in the South or in any other part of the country. These two institutions have been cooperating for a number of years with Georgia School of Technology, Columbia Theological Seminary, the University of Georgia and the Atlanta Art Association in a movement known as the University Center for the Southeast.

Since the cooperative undertaking began with Agnes Scott and Emory, and because they had worked out plans for mutual assistance, the General Education Board of New York, in January, 1939, offered to contribute \$2,500,000 if Emory and Agnes Scott would raise together \$5,000,000 additional. This was quite a huge undertaking for the two relatively small institutions, but plans were laid very carefully. Alumni of the schools were heartily enlisted, as well as the Atlanta, Georgia, and wider constituencies.

The campaign was by no means easy. On the very day that the newspapers carried the account of the joint effort, Poland was invaded by Germany. During the week of intensive soliciting in the Atlanta area, France fell and the stock market went to pieces. While the wider appeal to Georgia friends was being placed during the summer of 1941, political interference in the state university system greatly discouraged all friends of education. When final efforts were being made in December to bring the campaign to a conclusion, the Axis powers declared war upon the United States.

In spite of all these difficulties, friends of all denominations were loyal and interested in the campaign. In the Atlanta drive alone there were enlisted 1,300 men and women on the various teams.

When the final count was made on December 31, the result was a total subscription of \$10,027,000. In addition to the \$2,500,000 pledged by the General Education Board, six other foundations contributed \$2,890,000. The remainder of \$4,637,000 was subscribed by more than 7,000 individuals whose gifts ranged from 10 cents to \$1,000.

While large sums were designated for hospital improvement and for medical service which could not be counted in the original proposal of the General Education Board, yet the subscriptions which would properly be counted against the offer of the Board amounted to \$5,693,000, of which approximately two-thirds already has been collected in cash.

Since Emory University has the responsibility for the entire Graduate School as well as for professional schools in medicine, law, theology, library science and other departments, some \$8,500,000 of the campaign funds will go to that institution. The Agnes Scott part will amount to somewhat more than \$1,500,000, of which one-third will be for endowment and the remainder may be used for additional buildings.

While this particular campaign was waged by Agnes Scott and Emory University, the other institutions in the University Center plan have also received substantial gifts during this period. Columbia Seminary has secured more than \$200,000. A bequest made to the Atlanta Art Association is estimated at approximately \$700,000. The University of Georgia has received through be-

quests or gifts perhaps \$800,000, and Georgia School of Technology has received more than \$100,000.

In spite of world conditions, our national involvement in war, and political problems within the State, the cooperative undertaking in higher education is already proving to be a great blessing to the young people of the South and will be increasingly beneficial. It is gratifying that much of this program is given under distinctly Christian auspices.

IN MEMORY OF MRS. E. LOU WHYTE, OF BOND, MISS.

As gently fell the shades of night,
The moon in beauty rose.
Just as the moonbeams smiled so bright,
Our loved one found repose.

The Angel came on noiseless wing;
Our loved one knew and smiled.
"Come higher where the Angels sing,
Loved ones are waiting, child."

The lamp I gave Thee burned so bright
Men who had gone astray
Took courage when they saw the light
That shone along Life's way.

Though many times thine eyes were dim
With sorrow, pain and tears,
Thou never hast forsaken Him
Throughout the weary years.

For forty years in Sunday School
Teaching the young to see
The beauty of my sovereign rule,
Ye did it all for me.

Thou hast been faithful until now;
Come where there is no strife.
I place my seal upon thy brow,
Crown of Eternal Life.

MRS. MATTIE B. THATCHER.

THE CAPACITY FOR GROWTH

By Mrs. Irvin Rowland

"And Jesus increased in wisdom and stature, and in favor with God and man."

I gazed at the tiny seeds of a flower, almost specks as they were, and wondered at their marvelous capacity for growth. The miracle of life and growth is ever new as it gradually unfolds itself. There within that very small bit of matter was the making of a large plant that would bear beautiful flowers.

Life is a continuous process of growth in our bodies. Even after we pass the normal stages of growth, new cells must continue to form to replace the worn-out ones. The body's ability to grow and function determines its physical life.

Likewise, the development of our personality or character is dependent upon our capacity for growth. A body of water that has no inlet or outlet soon becomes stale or stagnant. There must be movement and new life. If we never do anything to build up our spiritual selves, we cannot have any growth, and what can live without a continuous breath of life? He that has a new life in Christ has great potential powers for growth, but the question is what are we doing with that capacity. Can we carelessly ignore it and expect to become full-grown Christians? Can that spiritual self keep alive long without growth? This battle must ever go on, for "He that shall endure unto the end, the same shall be saved."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Tea and Shower for Anniversary

Those golden wedding bells were happily rung last Sunday afternoon as a beautiful tribute to the Methodist minister and his wife, Rev. and Mrs. J. M. Bradley, in honor of their fiftieth wedding anniversary, which they will celebrate next year, but after they have finished their allotted time in the Macon Methodist church. This lovely courtesy was planned by the ladies of the W. S. C. S., and was held in the home of Mrs. W. S. Mullins. Guests were received from three until five o'clock, and many, many members of the church and friends of other churches came to extend their hearty good wishes and congratulations.

The plans for the celebration had been so quietly carried out that even upon their arrival, Mr. and Mrs. Bradley did not realize the significance of the decorations until the wedding march was played as they entered. Then the appropriate decorations evidenced the celebration of a wedding anniversary and they realized that they were the guests of honor and that the celebration was for them.

The traditional green and white color scheme was carried out. On the large brick mantel in the living room were banked beautiful Christmas evergreens, and wedding bells added the proper note. Two tall candelabra with white tapers burned at either end of the mantel.

In the dining room the table had an appropriate centerpiece. An oblong arrangement of lucidum leaves tied with a large white satin bow formed a beautiful bed of evergreens from which stood a row of white candles in pyramid fashion. A lace cloth was draped over the table. A similar arrangement decorated the buffet. Mrs. R. L. Rhymes presided in the dining room, and O'Lean Adams, Mary Milton Raine and Ann Ford assisted her in serving tea and sandwiches.

Mr. and Mrs. Bradley were invited into the room where there was displayed a lovely array of gifts. Their joy and appreciation overwhelmed them and there was no need for words or verbal expression of thanks.

The occasion was made especially happy by the presence of their daughter, son-in-law, and two granddaughters, Mr. and Mrs. R. D. Fitts and Misses Una B. and Rollin Fitts, of Jackson. Mr. and Mrs. Fitts shared some of the congratulations as it was their 25th wedding anniversary.

Mrs. Mullins was assisted in entertaining by Mrs. W. S. Tucker, Mrs. W. H. Baker, Mrs. Boyce Elkin, Mrs. Paul Silvey, Mrs. Kye Bethany, Mrs. Randolph Jackson and Mrs. Robert Weyburn. During the afternoon Mrs. Burton Ford and Mrs. James Seawright rendered appropriate musical selections.

MRS. S. W. HARKINS.

* * *

For Christians the Only Way is Forward

The Woman's Division of Christian Service realized this anew as they met last month in the annual session of the Board of Missions and Church Extension. In the midst of a black world they saw God's light, and voted a program that means advance all along the line. Here are some of the items of that program; you will be hearing

more about them through the year:

Spiritual Life:

"To Put the Spirit Within the Wheels."

Observe one minute of prayer at six p. m. each day.

Distribute and use the new Stewardship Ceremony (watch announcement in The Methodist Woman for release of Stewardship Ceremony) and Commitment Card.

Watch for the Prayer Calendar of Spiritual Life Objectives for the entire year (to be printed in a future issue of The Methodist Woman).

Watch each month for the Special Prayer projects listed in The Methodist Woman, and for stories of these projects in World Outlook.

Use the Prayer Card as a source of help in daily prayer for a righteous peace.

"The whole earth remains jagged and broken only to those who are jagged and broken."—Walt Whitman.

Enlist in Service:

Study in those local Woman's Societies which are in defense areas the crucial problems growing out of the defense program, and undertake to meet the recreational and spiritual needs of both defense workers and service men (men and women).

Work for legislation designed to prevent price inflation, seeking to increase the production of consumer goods and thereby make the same available to all.

Urge that the members of the local Woman's Societies throughout the Methodist Church, either individually or in groups, observe a FAST for one meal during the first week in February, and send proceeds to the Commission on World Peace, 740 Rush St., Chicago, Illinois, for the support of Methodist youth in camps for conscientious objectors.

Strive for an expression on Democracy and Christian fellowship in the proceedings of all groups, local, district, conference and national, of the societies in their educational and service activities.

Work for full participation of all citizens in all primaries and elections, and support legislation to remove all barriers to the exercise of the franchise.

Initiate this year in each society, with the help of all the church members, at least one project for the beautification and improvement of the local church and immediate surroundings.

Protest individually and as groups to all agencies bringing liquor advertisements into the home, particularly the radio and magazines, and support the passage of legislation prohibiting the sale of alcohol in or adjacent to military encampments.

Enlist church women in finding well-trained candidates for missionary service. Become acquainted with our missionaries, deaconesses and workers in your conference, and show friendly interest in them and their work.

Unite with a World Federation of Methodist Women in their project of working toward a righteous peace.

Secure more subscriptions to The Methodist Woman and World Outlook. Urge your members to take these papers and to read them. They are especially needed for the use

of the program committee.—(Copied from January Methodist Woman.)

* * *

Schlater, Mississippi

The Woman's Society of Christian Service installed its officers today in a beautiful service at the church. The service was led by our pastor, Rev. N. D. Guerry, and our new president, Mrs. Josh Caffey.

The other officers are: Vice-President, Mrs. E. C. Bouie; Corresponding Secretary, Mrs. Lonnie Fleming; Treasurer, Mrs. W. B. Meeks; Mission and Bible Study, Mrs. N. D. Guerry; Chairman of Spiritual Life Group, Mrs. A. T. Chapin; Chairman of Publicity, Mrs. Mims Wilson; Chairman of C. S. R. and Local Activities, Mrs. E. V. Grayham; Chairman of Supplies, Mrs. E. M. Birdsong.

As the officers knelt before the altar the pastor asked the searching questions and the officers made their solemn promises.

This society has a record to be proud of. They have met regularly each Monday. Under the capable leadership of Mrs. Guerry, they have studied all the required books. They have done what they could to make the parsonage comfortable, paying for the re-papering, repainting, general repairs, and recently for the installation of a new electric refrigerator. For a society of this size they have met all the points possible on the Efficiency Aim. This was done under the leadership of Mrs. E. V. Grayham—retiring president who served faithfully for the last two years.

Mrs. Pendergrass, who served as treasurer for several years—and whose heart was in the work for the service of the Lord, has moved to Greenwood.

Pray that they may be more faithful in the service of the Lord.

MRS. MIMS WILSON,

Chairman of Publicity.

* * *

Louisville W. S. C. S.

The first meeting of the Woman's Society of Christian Service for 1942 was held in the auditorium of the Methodist church, on Monday, January 5, with a large number of members attending. The church was beautifully decorated with cut flowers, white candles and an electrically-lighted cross in the pulpit. Mrs. Fred Mitchell had charge of the program.

A beautiful devotional was given by Margaret Rodgers, followed by a solo by Madelyn Baird.

Bro. Baird installed the new officers, using a very beautiful and impressive ceremony. The candles were lighted by chairmen representing different branches of service in the society. Mrs. Baird read and gave explanation of the pledge cards.

Mrs. Boswell gave an article on Memorials, after which Mrs. Kennett presented Baby Life Memberships to the following little girls: Laura Ann Liddell, Sara Mitchell, Bettie Fields, Anna Clair Johnson, Frances Abrams and Dorothy Forrest Cagle.

In the absence of Mrs. Lec, the president, Mrs. McKay presided over a short business session. After this the meeting adjourned to meet the first Monday in February.

MRS. MARY ABRAMS,

Publicity Chairman.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Mrs. Metcalf Assistant Editor

With the new year comes a new plan for the editing of our page in the Advocate, following the precedent set by no lesser person than our distinguished editor, Dr. Duren, we too are having an assistant editor. Mrs. D. C. Metcalf, Conference Secretary of Christian Social Relations and Local Church Activities, has consented to serve in this capacity, and the present editor has consented to withdraw her resignation of long standing in view of the fact that such splendid assistance will be given her.

Greetings to Mrs. Metcalf! We welcome you!

* * *

Rate Relations Sunday—February 8

The Sunday nearest the birthday of Abraham Lincoln will be generally observed in Protestant churches throughout the United States as "Race Relations Sunday." It is a day for emphasizing brotherly relations among the races, and especially between the whites and the Negroes. The offering taken will be the only direct means of contributing to many of the educational enterprises for Negroes.

Of special interest to the members of the Woman's Society of Christian Service is the fact that Paine College will be one of the institutions to receive a share of the offering taken on that day.

For information concerning Race Relations Sunday write the Department of Educational Institutes for Negroes, Board of Education, 810 Broadway, Nashville, Tenn.

* * *

South Central Jurisdiction

The first annual meeting of the Woman's Society of Christian Service, South Central Jurisdiction, will be held in First Methodist church, Oklahoma City, Oklahoma, February 17 to 19. All sixteen Methodist churches will cooperate in entertaining the conference, which will bring members and visitors from eight states. Missionaries and a deaconess representative from each station or institution within the Jurisdiction are invited to attend. All fields and types of work will be presented in forums, with Mrs. A. E. Beebe and Miss Mary Lou Barnwell representing the Foreign and Home Departments of the Division.

Dr. Paul Quillian, Houston, Texas, will be the morning devotional speaker, and Mrs. J. D. Bragg, Bishop Charles C. Seleckman, Bishop W. C. Martin, Miss Dorothy McConnell, Miss Helen L. Johnson, Miss Marion Lela Norris, Miss Ruby Van Hooser, Mrs. Helen B. Bourne and Miss Oscie Sanders will be special guests.

The Wednesday evening service is to be Youth Night. Miss Mary Kathryn Binda, youth member of the Board of Missions, Miss Helen L. Johnson and Mr. Harvey Seifert will emphasize the cooperative plan for missionary education of young people.

A Birthday Luncheon, celebrating the first successful Jurisdiction year, and a World Federation Dinner will be features of the meeting. Visitors are cordially invited to attend the sessions and inexpensive accommodations may be secured by writing the local committee. General Chairman—Mrs. F. E. Pence, 3200 N. W. 20th, Oklahoma

City; Co-Chairman—Mrs. Archibald Bonds, 2200 N. W. 29th St., Oklahoma City. Hotel Skirvin, First and Broadway, has been chosen by the local committee as headquarters hotel.—Mrs. George Sexton, Jr., Pres. (From "The Methodist Woman").

* * *

Louisiana Conference Rural Work

Transylvania is a Farm Security Administration project. It is cooperative, incorporated under the laws of Louisiana. The cooperative enterprises include large farm equipment, a store, a cotton gin, and land leased from the Government. The land is divided into 144 units. The people have come from all parts of Louisiana, and are working together to build a community that will be a good place in which to live. While the project is less than three years old, progress has been made. All the people have been most cooperative with me in my work, including the principal and faculty of the school, and the members of the staff of The Farm Security Administration.

The activities are typical of those found in many rural communities: a Parent-Teachers' Association, Home Demonstration Clubs, 4-H Clubs, and a Community Club. The Community Club Council is composed of representatives of all interests, and arranges a program that is educational, inspirational and recreational.

The membership of the Transylvania Methodist church is small, but there is a fine spirit of cooperation and fellowship among our members. The Woman's Society of Christian Service is making a real contribution to the lives of the women and to the program of our church.—Shiela Nuttall, Deaconess, Transylvania, La., (From "The Methodist Woman").

* * *

Christian Social Relations and Local Church Activities

List of Publications for Informal study Groups

New pamphlets—price 15 cents each.

Local Church and Community Cooperation.

Economic Relations.

Christian Citizenship.

(The above to be ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.)

A Just and Durable Peace, 25 cents.

The Christian Forces and Stable Peace, 10 cents.

The Church's Contribution Toward a Warless World, 5 cents.

(Order from Federal Council of Churches of Christ in America, 297 Fourth Ave., New York.)

The Jews Today, by Hoffman, price 35 cents.

Creating Friendly Attitudes Through the Home, price 25 cents.

Empty Hands, a one-act play of India, price 15 cents.

(Order above from The Friendship Press, 156 Fifth Ave., New York, N. Y.)

These studies may be used in committees, in circles, or in any suitable group interested in studying in the area of Christian Social Relations and Local Church Activities.

Coupon Campaign "Booming"

Dear Mrs. Metcalf: In case you haven't had word directly from Mr. Snelling, I want to let you know that his coupon campaign is really "booming." My record shows that Mr. Snelling has shipped to us more than 42,000 coupons during the last three months—more than he has ever shipped us before in a similar period. He has therefore qualified for the Bonus payment.

We are notifying him in a few days of details for our new offer covering to June 30, 1942. Under this offer we will give DOUBLE VALUE or \$8.00 per 1,000 for the coupons from Octagon Toilet Soap and Granulated Soap.

Cordially yours,

DONALD TRUMAN,

Organization Division,

Premium Department.

Note: Let's make 50,000 a goal for each quarter during 1942. We can do this if we are really interested.—Mrs. D. C. Metcalf.

MOSES WILLIAMS

Moses, son of William Barton and Eliza Burnit Williams, was born in Monroe county, Miss., Feb. 18, 1876, and died at West Point, Miss., Jan. 2, 1942. He was married to Miss Ollie G. Tucker, daughter of Rev. and Mrs. H. R. Tucker, at Booneville, Miss., Nov. 12, 1901. She survives with their son, Moses Milford Williams, and his three little sons. He also leaves a brother, Dr. John M. Williams, Conway, Ark., long-time president of Galloway College, and a sister, Miss Lyde Williams, of Del Rio, Texas.

He was blessed with a goodly heritage from his industrious, thrifty, God-fearing parents, the moral atmosphere of whose home meant as much to the souls of their children as did the breezes that swept their prairie farm to their bodies. That kind of home puts something into the character of youth that is never eradicated by the storms of later life. Moses received his full share of that beneficent influence, and it was manifest in his unswerving integrity and rugged honesty. Truly his word was his bond. His speech was simple but sincere. He said what he meant and meant what he said. When he spoke it was not necessary to ask explanation or to seek elaboration.

His life was marked by depth of conviction and earnestness of devotion. His principles were no over-night guests to be dismissed with the coming of a new day. His interests were permanent rather than numerous. They included his family, his friends, his church and his God. Each ranked first in its class, and no divided loyalties clouded his life or dissipated his

(Continued on page 16)

WHEN IN NEW ORLEANS
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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 8, 1942

By Rev. W. C. Newman

A BUSY SABBATH IN CAPERNAUM

Lesson Text: Mark 1:21-34

Golden Text: I was in the spirit on the Lord's Day.—Rev. 1:10.

My Grandmother's home was one in which the strictest observance of the Sabbath was enforced upon every member of the family. Not even cooking was done on the Sabbath. Servants were given the day for their own worship, having prepared the simplest food on Saturday. I loved going there, as I often did. But on the Sabbath we were not permitted to romp and play as on other days. Indeed we were not permitted to laugh or whistle loudly. And on Sunday afternoons Grandmother would gather us together and read us Bible stories.

Until this day I can remember how different Sunday felt to me. Of course, that feeling was associated with such earthly things as stiff starched little waists that small boys wore then, and with the shoes that were worn only on Sunday, and were, therefore, uncomfortable.

But it was something far deeper than that. It was a spirit, an attitude, an implication, an undefinable "feeling" that made the day impressive and unique.

Every Day is Holy

That Sabbath feeling is foreign to modern people and to modern life. I wish it were not. There was a fine quality about it that left its spiritual imprint upon us all.

But in a very real sense of the word every day is the Lord's Day. And it seems to me that the Christian ideal is that we would catch that old Sabbath reverence not only on Sunday, but on Monday and Tuesday, and on all the rest of our days.

I think this is exactly what Jesus meant when he said, "The Sabbath was made for man, not man for the Sabbath." All days were made for us. But they were made for us by the same God that made life, without whom there was not anything made that was made. Therefore these days are not ours, but God's. And only as we live them out in that sense of both their and our belonging to God can we achieve the correct estimate of their value and the right conception of their use.

The Sin of Presumption

But with impious and altogether unjustifiable egotism we claim time for ourselves. "It is my life," we say, "and I have a right to live it as I please!" Or else we childishly cry, "I just don't have time to go to church, or to teach a Sunday School class."

It was just such a person whom Jesus described and condemned in the parable of the Fool. His was not the sin of being rich. To suppose that Jesus was condemning rich people is a serious injustice both to them and to Jesus.

His was the sin of presumption—of thinking that he was the creator of the things he

owned. "My fruits," he said, "my barns, my goods, my soul."

Foolish, shallow-thinking little self-centered parasite that he was, he ascribed to himself the possession of those things that only God can create—time, life, growth and fruitfulness.

And that night God took back from him these things he had so stupidly misused.

The Healing Power of the Sabbath

In the lesson text for this Sunday we have recorded some marvelous acts of healing performed by Jesus on a certain Sabbath long ago. A man whose mind was distorted so that people said he had "an unclean spirit"; a woman who had felt the great weight of life—and perhaps of loneliness, being a mother-in-law—upon her, so that she lay "sick of a fever"; and other poor souls described as being "possessed with demons."

And with some marvelous knowledge of the human mind and body that we do not have, Jesus relieved their tension, restored their self-confidence, healed them. And obviously the power that he used was spiritual, not medicinal.

Would not such a conception of the Sabbath release healing power for us, also? We who go at such a furious pace that our nerves are all a-kilter, our hearts overworked, our spirits "unclean" with the sordidness and cynicism and selfishness of our materialistic living? Would not such a Sabbath help to cast out the demons that possess modern people? demons that put us at each other's throats in senseless competition that climaxes in war? or demons that send us into the pigsties of lust? or demons of jealousy, covetousness, critical attitudes, ill-will, anger that are manifest sometimes even among church people—or preachers?

"In the Spirit" on Any Day

For what our world so terribly lacks is not things but spirit. What our church lacks is not a program—but spirit. What we modern Christians lack, not only on Sunday but every day, is the spirit of Jesus to rule our thoughts, our words, our conduct.

We would do well to bring our sick souls to Him for healing on the Sabbath. Then, indeed, could we be "in the spirit" each day that we live.

NATIONAL SERVICE BOARD FOR RELIGIOUS OBJECTORS

Fourteen conscientious objectors have volunteered for relief work in China and will be sent to Rangoon as soon as transportation is available, the National Service Board for Religious Objectors announced today.

Selected from volunteers in twenty-five Civilian Public Service Camps, they will be given an intensive training course while waiting completion of transportation arrangements. The unit will be under the direction of the Brethren Service Committee, of Elgin, Ill. All men selected have agreed to serve for a minimum of two years from the date of sailing.

Men selected are from camps at Relay, Maryland; Glendora, California; Colorado Springs, Colorado; Lagro, Indiana; Royal-

ston, Massachusetts; Ashburnham, Massachusetts; Kane, Pennsylvania; Manistee, Michigan; Denison, Iowa; Marion, North Carolina; Cascade Locks, Oregon.

These men include Brethren, Mennonites, Quakers, Methodists, Episcopalians and Protestants. The group consists of: Frederick Kidder, Berkeley, California; Nelson Fuson, New Brunswick, New Jersey; Elmer E. Hartzler, Englewood, Colorado; Melvin Funk, Hillsboro, Kansas; Paul Weaver, Wakarusa, Indiana; Harold Phend, Albion, Indiana; Charles Butcher, Cambridge, Massachusetts; Richard Lockwood, Wilton, Connecticut; Walter Long, Williamsport, Maryland; John Swan, Marquette, Michigan; Dale A. Nebel, Washington, Iowa; James Stanley, Poughkeepsie, New York; Gladden Boaz, Bakersfield, California.

TIRES FOR MINISTERS

(This matter seems to have been adjusted.—Ed.)

My dear Dr. Duren: In the matter of Bishop Cannon's article in this week's Advocate, as to casings and tubes for preachers, letters have come from my Georgia friends, Congressmen Vinson and Cox, and Senator George, stating that they emphatically favor giving ministers this privilege.

Congressman Rankin, a member of my church, writes: "Of course I'll do what I can to help. . . . Above all things we should not do anything to cripple the cause of Christianity during these terrible times."

Congressman Cox sent the following from Administrator Henderson, of the OPA: "Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public. . . . As amended, the tire order will place the needs of the clergymen on a par with those of doctors, nurses, and other occupations and professions whose services are essential to public health and safety."

Not a minister will abuse this privilege; not one of them will howl if he has to walk or ride a horse or a bicycle. There are some quack and unworthy so-called evangelists and preachers whose sole stock of sermons on the street corner and elsewhere is abusive of established churches. Men who do not devote all of their time to the ministry, preaching from once to four times per week in some organized church, are not entitled to such favors.

May God bless our national leaders and those worthy laymen who believe in us; may God help us to be worthy, and faithful, and Christ-like.

Cordially yours,
W. A. TYSON.

"What was the most difficult part of the civil service exam you took at the post office?"

"Writing with the post office pens."

—American Legion Monthly.

THE CHRISTIAN FIRESIDE

THE CHRISTMAS CONJURER

I recall what happened last Christmas Day.

The conjurer came to the children's ward in the big hospital. He had said he would. His little girl had told everyone that her Daddy was a conjurer, and could do tricks, and swallow paper, and bring a rabbit out of a hat.

They had only half believed her, of course, but she had always said he could and that he would. So he did.

I know because I saw him.

In thirty beds were thirty children under the paper chains and the holly; and how excited they were that afternoon. Many of them were singing when the conjurer and I entered the ward. All were laughing. All were longing to see the tricks.

When I say he was a conjurer I am flattering him rather. He was a railway clerk, really, but he did a bit of conjuring in his spare time. He amused and amazed those children for thirty minutes—and he really did swallow paper and bring a rabbit out of a hat. I don't know how he did it!

How he made them laugh with his jokes, the funny faces he made, the surprises he gave them. . . .

When we left the ward amid cries of, "Come again!" and "Thank you!" I said, "well done!"

I said "well done!" because his little girl had taken a turn for the worse that morning. She was being operated on while he was conjuring.

Wiping the perspiration from his brow the conjurer whispered: "I said I would. I've done it. I prayed first—and now I've Christmas peace in my heart. Alice will come through, I know."

And Alice did.—Selected.

A SERIOUS SITUATION

Building morale is in these days, next to recruiting the army, navy and air forces of the country, receiving the closest kind of attention from governmental authorities. We are all being asked to do our best to keep America strong. It is with the deepest regret, therefore, that we note a paragraph in a recent letter written by a man well known for honest reporting, keen observation, and patriotic zeal. He says:

"I haven't written you since we visited Camp We took with us. He was terribly depressed when we came away. There are 26,000 men at Camp, and there are seven chapels for these men. I spoke at one of them. The three of us stayed all night in the army guest house within the camp grounds, and went all through the camp. We had 140 fellows at the chapel. There are 26 recreation halls there, and each hall, larger than the chapels, sells beer. There are so many drunks in camp that each battalion has its own drunk 'tank.' If fellows are able to sober up enough to answer reveille the next morning, there is no charge against them. American soldiers are getting drunk in army camps, on army time, and no marks against them. I do not know what happened in Pearl Harbor—but I do know that if enemy squadrons had attacked Camp, the night we were there, or the morning after, they would have

met scant resistance. The lid should be blown clear off the moral conditions in and around army camps. The army may not be able to control what happens around the camps, but soldiers should not be training on beer and pretzels!"

Talk about fifth-column activities undermining morale! What have the authorities to say about conditions such as are reported by our correspondent? More than half the population of the United States are identified with religious organizations. How will it affect their morale to learn that liquor-drinking is subtly undermining our powers of defense and breaking down the personalities and characters of the men in those camps?—Editorial, Zions Herald.

KILLING THE PREACHER

A church known to me once buried its pastor, and on the following Sabbath held a memorial service in his honor. A large congregation overflowed the house. One speaker told of his worth as a preacher, another of his tender ministrations as a pastor, others spoke of him as a citizen, thought of him as a neighbor, father. Finally they called on me to speak. I said, "All you have said of my dead brother is true. He was a man out of the ordinary and gave his remarkable power to your service without stint or reserve. But if you had, while he was yet alive, filled these pews as you have today, and said of him and to him what you have just said, he would not now be dead. Empty pews broke his heart, and he did not know of the love of which you have been speaking. He died for lack of the things you have today so beautifully said and done." And it was true.—Dr. L. O. Lawson, in Preaching Today; from Michigan Christian Advocate.

GOODWILL TOWARD MEN

The goodwill of Jesus is at work among men wherever He finds men willing to be used to carry out His purposes.

In the Lord's House on the first Lord's Day of this new year, I look back to see if I have expressed good will to men wherever possible, and the prayer in my heart is that He help me do more for Him this year.

Herod sought to dominate his fellowmen in his day, but Mary and Joseph, the wise men, and probably many others who looked to God for guidance, were victors over Herod's way. Hitler seeks to dominate today, but his domination, like Herod's, shall pass away, and the people of God will rebuild the waste places.

Cyrus was a leader in his day, also he was God's shepherd, and he loved the people of all nations. In Isaiah's prophecy (Chapters 44 and 45), God rejoiced over the good He would do Cyrus and that Cyrus would do for Him. First: Cyrus would build His house, His city of worship, Jerusalem, and he would "let go his captives," free them from oppression and turn them to God and His way. In the last chapter of II Chronicles and the book of Ezra we have the record of how Cyrus did free the captives of Babylon, God's people, and sent them home to build the House of God, and how the people built willingly as they rejoiced and praised God.

Woodrow Wilson dreamed of a peace built

on goodwill to all men. May our God find leaders today to "Build His city and let go His captives."

—Contributed.

OFFICIAL CALL TO THE FIRST ASSEMBLY OF THE W. S. C. S. OF THE BOARD OF MISSIONS AND CHURCH EXTENSION OF THE METHODIST CHURCH

Place: Columbus, Ohio.

Date: May 19 to 22, 1942.

Headquarters: Broad Street Methodist church.

Sessions: Memorial Hall and Broad Street church.

Purpose: To provide opportunity whereby Methodist women from all areas of the Church may achieve unity in worship and in the sharing of information, plans and methods of work. This will be the first opportunity since unification and the organization of the Woman's Society of Christian Service for Methodist women to participate in a great meeting.

Prayer: Word has gone to prayer groups throughout the society asking them to be much in prayer for all those who have responsibility for planning this great event.

Theme: Methodist Women Facing This Hour—through evangelism, education, rural and social welfare work, with special emphasis upon world fellowship and cooperation.

Speakers: Bishops, missionaries and deaconesses, officers and members of the Woman's Division of Christian Service, distinguished guests and others.

Attendance: Everybody is welcome. All sessions will be open to the public. There will be a specified number of delegates from the Jurisdictions, conferences and districts, but this does not exclude anyone from attendance.

Arrangements: The Woman's Society of Christian Service of the Ohio Conference is official hostess. Conference Chairman: Mrs. C. C. Long, Cincinnati, Ohio. Local Chairman: Mrs. C. R. Willis, Columbus, Ohio.

Further information will appear in the church press from time to time.

Mrs. J. D. Bragg, President,
3666a Montana St., St. Louis,
Mo.; Mrs. Fred A. Lamb, Secretary,
6635 Edgevale Road,
Kansas City, Mo.

It is neither to the rich nor to the noble that human society has to look for its preservation and improvement, but to those who, like Watt, have to labor that they may live, and thus make a proper return for what they receive, as working bees, not drones, in the social hive.

—Andrew Carnegie.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

BOOKS

Prayer, by George A. Buttrick. Abingdon-Cokesbury Press, New York, Nashville, pp. 333, price \$2.75.

The author, born, reared and educated in England, has spent all his public ministry in America—since 1927 in connection with Madison Avenue Presbyterian Church, New York. He has, therefore, the cultural background of England, the broad and expansive horizon of America, and withal the independence and courage of a profound Christian experience. He holds a great place in both the denominational and the interdenominational leadership of his adopted homeland. He is a man of deep spiritual insight and his voice carries far in the interpretation of the practical problems which confront our generation. With such credentials he takes up the task to which he has devoted the study of many years—the interpretation of prayer as the pulse of life.

It is impossible to blueprint the thought of the author in his exhaustive study of a field which, for all its being traversed, is still a medley of incoherent forms and speculations which overlay the creativeness of an act which is universal but which none seem fully to understand. Dr. Buttrick states briefly the considerations which led him to undertake the task, and the process by which he followed through in his exacting toil. His inspiration came through the feeling that in its prayer life, the Christian world had largely capitulated to an unexamined and an inadequate concept of "natural law." As a result, true prayer had become a lost experience, and God had been "exiled in the killing shadows of a false totalitarianism." For the working through of these revolutionary musings, he sought retreat far from libraries of theological opinion, except as those were inscribed upon his own mind and heart. There, in the light of the prayer-life of Jesus, and through psychology and philosophy as collateral helps, he sought to evaluate prayer as a living and constructive cry, and as a conscience

adapted to problems which are immediate and personal.

The pages of this book amply justify the noble aspirations of the author. They will surely create in the reader, lay or clerical, a conviction on the subject of prayer and develop a conscience concerning the neglected private and corporate prayer-life of the Church. It will help to redeem a zone of Christian experience which has been permitted to become sterile and almost a moral outlaw at the behest of "natural law." Neglected though prayer is, it is still practiced because it satisfies a demand as basic as life itself.

In the use of metaphor and simile, the author focusses an amazing volume of light upon the values of prayer: "The lost word," "sword of saints," "issue of life and death," "staircase to an inviolable sanctuary," "comradeship with God," "selfhood aflame," "arc light of life," "ultimate honesty of the soul," "coinage of life," "an altar and an oblation," "the contagion of health," "the pulse of life," and others equally illuminating and profound.

To those who demand a strict adherence to the terms of conventional theology and doctrinal statement, it may not be altogether satisfying, but the whole theology of prayer is here. It interprets prayer as the universal reaction of the mind and heart to the facts of life. From the standpoint of scientific and literary culture, it is brilliant and profound. Of course no book can settle every question relating to an exercise so intertwined with all the intuitions, stages and processes of life, but the Christian Church will owe a debt of lasting gratitude to this scholarly and courageous Christian thinker, for his evaluation of prayer—that act of devotion which caused men of genius to become the patrons of the mediaeval saints, and causes hungry-hearted souls today to seek sanctuary at the feet of those who know God in the comradeship of prayer.

Experience and the Christian Faith, by Howard B. Jefferson. Abingdon-Cokesbury Press, New York, Nashville, pp. 230, price \$2.00.

Experience and the Christian Faith is a book which seeks to reconcile the ideal with the actual—the apparent conflict between traditional faith and the world as it is. In the view of Dr. Jefferson, "there is no fundamental opposition between a reverence for the relevance and worth of the Christian tradition and a coolly pragmatic approach to knowledge." The eight chapters which compose this volume are devoted to the establishment of that contention. In frank and outspoken manner he discusses Tradition, Faith, God, Modernism, Nature, Evil, and Value as factors which are as much a part and the concern of practical living as they are of technical theology. Dr. Jefferson, a teacher in the School of Philosophy and Religion at Colgate University, has produced here a book which seeks to effect a reconciliation between traditional theology and a more or less revolutionary pragmatism.

FAMOUS INVENTORS for Boys and Girls, by Immengarde Eberle, A. S. Barnes and Company, New York. pp. 130, price \$2.

The author of this volume came from Texas and found herself in the role of writing children's stories, through her work on magazines and as the director of radio programs in New York. In this volume she gives us a study of fourteen inventors, key men in the epoch-making achievements which resulted in the complete revolution of our social and industrial life. The list

studied begins with Gutenberg and the invention of the printing press, and ends with Marconi and the invention of wireless. The inventions of the fourteen inventors here discussed were fundamental factors in the progress of the race. They disclosed the fact that the world is one great neighborhood with problems which are common to all. These studies, adapted to the early teen age group, are well written and achieve a sufficient coverage of the field of invention to give the young reader a fairly accurate understanding of our industrial and social progress.

Feminine Faces, by Clovis G. Chappell. Abingdon-Cokesbury Press, New York, Nashville, pp. 219, price \$1.50.

This new volume by one who has earned the right to be considered America's most prolific sermonizer of the present day, is just off the press. Despite the quantity of Dr. Chappell's output, he has sustained the interest of his public and has maintained the quality of his work. This book is different from those which have preceded it in that it presents studies of the female characters of the Bible exclusively.

The table of contents gives the names of the characters with titles which furnish the key to the interpretations. They are: The Frozen Face—Lot's Wife; The Desperate Face—Hagar; The Scheming Face—Rebekah; The Brilliant Face—Miriam; The Fighting Face—Deborah; The Sensual Face—Delilah; The Girlish Face—The Maid-servant of Naaman's Wife; The Foolish Face—Job's Wife; The Face that Thrills—The Widow of Zarephath; The Fearless Face—Esther; The Ambitious Face—Salome; The Striking Face—The Poor Widow; The Worried Face—Martha; The Beautiful Face—Mary; The Expectant Face—Anna; and The Wistful Face—The Woman of Sychar.

How Jesus Dealt With Men, by Raymond Calkins. Abingdon-Cokesbury Press, New York, Nashville, pp. 214, price \$1.75.

Dr. Calkins is a Congregational minister of New England who during a fruitful ministry has found time to enrich the world with half a score of volumes dealing with doctrinal interpretations, Christian experience and Christian life. This volume addresses itself to a phase of Christian ministry which has received little attention in the past. The over-strain and the nervous disorganization of modern life have been the occasions for the opening of a new field of ministerial service—the complement of the work of the medical practitioner. This book undertakes to evaluate the psychological approach to individuals whose needs are more complex than can be met by impersonal and conventional methods.

The author proceeds to his task with the assurance that the ministry of Jesus is rich

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

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HEAD COLD

DISCOMFORTS



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JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

in incidents which parallel the conditions and problems of our day. He first considers the general qualification of Jesus for such a ministry, and then follows with ten chapters which are as case studies from the files of Jesus. Nicodemus, The Woman of Samaria, The Paralytic, the Syrophenician Woman, The Rich Young Man, The Impotent Man at the Pool of Bethesda, and others furnish the facts upon which he constructs his thesis.

Modern Composers for Boys and Girls, by Gladys Burch. A. S. Barnes and Company, New York, pp. 207, price \$2.

Here we have the story of twenty modern composers who are impartially distributed as to nationality and as to the type of their compositions. The list covers the period from Mussorgski, 1839-1881, the Russian realist and folk song writer to George Gershwin, the "Genius of Jazz," 1898-1937.

Miss Burch, who is in charge of the book department of G. Schirmer, New York, adds greatly to the interest of the interpretations by her own competence in the fields of music and the literature of music. The sketches are saturated with the atmosphere in which she lives and works. The range of interest in these studies will be much broader than the groups who are musically inclined, for here the young public of the author, aside from the technique of music and a measure of familiarity with musical scores, will discover that musicians speak a language understood by all.

Victorious Living, by E. Stanley Jones. Abingdon-Cokesbury Press, New York, Nashville, pp. 374 and index, price \$1.39.

This book is a reprint of a volume first published in 1936. The name of the author is a sufficient credential for the religious public of America, and is a sufficient guarantee of its deeply devotional character. In its pages Dr. Jones seeks to recover the note of victory for the many who are living morally and spiritually defeated lives.

While it is a book of daily devotions for a year it is more than that. By its arrangement into groups of seven studies, the author has adapted it for use as a study book by various groups, and in turn the groups have been so arranged as to give the whole a continuity and a consecutiveness for reading as a book without reference to its calendared arrangement. The overarching concept is expressed in the title: "Victorious Living." It is needless to say that in the pages of this book will be found the treasures of mind and soul of one of the greatest religious leaders of our generation.

Conquest of Death, A Christian Interpretation of Immortality, by F. Townley Lord. Abingdon-Cokesbury Press, New York, Nashville, pp. 185, price \$1.50.

Dr. Lord, the author, is pastor of Central Baptist Church, Bloomsbury, England, and is both a prolific writer and a forceful interpreter of religious thought in England. In a sense this book offers little new by way of interpreting that doctrine of perennial interest—Immortality. Its timeliness is rather in the fact that it states anew this great consolation of Christian faith at a time of crisis in national and personal experience. When homes are riven by unspeakable tragedy and poignant sorrow hovers over millions of hearthstones, the world discovers its interest in the survival of death.

This restudy of Immortality, the Conquest

of Death, will enlist wide-spread interest. The book is divided into two parts. The first deals with the Problem, and the second with its Christian Interpretation. The author's style is engaging and his reasoning is forceful and impressive. He holds that to the savage, Immortality was an unquestioned reality, and that skepticism concerning it is a product of civilization. For the support of this last statement, he quotes the results of a questionnaire, sent out by the Society for Psychical Research about thirty years ago, in reply to which fifty-four per cent of more than three thousand returned a negative reply. In the opinion of the writer, the answer does not depend upon occultism, the claims as to contacts with disembodied spirits, but upon the fact that the disciples were lifted out of their depression by Christ's resurrection, and that still the Christian world is lifted by the Easter faith. These facts are re-enforced by the consciousness that the meaning of life cannot be measured by our allotted span here.

The Risen Lord, An Easter Pageant, by Walter Russell Bowie. Abingdon-Cokesbury Press (booklet), pp. 23, price twenty-five cents.

Those interested in presenting the Easter message in pageant form will find in this little booklet a faithful presentation of the Resurrection incidents, an effective dramatic arrangement, and a reinforcement of

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches.....	17
Rev. Guy Hicks, Ruston.....	11
Rev. P. W. Sibley, Loranger.....	4
J. H. Rhodes, Zachary.....	3
Rev. R. V. Fulton, Greensburg.....	2
Rev. J. W. Faulk, Slidell.....	2
Rev. C. J. T. Cotten, Gonzales.....	2
Rev. W. C. Mason, Marksville.....	2
Rev. J. F. Wilson, Cotton Valley.....	2
Rev. G. W. Pomeroy, Bogalusa.....	2
Mrs. Odelle Chapman, Archibald.....	2
Rev. V. D. Morris, Lafayette.....	2

great hymns. Detailed directions for the costumes, lighting and music necessary are given along with explanations for stage arrangements, etc. Even where local conditions do not make possible the pageant as arranged, abridgements and adjustments may be made without sacrificing either interest or effectiveness.

MOSES WILLIAMS

(Continued from page 12)

energies. He was able to give full allegiance to his own without becoming a bigot or being intolerant of others. He accorded to them the same rights and privileges he claimed for himself, and so moved among men without envy, jealousy or bickering.

He left to his family and friends a rich store of happy memories and the recollection of his sunny soul will be treasured by them while life shall last. Even as the evening shadows deepen into dark, we see another horizon above which gleams the brightness of a new dawn, the breaking of a day in which God shall wipe away all tears and whisper the comfort that forever soothes the lonely hearts. We look back with grateful memory; we look forward with joyful hope.

J. R. COUNTISS.

DR. HENRY FLOWERS—1856-1941

By M. L. McCormick

Henry Flowers was born at Smithdale, Miss., on February 23, 1856, and died at the King's Daughters Hospital, of Brookhaven, Miss., December 7, 1941. Dr. Flowers was a graduate cum laude of the University of Mississippi, and of the Tulane University Medical School. After finishing his medical course he returned to Auburn, near Smithdale, where he carried on as a general practitioner for a number of years. Deciding later to specialize in eye, ear, nose and throat diseases, he went to New York for a year's study. He returned home and moved to Brookhaven to pursue his life's work. Here he remained until his retirement at the age of seventy. He then returned to Auburn, where he lived until two years ago, when he returned to Brookhaven.

Dr. Flowers is survived by his wife, Mrs. Bennie Dunn Flowers, and the following children: T. Fulton Flowers, of Greenwood; Mrs. Thomas D. Hindrix, of Jackson; Mrs. B. M. Seale, of Brookhaven; Mrs. J. M. Ewing, Wesson; and Henry G. Flowers, of Jackson.

Funeral services were conducted from the First Methodist church, December 8, by the pastor, M. L. McCormick, assisted by the following ministers: Revs. R. H. Clegg, L. D. Haughton, T. E. Nicolson, I. H. Sells, G. L. Sigrest and J. E. Stephens. The large auditorium was filled with friends, and the floral offering was one of the greatest expressions of love and appreciation ever given in Brookhaven. Dr. Flowers was a church man. For sixty years he served as a steward of the Methodist Church. At the time of his last illness he was active in service and never failed to attend the meeting of the Board of Stewards unless hindered by illness. He was one of God's noblemen. A man that was trusted and honored by man and by his Christ. A spirit of humility and love caused his life to be winsome and active. He was devoted to his family and his friends. He always looked for the best in every one, and his kindness and courtesy were proverbial.

To evaluate his beautiful characteristics would be an endless task. They transcend the limitation of words.

He died as he had lived—quietly, courageously, with a peace that can only come from Him who gives life. We will miss him, but his life as lived in this community will continue to inspire and enoble all who knew him. Our loss was Heaven's gain. We know where to find him. Death to him was the crowning glory of a life that was lived in the service of mankind.

M. L. McCORMICK.

MISSISSIPPI W. S. C. S.

(Continued from page 9)

the great old hymns of the church, learn the great treasures of the scriptures, lift higher the standard of singing of the nation; render service to non-church-going families in defense areas; work to keep the welfare program which has developed during the last few years. . . . "We must keep the face of God unveiled for men and women everywhere; we must prove the reality of the Christian fellowship which we profess."

(Next week we will try to give a few gleanings from the joint sessions.)

I'll bind myself to that which once being right, will not be less right, when I shrink from it.—Kingsley.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

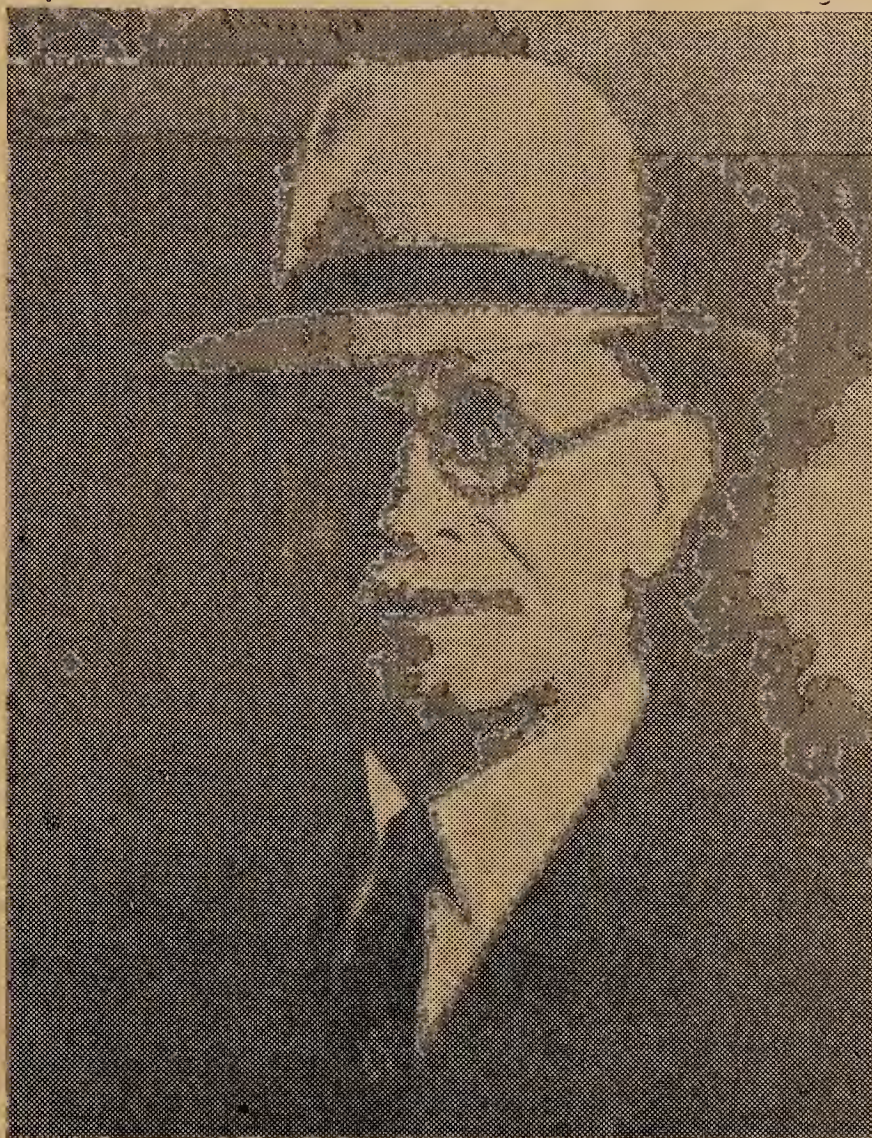
What a religion is this of ours in the power of which a man may every morning rise and feel himself thrilled by the thought that God trusts him enough to work with His will for the day; in the power of which a man may look round and see the sordid, hopeless human life about him glorified by the truth, that for the salvation of such God did adventure Himself in a love that laid itself down in death.

—Sir George Adam Smith.

THE PRAYER-ROOM TODAY

I thank Thee, my Father, for the love in which I can so surely trust, I thank Thee for the love that drew me and I followed on, but more for Thy drawing than for my own following. Still draw me, Lord, reluctant though I be; still bind me to Thyself by the cords of Thy love, even when in my foolishness I seek to slip away. And finish, as I know Thou surely wilt, the work Thou hast begun. Amen.

DR. GEORGE S. BROWN



On Friday of last week, Dr. and Mrs. George S. Brown, of New Orleans,, celebrated their fifty-second wedding anniversary, and the following day Dr. Brown passed another milestone in the calendar of his life. We have known Dr. Brown intimately for more than twenty years. He is a devoted Christian whose life has been given in worthy service to his fellowmen. Rayne Memorial Church has no more loyal or faithful member and Louisiana Methodism has no more faithful layman than he. As physician, Methodist, Christian, his motto might well be, "Such as I have, give I to thee."



WALLET OF THE WEEK



THE CARPINCHO, a relative of the guinea pig, is said to be the largest known rodent. When full grown it is about four feet long and two feet high. Like the guinea pig, it has no tail. It is found near lakes and rivers in South America, is partially web-footed and is a good swimmer. It is gentle and harmless and unlike other rodents is not destructive. Its skin is in great demand for use in the manufacture of gloves. It is commonly called the capybara.

* * *

MAGNESIUM METAL, the lightest structural metal in use, has assumed great importance in the war emergency now upon the country. It is a third lighter than aluminum and is used in the construction of aircraft. At a plant located near Freeport, Texas, magnesium is being extracted from sea water. The production of magnesium in 1941 was six times as great as in 1939, and it is estimated that the production will be increased from 36,000,000 pounds to 50,000,000 pounds annually in the near future.

* * *

IN THE REFORESTATION OF THE COUNTRY, squirrels are said to plant more nut-bearing trees than do men. Our Dumb Animals observes that our largest oak and hickory forests were planted by squirrels. Squirrels bury nuts in the ground for use during the winter months and in larger quantities than they can consume. The nuts left in the ground sprout and grow into trees. Birds in their migrations are said to plant coral reefs with the seeds upon which they feed, and thus create rings of verdure upon the bosom of the sea.

* * *

A VAST JAPANESE FISHING FLEET assembled at Vancouver, B. C., was taken over by the Canadian Government when war was declared against Japan. The photograph of the vessels lying in the harbor has the appearance of closely crowded houses in a city. After the Government had seized the fleet, the operators were questioned, the Union Jack was hoisted at the masts, and white fishermen took charge of the huge flotilla. The owners were probably made prisoners of war and the future of the fleet which was confiscated will depend upon the outcome of the war.

* * *

THE NATURAL RESOURCES of the State of Wyoming, when taken in connection with the population and the settlement of the area, are surprisingly great. It has a total of eight hundred thousand cattle, four million sheep, and Wyoming sugar beets have a higher sugar content than those grown in any other state of the Union. It is forty-seventh in population, but twenty-fourth in the value of its mineral resources. Its area includes part of the four principal annexations to the original United States, and five nations have laid claim to parts of its territory.

THE CATHOLIC CHURCH IN SPAIN is reported by the *Catholic Herald* to be facing a serious shortage of priests. It is said that the shortage is becoming so acute in some dioceses that the Spanish Hierarchy may seek special directions and assistance from the Holy See regarding the problem. To one without accurate knowledge of the requirements of other parts of the Church, it would seem that the situation might be remedied by transfers, at least for the time of the emergency.

* * *

PACIFIST GROUPS, including the Fellowship of Reconciliation and the Ministers' No War Committee of Chicago, will not change their opposition to war, nor will they revise their refusal to participate in war. It is said that they will exert every effort toward the achievement of a just and durable peace and the elimination of "hysteria," persecution and denunciation. The entry of America into the war makes a difficult situation for these organizations and, indeed, for all pacifists whether organizations or individuals.

* * *

NEW YORK CITY PUBLIC SCHOOLS are reported to have declined in registration until the number is now below the million mark—the lowest registration record for fifteen years. As a consequence, more than three hundred thousand dollars was trimmed from the budget for the 1942 school year. The sudden decline is attributed to war emergencies and the taking of students for defense vocations. The loss applies to practically every department in the schools of the City. It is probable that the decline in registration will continue for the duration.

* * *

ARCHBISHOP COSMO LANG, Primate of all England and the ninety-fifth Archbishop of Canterbury, has resigned his high office effective March 31. He is seventy-seven years old and he feels that a younger and more vigorous man should have the task of post-war reconstruction of the Church. He trained for the life of a statesman and then suddenly shifted to the Church. He was consecrated a Bishop in 1901, became Archbishop of York in 1908, and Archbishop of Canterbury in 1928. He is credited with having forced the abdication of Edward VIII, now Duke of Windsor.

* * *

RELIGIOUS PERSECUTION in Germany is reported to have deprived the Confessional Church of leaders by requiring military service of the clergy, or the imprisonment of those who fail to respond for military duty. A large number of Catholic priests are said to be under arrest. The persecution is said to be especially heavy in southern Slovenia, in Poland, in Alsace-Lorraine, and in Luxembourg. In some of the occupied countries, plans are said to be on foot to eliminate religious opposition by the creation of a united Orthodox church under Nazi protection.

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New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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W. C. NEWMAN, Lesson Writer

EDITORIAL

THE PERIL OF UNCONTROLLED PASSION

Two thought-provoking comments are to be found on the editorial pages of the February issue of *Advance*. The first quotes the phrase "coward's castle" from Frederick W. Robertson, that great English preacher of a hundred years ago. The phrase was used to describe a pulpit which assumes to assail persons who are denied the privilege of reply by the conventions of worship. The second is a comment upon a practice by women during the first World War of handing white feathers to men whom they met in civilian dress—a "coward's castle" of a different type, but none the less a "coward's castle."

The ugly injustice of such acts is intensified by the fact that they are sometimes almost brutal disguises of a lack of real courage. They seize upon propitious circumstances for heaping contempt upon people who are caught at such a disadvantage as to render them practically helpless. Such assaults do not always reflect personal animosity, nor do they necessarily represent the majority. Even a minority may shrewdly serve its own unrevealed interest by utilizing popular enthusiasm and capitalizing mob psychology. Whatever the animus or the lack of animus, it is sometimes the furious bark of a pup behind the safety of a protecting barrier.

We recall an instance which occurred in a movie theater one evening during the first World War. During a brief intermission in the show, the orchestra played the National Anthem. A gentleman who was manifestly ill did not stand, and an officious little man thereupon upbraided him with insulting taunts. He did not know the man and he did not consider that there might have been circumstances which would make his attack ungenerous. It is altogether probable that, man to man, he would not have offered the rebuke, but he sensed in the audience and atmosphere of the movie theater, a "coward's castle."

Another instance, which came under our observation, was in a meeting where an evangelist was flaying the hypocrisies of sin by putting stock statements upon the lips of straw men and then answering, "I say you are a liar." After the service, one of the purest and fairest men that we ever knew said to us: "I cannot feel that such an attack is either courageous or Christian." He felt that the evangelist was using an atmosphere of hostility to sin as a "coward's castle." A castle may be the bastion behind which immortal heroes make a last desperate stand, but it may also become the rendezvous of noisy and officious poltroons—men who fight a rear guard action in an advancing army. Passion, no matter what its inspiration,

needs to be studied with great care before one yields to its urge.

METHODIST CHAPLAINS

Word comes to us that the response to the appeal for men qualified to fill chaplaincy requirements has been far short of the number required to fill the Methodist quota allotment. It is even suggested that it may become necessary to seek the removal of the Bachelor of Divinity requirement from the law if we are to meet our indicated share of responsibility. To say the least, the condition now existing is not very reassuring to the men in the service who are keenly conscious of this lagging response. We learn that about sixty-five per cent of the men who have offered for Methodist chaplaincy service are from our section of the Church. Gratifying as that may be to some of us we are a unit now and we will be judged, not by sections and areas, but by the total response of the Methodist Church. Our men, wherever they may be sent, are entitled to feel that the Church to which they have given allegiance is following them with its ministry and message. It is not a sectarian matter, but a justifiable pride in the fact that the greatest Protestant unit in America does not fail either the soldier or his country in the hour of need. We sincerely hope that it may not become necessary for the Methodist Church to ask a lowering of standards.

PENSIONS FOR MEMBERS OF CONGRESS

It is not often that we turn aside to make comment upon political happenings, but we cannot refrain from making a passing observation respecting pensions for Congressmen which, as we understand, has already become a law. As we understand it, the provision was part of an omnibus measure—a process always unfortunate. From our point of view, the country-wide ridicule which the legislation has evoked ought to be sufficient to impress even Congress. It means little to say that the "bundles-for-Congress" campaign is intended to discredit Congress. As we think, Congress has done serious damage to its own reputation. Congress needs to give attention to the moral conditions surrounding our training camps where the splendid young men of this nation are gathered in preparation for hurling back those who threaten civilization. It should not be thinking of retirement pensions for itself in a day when tax burdens are mounting and the needs of a nation at war must be estimated in multiplied billions of dollars.

Senator Capper is quoted as saying that the legislation

is "socially immoral," and we go even further and say that in our opinion it violates the basic principle of **representative** government—smacks of oligarchy. A little more than a year ago an omnibus amendment to the Constitution of Louisiana, carrying a substantial salary raise for the legislators, was submitted for ratification. It was decisively defeated. Against this legislation we join the nation-wide chorus of NOES.

IT CAN HAPPEN HERE

President C. B. Hodges, of Louisiana State University, has accepted the chairmanship of the Speakers Bureau of Civilian Defense, and he makes appeal to the pastors for cooperation in promoting civilian preparedness for adequately meeting the conditions which threaten us, threats which may become realities anywhere and any day. He suggests five initial steps:

1. Get in touch with your Parish Coordinator of Civilian Defense and offer your cooperation.
2. Urge the members of your congregation to assist in every way that they can.
3. Without interfering with your worship services, speak briefly in support of the Civilian Defense program in such manner as you may deem wise.
4. Counsel calmness, but determination and thorough preparation to meet whatever comes.

5. Emphasize the importance of religious values during the trying days ahead.

AN EXPLANATION

The editorial pages this week constitute an unintentional solo performance. Dr. Carley is on the sick list, and we ran Dr. Hamilton's offering for this week in our last week's issue because to hold it for this issue would make it of less value for the promotion of Layman's Day. It was also apparent that this issue might be crowded and we were trying to make sure that every contribution should have a fair chance. So here we are—alone.

ON THE LOWER PLANE

Many of us have long advocated the single standard of morals for men and women. And now we have it—almost if not entirely. But we have it on the wrong basis. Instead of men accepting the standard that gave woman her distinct honor, the reverse movement prevailed, and women have descended to the moral level of men. That has complicated our moral problem. Smoking and drinking have become the social indulgences of women, and if this proceeds until it includes social irregularities it will indeed be a dark day for human society. It is a possibility which might well cause fear and trembling. Sex equality on the lower plane! It is the shame of women, the alarm of men, the damnation of both.—Ed. Religious Telescope.

CHINA'S FIRST LADY CONVEYS TO FELLOW-METHODISTS HER STRICKEN PEOPLE'S GRATITUDE

By Ralph Stoody

All Methodists who made gifts on the Day of Compassion last March or who, either before or since, have given to Methodist Overseas Relief have every right to feel that they are definitely included in the citations of honor pictured in facsimile herewith. In these two certificates China conveys its gratitude to Methodism for gifts totaling \$180,000, which is the amount that has been allocated from the funds of the Committee for Overseas Relief to the aid of China.

In the "Award of Recognition" on the right, engraved over her own signature, is the personal message of Madame Chiang Kai-shek to her fellow Methodists, "for whose humanitarian effort on behalf of the people of China" she expresses "deep appreciation." The original colorful parchment in the custody of Bishop Herbert Welch is adorned with a border of characteristic Oriental designs of the bamboo and plum, symbols of sturdy character and everlasting friendship which survive all trials and hardships. Just above her name in solid red ink is the imprint of Madame Chiang's carved Ivory seal. Above is the picture of a **pai-lou** or memorial arch of the kind built in dedication to some beloved ancestor or a benevolent magistrate. The Chinese characters on the front panel of the arch mean, "He is public-spirited and loves justice."

The testimonial to the left indicates that Methodism has been accorded the highest recognition awarded, the "Fellowship of the Lotus," which may be conferred upon but twenty members of the China Relief Legion, of United China Relief. The small label bar reproduced across the

top is in five colors in the center of which is the traditional twelve-pointed China sun, jewelled with white jade. There are three lesser ranks of this award: the Fellowship of the White Orchid, of the Wisteria and of the Plum Blossom. Seven great humanitarian organizations are banded together in United China Relief to administer aid to the four hundred and fifty million stricken sufferers in that country.

Eleven Protestant denominations have been accorded

China's First Lady Conveys to Fellow-Methodists Her Stricken People's Gratitude



one or another of these distinctions; Methodism's contribution, however, ranks first, being more than double that of the next on the list of donors.

The Methodist Committee for Overseas Relief is continuing to send gifts for China Relief to Chungking, from which center aid can be given to refugees in fourteen provinces of Free China.

PERSONAL NOTES AND INCIDENTS

Rev. John H. Crowe, pastor, First Methodist church, Baton Rouge, La., preached daily during Religious Emphasis Week, February 1-6, on the campus of Louisiana State University.

Mrs. G. D. Purcell, whose late husband was a member of the Louisiana Conference, has moved from Plain Dealing to 950 McCormick Street, Shreveport, La., according to request for the change of her paper.

The ministers of sixty Italian Protestant churches in Greater New York have formally declared their full loyalty to the Government of the United States, for the support of which they pledge their influence, their possessions and their lives.

It is with sincere regret that we report the illness of our good friend, Mrs. G. C. Jones, at Marks, Miss. Sister Jones writes that she has been ill for about four months. We earnestly pray that her health may be restored at an early date.

Rev. R. E. Wasson, pastor at Black Hawk, Miss., has begun his third year's work on that charge under most favorable auspices. He is very happy in his relation to the people, and the attitude of the people toward their pastor is both cordial and cooperative.

The report on the attendance record, First Methodist church, West Monroe, La., for January shows a total of 2,909. The figures compiled by Mr. Homer Oden were for the church school, preaching services, prayer meeting, young people's meeting and stewards meeting.

Rev. J. W. Ward reports that Greenville District, North Mississippi Conference, is moving forward in matter of increased salaries for the pastors and in the acceptances for Benevolences. The indications are that there will be an increase of \$1,000 on Benevolences in the district.

Friends of Rev. J. L. Sutton, of the Mississippi Home-Finding Society, will be glad to know that his operation is now past and he is recovering in a satisfactory way following the ordeal. It was expected that he would be removed from the hospital to his home at 333 Millsaps Avenue, Jackson, early in the present week.

Judge R. E. Bennett, of Meadville, Miss., will be the Layman's Day speaker at Jefferson St. church, Natchez, on March 8, the date having been changed from Feb. 22, according to announcement of Rev. W. B. Alsworth, pastor. Bro. Alsworth is looking after the details of his work faithfully and systematically.

The Board of Publication of the Methodist Church, in its meeting in Chicago on January 28, approved the sale of the Dobbs Ferry branch to the North American Phillips Co., Inc., a producer of electrical equipment, including light bulbs, radio tubes, X-ray, and similar items used in hospitals and by the medical profession.

J. D. Wroten, Jr., son of Rev. J. D. Wroten, First Church, Columbus, Miss., is now in Southern Methodist University doing work for a B. D. degree. His wife is also attending the University and doing the work of the Senior year for her academic degree. The Advocate will carry them the news of home folk back in Mississippi during the coming months.

Dr. Henry F. Brooks, superintendent of the Greenwood District, North Mississippi

Conference, reports uniform faithfulness on the part of the pastors and a favorable attitude on the part of the people in all the churches under his supervision. During the month of February emphasis is being laid upon the Benevolences and the circulation of the New Orleans Christian Advocate.

The Chief of Army chaplains has issued a bulletin directing attention to the Army Regulations which prohibit the carrying of a pistol and 21 rounds of ammunition prescribed for other officers on duty with troops. This rule conforms to Article IX, of the Geneva Convention and its violation by

budget system, and is now ahead on pastor's salary, as well as up with other interests of the church.

The church at Marion has organized a men's brotherhood and is studying the lively problems of our day through the Adult Student Elective Courses and other available materials.

These are rural folks that are alive to the needs and problems of economics and sociology, so far as these problems relate to their particular needs as well as their applications to the whole social structure. May we have more such "salt of the earth," and "light of the world" type of Christians to help lighten the whole lump of society in our present age.

JAS. A. KNIGHT, Pastor.

WITH OUR BISHOPS

Dear Dr. Bullock:

The date and the program of the Millsaps Preachers' Conference have been called to my attention and I want to congratulate you on the fine program which has been provided for the preachers of the Mississippi



Bishop Peele

Conferences. Bishop Kern and Dr. Walton will bring stimulating and practical messages and to hear them will be a rare privilege for the preachers of Mississippi.

As I have the supervision of the North Mississippi Conference, I truly hope that the preachers of that Conference will make definite plans to be present for the Pastors' Conference. It seems to me to be a privilege that they can hardly fail to accept. At best these are troublous times and any help made available for more efficient service should be sincerely welcomed and fully accepted.

May I wish for you a most successful Conference and express again the hope that many preachers from North Mississippi will be present for the entire time.

Cordially yours,

W. H. Peele

TRUE CHINA CHURCH

"What we are seeing all around us, and throughout war-torn China, is proof positive the church of the Living Christ in China cannot be measured by the number of buildings of various types erected through the years," writes the Rev. Harry H. Caldwell, missionary in Futsing, China.

"The time may once have been when the missionary looked with pride upon edifices of the kind. These things are now recognized as being just so much brick and mortar, timbers and nails, many still standing, many jumbled masses of ruins.

"The true church which has grown up through the years is something entirely different. It is something which can not be bombed and battered into ruins. It is the Kingdom of God built into the hearts of men and women, and even into the lives of children. This is the true church which endures through times of stress and strain, of sacrifice and suffering. This is the church against which even hell itself can never prevail."

PACEMAKERS

Mississippi

Rev. C. C. Clark, Gulfport.....	45
Rev. Murray Cox, Enterprise.....	4
Rev. A. M. Ellison, Bay St. Louis.....	10
Rev. N. S. Loftus, Jayess.....	3
Mrs. N. E. Cunningham, Vicksburg.....	8
Galloway Memorial, Jackson.....	3
Rev. J. H. Grice, Vaughan.....	2
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. L. E. Alford, Benton.....	3
Rev. T. J. O'Neil, Meridian.....	2
Rev. J. H. Morrow, Picayune.....	2
Rev. Roy Wolfe, Prentiss.....	2
Rev. G. H. Jones, Newton.....	16
Rev. T. O. Prewitt, Vicksburg.....	3
Rev. H. C. Castle, Philadelphia.....	2
Rev. E. M. Lane, Montrose.....	3
Rev. T. M. Brownlee, Meridian.....	2

North Mississippi

Rev. E. L. Jernigan, Olive Branch.....	19
Rev. S. E. Ashmore, Indianola.....	19
Rev. A. L. Davenport, Vaiden.....	18
Rev. G. A. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	11
Rev. W. T. Phillips, Tchula.....	10
Rev. W. C. McCay, Nettleton.....	10
Rev. J. Noel Hinson, Blue Mountain.....	16
J. H. Johnson, Clarksdale.....	7
Rev. H. P. Lewis, Byhalia.....	6
Rev. G. A. Baker, Verona.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. J. C. Wasson, Lula.....	3
Rev. A. W. Bailey, Holcomb.....	2
Rev. N. D. Guerri, Schlater.....	2
Rev. E. H. Cunningham, Amory.....	2
Rev. C. L. Rogers, Ripley.....	17
Rev. C. L. Ivy, Dennis.....	2
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	4
Rev. H. D. Suydam, Mathiston.....	2
Rev. R. E. Wasson, Black Hawk.....	11
Rev. T. E. Gregory, Columbus.....	4
Rev. W. J. Cunningham, Sardis.....	10
Rev. E. G. Mohler, Iuka.....	2

any chaplain might deprive other chaplains of the privileges due under a non-combatant status.

CALHOUN AND DOWNSVILLE

Dear Dr. Duren: The good things that are occurring in the Calhoun-Downsville charge deserve to be commended in these columns.

Briefly they are as follows: Three most generous poundings by the good people of Calhoun, Downsville and Marion; a stork shower for the "Sunshine" mother of the parsonage by the Calhoun and Marion ladies, in addition to the kind and generous shower given by the good Kinder ladies just before conference.

One of the churches on the charge is most efficiently organized and operates on the

CONFERENCE NEWS AND PERSONALS

Rev. C. J. T. Cotten continues to manifest his interest and loyalty in the circulation of the Advocate, and that means his loyalty to the whole program of the Church.

Mr. William Dubard, the sunny patriarch of Grenada, Miss., is ninety-four years old, but he does not surrender to the calendar either in his spirit or his purpose.

Rev. E. S. Lewis, of Durant, Miss., has been slightly indisposed of late, but was improving at last report. Bro. Lewis speaks appreciatively of the new associate editors. He says: "They give us a new slant on life and religion."

Dr. Henry T. Carley, who paid a visit to the Advocate office a few days ago, was taken ill upon his return to Ponchatoula and on Thursday was still in doubt as to whether he would be able to occupy his pulpit on last Sunday.

Rev. R. P. Neblett, pastor of Main St., Water Valley, Miss., says that he has a picture of the Conference of 1873 at Grenada, with Bishop Robert Paine presiding. Of the 141 preachers in the picture, Rev. J. J. Brooks was the last to go.

Rev. B. P. Buskirk, pastor at Algoma, Miss., writes an encouraging note concerning his purpose and prospects for the Advocate campaign. Bro. Buskirk is one of the recent additions to the roll of the Mississippi Conference.

Mrs. Florence B. Jackson, of McComb, Miss., places us in her debt by a generous word of commendation. She says that she has been an ardent reader of the Advocate for many years and that every issue seems to get better and better.

The Advocate appreciates a letter from Mrs. J. L. Harrison, of Cruger, Miss., notifying us of the failure to receive her paper. It is our desire to know of every failure in the delivery of the Advocate and we appreciate the assurance that its visits are missed.

Miss Julia Hoskins sends us a complimentary subscription for Mrs. E. Salles, who is now an occupant of the Home for Incurables in New Orleans. Mrs. Salles was no longer able to renew her subscription and we shall be glad to send it to her as the gift of her unknown friend.

Rev. James H. Felts writes in characteristic vein of the dirt-digging urge which comes to him as spring draws near. He says he is looking forward to many more years and to seeing what is going to happen. He reports that Mrs. Felts is now fully up to par and that both never had better health.

Next Sunday will be a high day at Clinton, Miss. On that day Bishop J. Lloyd Decell will dedicate the Methodist church and a debt-free congregation, with songs of praise in their hearts, will worship in a church all their own. We congratulate the pastor and the Methodist people of that little city.

Bishop Decell reports a fine spirit and a promising outlook in all of the four conferences composing his area. No man is more diligent in the cultivation of his field than is Bishop Decell. He is doing a splendid work and we predict that he will advance in the esteem and the affections of Methodist people as the years go by.

Bishops Decell and Peele, of the two Mis-

issippi Conferences, have given their unqualified endorsement of the Preachers' Conference to be held at Millsaps College, Feb. 23-25. Drs. Smith and Bullock are making every effort to have every pastor of the two conferences attend and share the inspiration to be brought by Bishop Kern and Dr. Walton.

A severe storm is reported to have struck south and southeast of Tupelo at 2 a. m. on last Friday. Palmetto, Verona and Plantersville were in the path and suffered considerable damage to persons and property. Press reports say that one woman was killed at Palmetto, many persons were injured, the school house at Verona was wrecked, and a dozen houses were razed.

Rev. R. G. Lord, Secretary of the North Mississippi Conference, says of the criti-

FLASH

TIME FOR ACTION UP MISSISSIPPI WAY



Read the list of Pacemakers. Last week some who were entitled to be in the list reached the office too late for inclusion.

Twelve days have gone by, and only sixteen days remain. We earnestly desire to include the name of every charge and pastor in our campaign report.

You can't always tell which way the cat will jump, but it's time for action, and we are expecting to include you in the list of victors. By all means don't be a casualty.

cisms offered with reference to the Journal, that in the greater number of cases a check of the original reports shows that the pastors themselves were either directly or indirectly responsible. In some cases a note on the margin would have enabled the statistician to interpret the report correctly.

We have an inquiry as to when ministers are to be placed on the priority list. Press reports indicate that this has already been done, but our understanding is that the priority privilege does not mean that they will be able to get tires or tubes if the ones they have can be repaired, and always the priority is limited to the quantity rationed for the particular place. We heard of a doc-

tor living in a village which had a quota of one tire per month. That means that if he were the only person privileged to buy it would require four months for him to secure a set of tires.

Rev. G. F. Shepherd, a retired Methodist minister living in Clinton, N. Y., paid our office an appreciated call on last Saturday morning. He thought he was calling upon the national organ, but we enjoyed his brief visit nevertheless.

CORRECTIONS NORTH MISSISSIPPI JOURNAL

Aberdeen District, Tupelo charge, Table III, column, "Paid General and Conference Benevolences," should read "\$2,028," since the church assumed \$1,700, the record shows that it over-paid \$328, the Church School paying \$178 of this amount.

Greenwood District, Webb and Sumner charge, Table III, column, "Paid Preacher in Charge," should read \$1,630" and not "\$1,930," as reported. This error was due to a typographical error on the part of the pastor, since the statisticians copied the report just as given by the pastor.

In fairness to all we gladly make the above corrections. Should any pastor or others find errors in the records in the Journal, I will appreciate your calling my attention to same, and I will gladly publish all necessary corrections.

R. G. LORD,
Secretary, North Mississippi Conference.

ANTICIPATING COMPLAINTS

Dear Dr. Duren: The Louisiana Conference Journal is off the press and, on behalf of the Statistical Staff, I would like to make a few observations before a small army of aggrieved brethren descend upon you and ask that you fill your columns with corrections "for the record."

There are, no doubt, many errors in the statistical tables. To mention a couple which I have noted after a brief survey: In the Monroe District Finance Sheet a column of figures seems to have wandered out of District Work into Sustentation, and in the Finance Recapitulation Table the Memorial Mercy Home and City Mission items seem to have swapped places—probably from the shock of the war. Both these errors may be either typographical or mistakes of transcription. They, with others like them, will have little practical meaning to any save, perhaps, the statisticians who must unscramble these columns as a basis for next year's gain or loss record.



Our statistical reports cover sixty-four pages of the Journal and total upwards of thirty-five thousand entries. Their transcription required the energies of four men for two and one-half days (and nights) during Conference, in addition to painstaking work done by Bro. Hearn before and after the sessions took place. None of these men had much idea about what had transpired at Conference until the Journal came to their hands. Then they discovered that while they, four, had translated and transcribed sixty-four pages of record, the entire remainder of the Conference had been able to "talk up and write down" but eighty-nine pages. Taking into account the possible errors of our friend, the printer (God bless him!), possibly we didn't make many more mistakes than the Conference did!

A correction "for record" in the Advocate does not affect the record at all. It may afford some mote of consolation to the pastor and the dozen other persons on a charge who read the statistics or note the correction. But where a pastor requires an Advocate correction let him send in his figures and request their publication alongside those he gave the Statistical Secretary at Conference, and which are still in Bro. Hearn's possession. If that were done, perhaps, one day, all of the brethren would grow to be as careful as some of the brethren are now, and better reports would result. If all the reports were turned in in good shape, the staff would have time to exercise proper care in transcribing them. However, give the brethren all the space they desire. The integumentary coverings of our corporeal beings are sufficiently tough to stand it.

Moral: The Conference was remiss in not giving proper recognition to that great, good, patient and painstaking man, Dr. Robert W. Vaughan, who for half a lifetime has borne the tedium of this task and who, on retiring, left a set of records second to none in Methodism!

For the Statistical Staff,
CHARLES E. McLEAN.

CAPITOL STREET CHURCH, JACKSON, HAS A BEAUTIFUL SERVICE

The service at Capitol Street church, Jackson, held special interest for the congregation and friends on Sunday, January 25. At



REV. C. S. SCHULTZ, Pastor

that time the family of the late Rev. J. M. Morse, who as pastor and presiding elder, gave splendid leadership to the church, pre-

sented a beautiful Communion table in his memory. During his pastorate, from 1911-1914 inclusive, the house of worship which is still used by the congregation was erected. He also served the church as presiding elder of the Jackson District from 1917-1920 inclusive.

At the memorial service, Dr. J. Reese Lin, of Millsaps College, made the presentation on behalf of the family, and Dr. Roy H. Kleiser, the pastor, accepted for the congregation. Appropriate music featured the service. Mrs. Morse and her family, including children and grandchildren, were present for the occasion. Mrs. J. W. Culver, a daughter, from New Orleans, and her family, attended the service.

MILLSAPS PREACHING CONFERENCE, FEBRUARY 23-25

The power of Protestantism is its pulpit. Preaching in these times is tremendously important and we would do well to avail ourselves of opportunities to deepen its spirit and enrich its content.

I heartily commend the Preaching Conference at Millsaps College, on February 23-25. Bishop Paul B. Kern, whose father gave us "The Ministry to the Congregation," and who, himself, was Dean of the Theological Department, Southern Methodist University, will be the principal speaker at the Conference. Dr. A. J. Walton, who has come to be one of our finest leaders in the rural church field, will ably lead in that important section. Dr. H. M. Bullock has rendered us a real service in planning this first Preaching Conference for Mississippi at Millsaps.

J. L. DECELL.

MRS. C. KRAUSE NINETY

At her home in Sicily Island, Louisiana, there occurred on Feb. 10, an event of more than ordinary interest. At that time Mrs. Caroline Krause celebrated her ninetieth birthday by a dinner at which all her family were present, children and grandchildren.

Mrs. Krause is one of the faithful friends of the Advocate—one of its long-time readers, and we join with her family and friends in wishing for her a long-delayed sunset and many happy returns of the day.

HISTORY OF CLINTON METHODIST CHURCH

The first Methodist missionary entered Mississippi territory in 1799. At that time the white settlements in Mississippi were located in a very narrow strip of country extending along the Mississippi River from Fort Adams to Walnut Hills, now Vicksburg. The remainder of the country was an unbroken wilderness inhabited solely by Indians. After a round-about journey by way of Nashville, Tenn., and the Mississippi River, the Rev. Tobias Gibson, of South Carolina, landed at Natchez about the last of March, 1799. Mr. Gibson was the only Methodist preacher, and with very little exception the only Protestant minister within five hundred miles of Mississippi for several years.

In 1813, the Mississippi Conference was organized. The first session of the Mississippi Annual Conference was held at the residence of the Rev. Newett Vick, about five miles southwest of where Fayette now is, in Jefferson county, on Nov. 1, 1813.

In 1828, Ira Byrd and John Cotton were appointed to Big Black Circuit, which had no definite bounds, so they had the privilege



BISHOP J. LLOYD DECELL

of following up new settlers throughout Hinds and Madison county.

On Nov. 30, 1831, the Methodist Conference assembled at Woodville, Miss. Bishop Roberts was present and presided to the great satisfaction of the Conference. William M. Curtis was elected secretary. A new work called "Clinton" was laid off and left to be supplied by Thomas Ford. Bro. Ford was the son of Rev. John Ford and was a native of South Carolina. In 1824, he married and came to Mississippi, where he spent a long and useful life as a local preacher—mainly in Hinds county. For a short while he was connected with the Mississippi Conference, as a traveling preacher. He contributed largely to the establishment and healthy growth of Methodism in and around Raymond, Clinton and Jackson.

At the Natchez Conference in 1833, the name of Yazoo District was substituted by that of Vicksburg, with John Lane as the presiding elder. In this district Clinton and Jackson were united in a pastoral charge, with Dr. Job. M. Baker as pastor. His success in Jackson, the capital of the State, must have been small, as neither church nor church organization was there in 1836.

On Nov. 12, 1834, the Mississippi Conference assembled in Clinton, Miss. The Bishop not being present, William Winans was called to the chair and opened the session. He was elected president of the Conference and made a very "correct and agreeable presiding officer." Robert D. Smith was elected secretary.

"The town of Clinton was in the zenith of its prosperity; enjoyed a lively trade with the surrounding country; had a refined and intelligent population; the Mississippi College and an academy for girls within the corporation; a Presbyterian and a Methodist church, each having a membership including many of the best families. The Conference was very hospitably and pleasantly entertained."

The regular conference business was taken up and gone through with thoroughly. The session lasted eight days; appointments were announced and "We mounted our horses and scattered."

In 1836, the Rev. John G. Jones, to his surprise, discovered that there were no church organizations of any denomination

(Continued on page 10)

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HISTORY OF CLINTON METHODIST CHURCH

(Continued from page 7)

in Jackson, and the preaching was done occasionally by a traveling minister. He employed Rev. Thomas Ford, who was living on his farm near Clinton, as a missionary to Jackson. Mr. Ford accepted with the understanding that he could only devote two Sundays a month to the work. He continued to live on his farm until his death. He died comparatively poor as his possessions had been swept away by the war.

In 1837, Clinton, Raymond and Jackson were united in one pastoral charge, under Charles K. Marshall, with Thomas Ford employed as a supply.

In 1839, Bradford Frazee was stationed at Raymond and Clinton.

In 1840, at Vicksburg, Clinton made a most liberal proposition for the location of Centenary College. The people of Clinton offered to give Mississippi College to the Methodists. This included a good brick building for the primary department and a bonus of twenty thousand dollars. Clinton was a "wealthy and intelligent community." It was on the Vicksburg and Jackson Railroad which was now getting into operation. However, when the Board of Trustees met, some of the members were absent and the school was located near Brandon.

The following account of our earliest Methodist church in Clinton is given by Mrs. Laura Banks MacDowell—a daughter of Dr. Edward G. Banks.

In the early years of 1800, the first Methodist church, a somewhat stately white edifice, stood for almost a century at the head of Main Street, in Clinton, and facing west toward Jefferson, but two blocks distant.

It was an imposing site and the gift of a friend—Dr. Edward G. Banks. The building was rectangular in shape, of excellent proportions and substantial in architecture. Though simple in construction, it was generous in both purpose and design; well lifted from the ground and topped by a cupola. Large high-set windows, regularly spaced, glittered in the sunshine and flooded the interior with light.

Tiers of guarded steps on each side in front gave entrance through wide-flung double doors to broad aisles which in turn divided the pews into three sections; and against the entrance wall in the rear, a long seat was always reserved for the darkies. Special services were sometimes held for them, too, under the direction of Dr. Walter Hillman. Winter warmth was provided by a heater on each side of the church—wood, of course. And at the extreme right, lying parallel with the side wall, came pews for the choir and a small old-fashioned organ. Pews of similar nature were opposite with the raised altar and chancel space between them.

A massive reading desk, a semi-circular altar rail and fine cathedral chairs, all of the same lovely wood, were distinguishing features.

At even-tide a large sliding chandelier, suspended from the center of the ceiling, and surrounded by burnished brass oil lamps with similar ones on side walls, gave light and cheer.

In the palmy days, the glow of crimson carpets added color and rich contrast to the alabaster whiteness of wall and ceiling.

Following the ravages of war, with church homes demolished, many of other creeds were welcomed and worshipped here—all together in perfect harmony. It was also loaned annually for a day's service to the

Episcopalians upon the visitation of their Bishop, Rev. William Mercer Green, and for years the Sunday school was conducted by Judge E. Z. Cabaniss, a member of the Christian church.

Revivals here were occasions of general interest and the church overflowed. Two of its noted divines stand out in memory: Rev. C. K. Marshall, of Vicksburg, tall, wiry, slender; and Rev. Mr. Thompson—the opposite in build, more ebullient in style, with stentorian tones and words to be distinguished a block away. They seemed equally gifted in learning and persuasive eloquence. The rafters fairly rang with enthusiasm as many a hearty "Amen" resounded during the sermon.

The dress of the period for clergy and medical men was severe black: frock coat, regulation trousers and tall silk hat, called a "stove-pipe," and often a gold-headed walking cane. With a quick gesture, including a bit of psychology, Dr. Marshall at these revivals would suddenly thrust his "stove-pipe" forward to supplant the use of the alms basin—amusing the crowd and producing good results.

Rich with traditions and unique in service, this temple of worship represented not only outwardly, but inwardly, the two highest commands: love of God and love of fellowman.

For many generations it continued an outstanding land-mark, and presented an attractive picture with pigeons fluttering in and out of the belfry at all hours and a complete exodus at the first clap of its sonorous bell—but always returning.

An old church register of 1892 lists the following as members whose descendants still worship in the Clinton Methodist church: J. H. Fox, Mrs. Carrie Criddle Fox, Mrs. Annie May Lusk Rogers, Mrs. Harriet Jane Dunton Shirley, Mrs. Annie Johnston Easterling, Mrs. Emma Shirley Criddle, Mrs. Kate Basye, Mrs. Sallie Lusk Bramlett, Mrs. Mollie Phillips, Dr. S. W. Johnston, Mrs. Sallie Johnston.

During the years that followed many good works for the kingdom of God were wrought under the leadership of the following ministers: Lyman Carley, E. H. Mounger, M. M. Black, W. W. Simmons, Isaac L. Peebles, T. B. Holloman, W. C. Black, G. P. McKeown, Jas. G. Galloway, L. M. Sharp, W. N. Ware and Fred Applewhite. It is rather difficult to trace the appointments at Clinton since the church was on the Raymond, Edwards and Jackson charge, and was changed very often.

In 1920, Clinton was served from Millsaps Memorial church. From 1923 until 1926 it was served from Grace church, in Jackson. In the fall of 1924, Rev. I. H. Sells was appointed to serve the Clinton church. Bishop J. Lloyd Decell was presiding elder at this time.

The church building in Clinton had deteriorated so badly until it was not possible for services to be held there. Mrs. J. H. Fox opened her home as a meeting place and services were held there for five or six months. Then Hillman College offered its chapel to the Methodists for their meeting-place.

While still meeting in the home of Mrs. Fox, on the second Sunday in December, plans were made for erecting the present church building. The undertaking seemed very great with a membership of only about twenty-five. There were only twelve members present at the service on this second Sunday, all of them being ladies. Among them were: Mrs. J. H. Fox, Mrs. J. T. Lazarus, Mrs. F. N. Sivley, Mrs. A. E. Wood, Mrs. Easterling, Mrs. Little, Mrs. Ratliff, Sr.,

Mrs. Weathersby and Miss Moss. Work was begun on the building in September, 1925, and when Annual Conference met in the following November, the roof was being put on. No contract was let for the work, but day labor was used under the supervision of Mr. Landrum. The trustees at this time were: J. H. Fox, Stanley W. Ratliff, R. H. Johnston. The stewards were: Mrs. Annie Easterling, Mrs. F. N. Sivley, J. T. Lazarus. Miss Eddie Moss was chairman of the Finance Committee. J. T. Lazarus was chairman of the Building Committee.

On July 4, 1926, the first service was held in the new church building and a revival was begun. The text for the sermon was: "Sirs, We Would See Jesus." The Sunday School was reorganized during Bro. Sells' pastorate. The church membership grew from twenty-five to seventy-five in the two years that he served Clinton. Truly these two years marked a great turning point in the history of Clinton Methodist church.

During the years from 1927 to 1930, Clinton was a station, with Rev. M. H. McCormack, Jr., serving the work. In 1930 this was made a four-point circuit and remained so until 1939, when it was put with Ridgeland and made a two-point work.

At the beginning of the pastorate of the present minister, the church debt was \$1,125, plus interest. With the assistance of the General and Conference Boards of Church Extension, and friends, the membership of this church, consisting of approximately forty active members, paid this church debt. The present membership consists of seventy-eight active members. The present Sunday School Superintendent is Mr. C. M. Abernathy. The stewards are: J. L. McPherson, chairman; Mrs. F. N. Sivley, Mr. H. W. Jenkins and E. M. Hale. The trustees are: C. M. Abernathy, C. C. Lazarus and D. A. Graham. The membership of Clinton Methodist church has been found ever faithful and ready to respond to the program of the Methodist church.

Pastors serving Clinton Methodist church: Thomas Ford, 1831-32; Dr. Job M. Baker, 1833-34; E. R. Porter, 1835; S. L. Scott, 1836-37; Charles K. Marshall, 1838; Bradford Frazee, 1839-40; J. T. Heard, 1841; H. M. Booth, 1842; C. A. Frazee, 1843; Lysander Wiley, 1844; Preston Cooper, 1845; Edward Doty, 1846; P. B. Bailey, 1847; James MacLennan, 1848; O. L. Nash, 1849; George Taylor, 1850; O. L. Nash, 1851-52; James A. Godfrey, 1853-54; D. W. Wiggins, 1855-56; J. R. Lambuth, 1857; L. Wiley, 1858-59; John Lusk, 1860; George D. Wade, 1861; James H. Shelton and S. K. Russ, 1862-63; James S. Harris, 1864; to be supplied, 1865; A. M. Campbell, 1866-67; J. X. Foster and E. M. Alford, 1868; C. G. Andrews, 1869-71; W. E. Ballard, 1872-73; James M. Weems, 1874; C. B. Galloway, 1875-77; W. H. Watkins, 1878-81; C. B. Galloway, 1882-83; A. F. Watkins, 1884; C. G. Andrews, 1885-88; L. S. Jones, 1889-91; John A. B. Jones, 1892-94; J. T. Leggett, 1895; Robert Selby, 1896-97; Lyman Carley, 1898-1901; E. H. Mounger, 1902; M. M. Black, 1903; W. W. Simmons, 1904; Isaac L. Peebles, 1905-08; T. B. Holloman, 1909; W. C. Black, 1910; G. P. McKeown, 1911-12; J. G. Galloway, 1913-14; W. G. Forsyth, 1915; G. P. McKeown, 1916-19; L. M. Sharp, 1920; W. N. Ware, 1921-22; Fred Applewhite, 1923-24; I. H. Sells, 1925-26; M. H. McCormack, Jr., 1927-28; R. L. Walton, 1929-30; J. W. Leggett, Jr., 1931-32; H. W. Featherston Vaughn, 1933; F. M. Casey, 1934; C. E. Downer, 1935-38; F. A. Sutphin, 1939-40; C. S. Schultz, 1941-42.

Many a man has acquired a huge vocabulary by marrying it.—Ezra.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Prayer Minute

(6 P. M. Daily)

"Lord teach us how to pray!"

"Not my will, but Thine, be done."

"This is the victory that overcometh the world, even our faith."

Our Father, we are conscious of a great spiritual need in our own lives, in our land, and in the world.

O God, Thou art not only a Heavenly Father, but Thou art the Power that can transform the world. Give us all a renewed faith that we may never "strike sail to fear."

We pray that more and more souls may turn to Thee, the Source of all power and all good.

Bless all who suffer and all who serve in Thy great cause. We beseech Thee that out of confusion and strife, Thou wilt bring blessing and peace.

MARION LELA NORRIS.

* * *

Missionary Writes Interesting Account of Work in China

Methodist Mission,
Chengtu, West China,
November 5, 1941.

Mrs. W. L. Strickland,
Kosciusko, Miss.,
Dear Mrs. Strickland:

Your letter of July 12, delayed by censor, arrived today. How glad I am to know you and your Guild! I loved your description of the place of your May meeting, in the home of Mrs. Burk and Miss Davis, among the pines near a ravine. How my mouth watered at your account of that strawberry short cake and whipped cream! Nothing like that in Chengtu, alas! I have never been in Mississippi, but hope they will let me go there when I return on furlough in 1943, and I shall hope to visit the Guild in Kosciusko.

Since regular mail is so slow, I send most of mine "air mail" in China. This calls for 27 cents in U. S. postage, but goes in about a month. They are generous in the weight, and often for the one amount of postage, more than one letter can be sent. I shall send this letter inside another to the U. S. A., and it will be posted in America to you. Whenever you want to send me something useful, 3 cents in U. S. postage stamps are always very acceptable, for they cannot be brought here.

We have just celebrated Christianizing the Home week here. One of the days I went with the pastor's wife to a cottage prayer meeting in the home of a young aviator. They had such a sweet wee baby. The wife said in her testimony: "Last summer, before the baby was born, we had so many air-raid signals, when I had to run outside the city, I did not know what effect this would have upon the baby. All I could do was to pray that God would take care of me and the baby. When the baby came and was so fine and normal I knew my prayer had been answered."

As Christmas time approaches, the song of the angels, "Peace on earth to men of goodwill," makes us realize anew that it is only to men of goodwill that peace can come, and that as we follow Jesus' way of overcoming evil with good, is there hope of

peace. May each of us be used of God this Christmas-time to spread His love anew among those near and far, that He may count upon us to be those of "goodwill" through whom peace can come.

Yours in joyous service,

MABEL RUTH NOWLIN.

(The Wesleyan Service Guild of Kosciusko is paying Miss Nowlin's expenses in China.)

* * *

Inverness Elects Officers

The Inverness Society of Christian Service has elected and installed its officers for 1942. The following is the list: President, Mrs. Denny King; Corresponding Secretary and Treasurer, Mrs. J. W. Littleton; Recording Secretary, Mrs. William Erwin; Secretary of Missionary Education, Mrs. W. F. Fleet; Secretary of Children's Work, Mrs. R. R. Knight; Secretary of C. S. R., Mrs. T. M. Bradley; Secretary of Student Work, Mrs. Robert Warren; Secretary of Literature and Publicity, Mrs. Wade Stokes; Spiritual Life, Mrs. J. P. Brown; Secretary of Supplies, Mrs. K. C. Carpenter; Secretary of Baby Specials, Mrs. Walter Jones; Secretary Octagon Coupons, Mrs. J. G. Halbert; Chairman of Circle No. One, Mrs. J. P. Brown; Chairman of Circle No. Two, Mrs. W. S. Coleman.

INVERNESS SOCIETY.

* * *

North Mississippi Conference Rural Work

If I could have my heart's desire, it would be that somehow more of our rural people could visualize the wonderful possibilities for inspiration and service that lie untouched in the average little one-room church. Too many children are growing up with no religious training in the home, and no vital contact with the church, because of the indifference of parents.

The high point of my year's service here has centered in the Woman's Societies of Christian Service that were organized, with the assistance of our pastor's wife, in four of our seven churches. Much time has been given to helping the members, as individuals and as groups, to understand the work and plan the programs. Most of the women are altogether new on the job, and as bewildered as you were when your world first expanded to include such an organization.

Three groups of young people meet regularly on Sunday evenings. One group is at present leading the worship service at Church School, another is sponsoring a week night of hymn practice that we hope will in time meet other needs as well, and the third is placing emphasis on more wholesome recreation.

CARRIE BROWN,
Rural Worker.

Chester, Miss.

(This is an interesting report that concerned our rural work last year. This year Miss Brown is dealing with an entirely different rural situation in Malvina.)

The battle over what to give father Reached a new annual high;
But we might have saved all the bother—
It ended, again, in a Tie!—Pathfinder,

IN MEMORY OF MRS. A. DeWEESE

The Angel of the Lord called for the spirit of our dear friend, one of the most beloved citizens of our town and entire state, a worker in all church activities and civic affairs.

We bow in humble submission to God's divine will, knowing that He doeth all things well. Our church has lost one of its best loved and most valuable members. The missionary society, one of its most loyal members. Her presence at our meetings was ever an inspiration and blessing which will be greatly missed. We mourn her going, in our hearts we treasure her memory as something most precious and beautiful. The beneficence of her life will abide.

"She is like the flowers, her beautiful influence so rare,

Will live and flourish forever,

In the lives of her friends everywhere.

The heritage she left her children,

Is a virtuous life well spent,

And when God called her home to Heaven

She went with a heart content."

She loved the finer things of life, always doing lovely things for others, trying to relieve some pain or remove some barrier, brighten someone's burdened heart, being a friend to all those who needed her most. To go to her home was a rare privilege. As we often sat on her spacious porch surrounded by many beautiful flowers, her bright, shining, sympathetic nature always made us happy. Her home was a haven of rest and pleasure for all those who came.

We acknowledge our gratitude to the Heavenly Father for the gift of such a friend and pray that the inspiration of her life may help us to scatter more sunshine into other lives.

May we express to her loved ones our sincere sympathy and pray that they may find solace in Jesus Christ, as he only can keep and sustain.

"Beautiful life is that whose span
Is spent in duty to God and man,
Beautiful, calm, when the course is run.
Beautiful twilight at the set of sun.
Beautiful death with life well done."

MRS. J. F. McCAULEY.
Philadelphia, Miss.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Dates and Data

February 17 to 19—The first Annual Meeting of the Woman's Society of Christian Service, South Central Jurisdiction, in the First Methodist Church, Oklahoma City, Oklahoma.

February 20—World Day of Prayer.

Theme: "I am the Way."

"With an ever-increasing sense of oneness with women the world around, may we all unite in prayer, not only on this special day we plan for, but on all the days between, that the people of every land may find the Way, the Truth, and the life in Christ Jesus."

* * *

A Lenten Devotional Booklet for Youth—The National Conference of the Methodist Youth Fellowship is issuing a booklet of Lenten devotions prepared particularly for young people. There is to be a page for each day including Scripture reference and guidance for personal meditation and prayer. The succession of sub-headings will contribute to the general theme of building spiritual strength for crisis, a topic which is both timely and parallels what this period must have meant to Jesus."

(Order from the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee. Price 5 cents.)

A New Study Course: The Work of the Woman's Society of Christian Service. The purpose of this course is to help women of the Methodist Church and leaders, both men and women, in the Methodist Church to

1. See the relation of the Woman's Society of Christian Service to the total work of the church.

2. Discover how the Woman's Society of Christian Service functions in local, district, conference, jurisdiction, national and world situations.

3. Understand the relation of the Woman's Society of Christian Service to other agencies.

4. Become aware of its contributions in missionary areas, both at home and in foreign lands.

5. Recognize its continuous responsibility for missionary education and cultivation.

6. Understand how the work of the society strengthens the Methodist Church.

7. Familiarize the students with materials in which the work of the Woman's Society of Christian Service is set forth.

8. Help to develop individual religious living."

Any society desiring to engage in such a study should communicate with Mrs. Helen B. Bourne, 150 Fifth Avenue, New York, N. Y.

May 18-22—First Assembly of the Woman's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church in Columbus, Ohio.

"Purpose: To provide opportunity where by Methodist women from all areas of the Church may achieve unity in worship and in the sharing of information, plans, and methods of work. This will be the first opportunity since unification and the organization of the Woman's Society of Christian Service for Methodist women to participate in a great meeting."

"Christian Roots of Democracy in America"

This is a timely study. There are governments in this warring world which deny the right of the democratic way of life to exist. There are others which believe that democracy is the best form of government, and as a national way of life, offers the best opportunity for Christian growth.

Do we know what "Democracy" really means, and what the democratic way of life stands for? What are the threats to our democracy today within and without? What is the place of the Church in a democratic society?

These questions and many others will challenge your thinking as you study "Christianity and Democracy."

Bibliography

Books:

Christian Roots of Democracy in America—Arthur E. Holt.

Author of Liberty—Robert W. Searle.

Discussion and Program Suggestions for Adults on "Christianity and Democracy in America," by Mrs. E. E. McClintock (Referred to as "Leader's Guide" in outline below).

City Shadows—Robert W. Searle.

The Ghost of Caesar Walks—Henry Smith Leiper.

Christian Faith and Democracy—Gregory Vlostos.

Christians in an Unchristian Society—Ernest Freemont Little.

Homeland Harvest—Limouze.

Pamphlets:

"Christianity and Democracy," by Landis. Presbyterian Board of Christian Education, 1940. Philadelphia, Pa. (25c).

Social Action Series:—Council for Social Action, 289 Fourth Ave., New York, N. Y.

1. "The Christian Caste System," by Gallegher, 15c.

2. "Labor and Democracy," by Myers, 15c.

3. "Our Heritage of Freedom," by Beardsley, 10c.

4. "Prophet of Democracy," by Taylor, 10c.

5. "Religion and Hard Times," by Boisen, 10c.

6. "Toward Economic Democracy," by Landis, 10c.

Survey Graphic Series: Survey Graphic Magazine, 112 East 19th St., New York, N. Y.

1. "Calling America: The Challenge of Democracy Reaches Over Here," 50c.

2. "Schools: The Challenge of Democracy to Education," 40c.

3. "Home: Front Line of Defense for American Life," 40c.

The Homeland Series—Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y. (free).

Magazines:

The World Outlook.

The Methodist Woman.

The Christian Century.

Other current periodicals.

Information from the Louisiana Library Commission

What Types of Books are Available? The Louisiana Library Commission's collection of books consists of informational books on all subjects—business, religion, fine arts, science, education, health, recreation, farming, useful arts, house plans—in fact, on every subject that might be of interest to any citizen or group of citizens in the State.

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Can the Individual Member Receive Similar Service? Yes, any resident of the State may use the book in the library of the Commission, and may ask for help from the staff of trained librarians, in finding any information needed for his business, for his work in organizations, for civic improvement, or for his own cultural and recreational reading.

The Louisiana Library Commission is organized to serve you—use this service.

We think we must climb to a certain height of goodness before we can reach God. But He says not "At the the end of the way you may find me"; He says, "I am the Way; I am the road under your feet, the road that begins just as low down as you happen to be." If you are in a hole the Way begins in the hole. The moment we turn to walk in the Way, we are walking in God. The moment we set our face in the same direction as His, we are walking with God.

—Helen Wodehouse.

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Old Centenary College

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON FEBRUARY 15, 1942

By Rev. W. C. Newman

THE HEALING MINISTRY OF JESUS

Lesson Text: Mark 2:1-12

Golden Text: He had compassion on them, and healed their sick.—Matt. 14:14.

Before me is a recent issue of The Christian Science Monitor, which I got from a rack in the railway station the other day. It is an exceptionally well-written paper in many respects. The news coverage is excellent; the editorials are thoughtful and raise a high standard of Christian living. Then one comes to the pages upon which the distinctive doctrine of Christian Scientists is discussed—faith healing. And one is amazed at the bald untruthfulness, the sheer self-deception, the amazing illogic to be found on those pages.

The body is not real and therefore pain is imaginary; there is no sickness except to those who doubt; the use of medicines or other therapeutics is a sin because it reveals a distrust of God; there is no such thing as death because there is no such thing as body—these are a few of the extravagant assertions I found in that paper.

Is this the true doctrine of religion's healing power? Is this to be inferred from Jesus' miracles of healing and from his teachings? Is Christianity as illogical, as superstitious as that? Absolutely not!

"Greater Things Than These Shall Ye Do"

One cannot read the Gospels without being sure that Jesus possessed some knowledge of the human body and mind which we do not possess, even the most learned of us. Nor can we doubt the fact that he had marvelous power to call out from people reserves of healing self-confidence that enabled them to overcome their self-pity, their absorption with their own aches, their surrender to pain or sorrow or frustration or sickness.

Yet one cannot doubt that if Jesus wanted us to be miraculous healers by the use of some magical form of prayer, he would have made clear and simple the formula. He would not have permitted many hundreds of generations to endure sickness, pain and death. He would have told us clearly how to heal the sick and raise the dead.

But if we are forced to dismiss as silly and irrational the idea that matter is imaginary, our bodies unreal, and therefore pain and sickness are the result of our lack of faith, we had better not dismiss the whole business of religion's healing powers. It is, and has been from the beginning, an integral part of the Christian religion.

"Greater things than these shall ye do," said Jesus to the disciples. The implications are too plain to reject.

Worship and the Renewal of Strength

Undoubtedly one of the causes of sickness is depleted energy—the exhaustion of body and mind under the terrific demands of life. A famous physician writing in an excellent current magazine declares that most of all the people who come to him for treatment

are not "run down, but wound up." Like too-tight fiddle strings they have been stretched taut with the tension of living.

Our Quaker friends give us a beautiful example of how worship and a quiet spirit serve to relax such tension, ease intolerable burdens, and rest one's tired soul.

"Come unto me all ye that labor and are heavy laden," said Jesus, "and I will give you—rest." Every Sunday morning I call my congregation to worship with these words, because I believe modern people need nothing more than they need that kind of healing rest.

Jesus was not offering some magic of self-hypnosis to his hearers. He was pointing the way to the renewal of our physical and spiritual energy through faith in God's goodness and power, through sharing with Him our load and our labor.

Worship and the True Evaluation of Things

Why did not Jesus spend his whole life in healing? Why did he not establish a gigantic hospital to which every ailing person could rush for the complete restoration of his health? Why did he not tell others the secret power of such healing so that this blessed knowledge could be passed down from generation to generation? If such knowledge was available to Christians and Jesus did not make that knowledge clear, was he not derelict in his duty, heartlessly cruel to withhold such marvelous information from us?

The answer is, of course, that Jesus had more important work to do than the healing of bodies, the saving of life. For what is life, what is health if that life be spent in wickedness and evil?

The truth is that Jesus helped people to be freed from their morbid absorption with their own bodies, its sickness, discomforts and death, by interesting them in the really great values in our world—spiritual values.

"Fear not him who kills the body . . . man shall not live by bread alone . . . is not the life more than meat and the body more than raiment? . . . what is a man profited if he gain the whole world and lose his own soul?"

Here is no unreasonable attempt to make ourselves believe that our bodies are unreal and our pain imaginary, but putting our bodies in their true position in the scale of values—secondary to the things of the spirit. Whenever one succeeds in doing that he releases himself from much bodily and mental suffering.

Living in the Sense of God's Love

All of this means to say that we need not wait for prayers to persuade God to allow sick people to recover. If God could heal us, but will not until the preacher (or Scientist Reader) can be located and hurried to the sick room to pray; if God must be begged to heal and withholds His help from all except a few favorites, He is no Christian God.

The healing power of Christianity lies in its giving us the consciousness of God's nearness and His abiding love, so that we know whether in sickness or health, riches or poverty, pain or pleasure we may live valiantly and beautifully. "Whether we live or whether we die, we live or die in the

Lord." So said the greatest of them all.

REV. J. J. BROOKS—AN APPRECIATION

Christmas Eve Day, Wednesday, December 23, 1941, I, with others, stood beside the grave in the quiet cemetery at Holly Springs, when the body of our good friend and brother, Rev. Joseph Joyner Brooks, was gently lowered to its final resting place.

He was junior preacher under my father, the Rev. Robert A. Neblett, in 1869, and both of them became charter members of the North Mississippi Conference, which met and was organized in Water Valley, November 30, 1870.

Since childhood I have known him because of the close friendship which existed between him and my father. When, as a young preacher, I joined the Conference in 1901, at Winona, Bro. Brooks seemed to take an interest in me and we had been fast friends through the years. His friendliness toward the young men in the Conference was always noticeable and he rejoiced in their successes and counseled with them in their problems.

He had strong convictions regarding the principles of life and character, as well as the doctrines of the Church. He was positive in the stand he took on any issue. No one could doubt his position, as he always stood firmly by his guns like the valiant soldier that he was. He was a true friend and brother. No one ever questioned his sincerity.

We shall greatly miss him. He played well his part in the drama of life and has gone to dwell with the immortals. No more worthy man or nobler specimen of Christian integrity have we ever had among us. He was chivalrous and his ideals were pure. He blessed humanity in his time, and he still lives in our memory.

R. P. NEBLETT.

NORTH MISSISSIPPI CONFERENCE

(These Conferences are printed in part. Full schedule will be printed next week.)

Corinth District—Second Round

New Albany Station, Feb. 8.
Ripley, Feb. 8, night.
Guntown nad Saltillo, at Pleasant Valley, Feb. 11, night.
Ashland, at Harris Chapel, Feb. 12.
Booneville Ct., at Oak Grove, Feb. 15.
Booneville Station, Feb. 15, night.
Baldwyn and Wheeler, at Wheeler, Feb. 22.
W. R. LOTT, D. S.

Greenwood District—Second Round

Drew, Feb. 18, night.
Tchula, Feb. 20, 10:30 a.m.
Minter City and Glendora, at Glendora, Feb. 22, 11 a.m.
Ruleville, Feb. 22, night.
Itta Bena, Feb. 27, night; Preaching March 29, night.
HENRY F. BROOKS, D. S.

Columbus District—Second Round

Macon Station, Feb. 1, preaching; Q. C. April 15, night.
Eupora Circuit, at LaGrange, Feb. 8, all day.
Macon Circuit, Feb. 15, preaching; Q. C. April 15.
Central-Columbus, Feb. 15, preaching; Q. C. April 8.
Brooksville, preaching at Quarterly Conference, Feb. 22, morning.

A. T. McILWAIN, D. S.

Greenville District—Second Round

Mattson, Feb. 22, a.m.
Coahoma, Feb. 22, p.m.
Alligator, March 1, a.m.
Shelby, March 1, p.m.
Lyons, March 8, a.m.

J. W. WARD, D. S.

THE CHRISTIAN FIRESIDE

A FAMOUS QUAIL

By M. E. Melvin

"Old Bob" is perhaps the most photographed quail in the United States, certainly one of the most famous. He seems to like publicity since he offers no objection to a camera.

He is a symbol as well as a "character." A symbol, because he represents a scientific effort to raise quail for release to wild life. Quail raising in the back yard has become popular with many of the youth of the nation. Much information on the technique is available today that was lacking a few years ago. Boys all over the country are raising quail and protecting them after they are released, thus helping to restock areas of the country where they had been well nigh destroyed.

Old Bob is a real character in his own right. He and his mate belong to the State of Oklahoma, sheltered and cared for at the State Game Farm near El Reno. He has old-fashioned views about raising a family. He wanted a large family but Mrs. Bob did not see it that way. Old Bob begged, fussed, and even threatened his spouse, but he could not induce her to stay on her nest for hatching. So, he gave up and took a well-I'll-show-you attitude and did the job all himself, without a day's help from his helpmate. Then came a nice brood. Mrs. Bob got interested and wanted some of the credit. The Old Man would have none of it and actually fought her off.

Incidentally, it is not generally known that the male quail divides time with his partner in hatching a brood. Old Bob had to put in full time. Mrs. Bob deserves some credit, for at last reports she had produced in one season 121 eggs.

—Our Dumb Animals.

THE KEENEST PAIN

There is a fine passage in one of Zangwill's books. He describes a Temple open to the winds where stands a wondrous statue with a face that is beautiful in its eternal calm. The winds from far and near sweep round the palace laden with the pain of the world, but the statue hears them not; eternal calm is on its face.

Until one day its ears are opened, and it hears the message of the wind—it hears the cry of the world's vast woe. And the pain of the statue is greater than the pain of the whole world, for it hears but it cannot help.

Keen as is the pain of a thousand hearts at the sufferings that they know day by day are laid upon the patient and defenseless animals that man has brought within his power, keener still, and harder far to bear, would be the pain could we lift no hand, speak no word to lessen those sufferings. We, thank God, can act. We can speak at least in behalf of kindness and justice. We can write the letter that may move someone stronger than we to utter his voice. And yet, more to be pitied than Zangwill's moveless statue with the cry of the world's pain ringing through its heart, is the man or woman who can hear that cry and in selfish indifference let it ring on unheeded.

—Selected.

THE MAN OF GOD

There was another of those everlasting committees—this time a meeting about local Sunday school affairs.

Only a few of us showed up. After all, committee meetings are not particularly attractive, are they? Besides, it was a moonless night, cold, wet, windy—just the night to miss a committee meeting about next to nothing!

We drifted into the dimly lighted classroom. We shook the rain from our coats. The place was none too warm. The secretary came late; but it didn't matter—we'd get through the agenda pretty sharp.

Said our chairman: "Perhaps Brother Sawdon will lead us in prayer?"

Brother Sawdon did—an old man (who ought to have had more sense than to turn out on a night like that) with a quavery voice. We hoped he wouldn't be long about it.

He asked God to bless us. He reminded us of the glories of the past. He prayed that we might feel a Pentecostal fire, that we might understand what we were doing, and the challenge of what we might yet do. He said that to do anything for the Master was an unspeakable privilege.

"Lord," said he, "fill us with Thy spirit that our smallest service may be done in Thy name and for Thy kingdom. Warm our hearts. Lift up our spirits. Stir us to great endeavour; and meet us here in this room that we may feel the kindling of Thy love, and so discharge this little task that it may be worthy service unto Thee."

It was a new and mighty baptism. Chastened and inspired, we made that committee meeting a time of useful worship.—Selected.

MEN SHOULD GIVE ACCORDING TO THEIR MEANS AND NOT THEIR MEANNESS

Husband: Who's that in the front room?

Wife: It is a member of the every member canvass team from our church.

He: What does he want?

She: He wants to know whether we will renew our pledge of twenty-five dollars for another year.

He: I'd like to know what those church people think? There I've just bought a new car for \$1,500 and paid my downtown club dues, and here I have a bill of \$150 that I owe to my golf club, and that little trip cost us nearly \$200, and I have a cigar bill that has just come for \$67.50. Say, suppose we are members of the church, and suppose our children do go there to Sunday School, do those people think we are made of money?

—Watchman-Examiner.

LAST YEAR'S DIARY

I have already written my name in my Diary for 1942, though I have not written the size of hat I take—my wife remembers this for me.

A solemn thing beginning a new diary and a new year! But I look forward all the more hopefully (and all the more humbly) because I have been looking back with so much gratitude to God.

For here on my desk is my Diary for 1941.

There is in it little about the war. I make no mention of my own failings—my wife, no doubt, will remember those, too, though she is charming enough to forget them (except on occasion). I say little of the unpleasant details of the past twelve months—who wants to remember them?

During the hour in which I have been turning again these hastily written pages I have revived happy, precious memories of friendly folk I have met since the first of January—kindly folk, pleasant folk, folk who have gone out of their way to do me a good turn. My neighbors are often mentioned by name; and here and there is a note of someone whose name I did not know—like the unknown Good Samaritan who left me his magazine when he stepped out of the railway carriage.

May I at the beginning of another year respectfully suggest that you, too, keep a Friendly Diary in 1942. Forget the scoundrels on life's road, but remember the saints.

—Methodist Recorder.

THE NARROW ROAD

By Ruth Franks Whitton

Along the way to Gethsemane have you trod the wilderness road?

Have temptation, trial and unrest made for you a burdensome load?

Has your message to your brother met with scorn and mirth?

Did you sometimes doubt your fate and wonder at your worth?

Was your cross too great and heavy for you alone to bear?

Did loving arms uplift you and part of your burden share?

Did you enter that lonely garden in search of perfect peace?

Did you, by prayer and tears, your soul and will release?

This was the way our Lord went, but He went farther still.

He paid the price for you and me upon far Calvary's Hill.

Life is a rocky road but its course we all must run,

And we must follow the lighted way if victory e'er be won.

Sometimes the storms are fierce and we struggle to no avail,

When time and tide and circumstance make all our efforts fail.

We cannot reach the mountain top by our poor strength alone,

Only faith in God and His true love can bring us safely home.

Why should we alone the battle fight, weak, helpless, mortals, we—?

When boundless power is ours to use, God's gift to you and me.

Yes, this is the way our Lord went, and He goes this way still,

With you and me and every one, as we strive to do His will.

Those who fight in a righteous cause are exposed to dangerous temptation. The danger is that they should come to trust in their own righteousness, which since it is tainted with human frailty and sin, is far less wholehearted, deep-rooted, and stable than they suppose, and may at any moment reveal its utter inadequacy. It is one of the profoundest insights into realities of human life that sinners may be nearer to salvation than the righteous.—J. H. Oldham, in *The Christian News-Letter*, published in Oxford, England.

GONZALES PREACHER POUNDED

On Nov. 20, 1941, we received an invitation to attend prayer service at the Gonzales Baptist church. We went as usual. At the close of the service it was announced that everyone must go down in the basement for refreshments that were to be served by the W. M. S. Of course we (Mrs. Cotten and I) were given special seats because we were their guests.

A lady gave a nice welcoming address, saying they were sure glad for us to come back to Gonzales for another year. Then she removed a large piece of cardboard and presented us with a large, old-time cotton basket full of groceries and \$14.60 in cash. She said they did this to show their love and appreciation for us.

On Dec. 21, 1941, the Maurepas people gave us a large shower of groceries. This came from Methodists and Baptists. Santa Claus was the delivery boy. Thank you, Santa.

On Dec. 23, 1941, the Carpenter Chapel people brought us a large load of groceries and a special gift of \$5.00 for each of us. The Sunday School gave Mrs. Cotten \$5.00. The church gave me \$5.00. These all came to express their love and appreciation for us, and to say "You have our cooperation through the year that lies ahead."

Thanks to one and all for these good gifts. It only makes us want to be more humble and try to do more for Christ.

Your servant in Christ,

C. J. T. COTTEN, Pastor.

LAYMAN'S DAY—FOURTH SUNDAY IN FEBRUARY

Subject: "Methodist Men and the Mission of the Church."

The consideration of every pastor is invited to the construction value of this program.

Last week's Advocate carried a very timely editorial on the advantages to be derived. We publish below the conference organization of District and Associate Leaders—utilize the services of these men if needed in arranging Lay speakers.

Aberdeen District: District Lay Leader—W. L. Underwood, Amory, Miss.; Associate Lay Leader—C. C. Bennett, Water Valley, Miss., Associate Lay Leader—Noel Monneyhan, Tupelo, Miss.

Columbus District: District Lay Leader—J. H. McKennon, Ackerman, Miss.; Associate Lay Leader—B. T. Schumpert, West Point, Miss.; Associate Lay Leader—A. A. Long, Sallis, Miss.

Corinth District: District Lay Leader—W. H. McCormack, Corinth, Miss.; Associate Lay Leader—C. H. Curd, Holly Springs, Miss.; Associate Lay Leader—H. N. Clayton, New Albany, Miss.

Greenville District: District Lay Leader—E. A. Tanner, Indianola, Miss.; Associate Lay Leader—J. M. Forman, Indianola, Miss.; Associate Lay Leader—W. E. Bufkin, Leeland, Miss.

Greenwood District: District Lay Leader

Do FALSE TEETH Rock, Slide or Slip?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, goeey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

—M. F. Pierce, Greenwood, Miss.; Associate Lay Leader—E. W. Williams, Belzoni, Miss.; Associate Lay Leader—J. R. Baner, Carrollton, Miss.

Sardis-Grenada District: District Lay Leader—A. B. Friend, Sardis, Miss.; Associate Lay Leader—Dr. L. L. Minor, Sta. G., Route 4, Memphis, Tenn.; Associate Lay Leader—Gerald Chatham, Hernando, Miss.

Let's make this vital message ring from every church on the fourth Sunday of February.

J. G. HOUSTON,
Conference Lay Leader.

THE PASTORS OF THE GREENWOOD DISTRICT

On Tuesday, February 3, 1942, all of the pastors but six met in the First Methodist church, in Greenwood, for the Ministerial Association. Rev. J. E. Stephens makes an ideal host.

The meeting was opened by all joining heartily in singing, "My Faith Looks Up to Thee." Bro. McAlilly, our pastor at Sidon, then led us in the devotion, reading St. Luke 2: 1-10. He gave us a most helpful message on prayer, after which Rev. J. W. York, of Sunflower, offered prayer.

The chairman, Rev. R. T. Hollingsworth, announced the program committee for the next meeting as follows: Revs. N. D. Guerry and J. O. Dowdle.

Rev. J. E. Stephens called our attention to the Preachers' Conference for Feb. 23-24-25, 1942, at Millsaps College.

Rev. T. H. Dorsey, our pastor at Lexington, in his own style, brought us a great message on "If I Had My Life to Live Over." Surely each heart was not only stirred, but inspired to a better life.

After a short recess "God of Grace and God of Glory" was sung, after which Rev. S. A. Brown, of Moorhead, led us in prayer, and we sang "Saviour More Than Life to Me."

Then Rev. E. S. Lewis, our pastor at Durant, brought us a very searching and soul-stirring message from St. Mark 15:21, his subject being, "The Man Who Helped Christ." He also led us in the closing prayer, which was followed by that grand old hymn, "A Charge to Keep I Have." We then adjourned for lunch.

Promptly at one o'clock we gathered for the afternoon program. Rev. J. W. York announced the opening hymn, "There Is a Name I Love to Hear." We were then led in prayer by Rev. A. L. Davenport.

Rev. S. A. Brown read Titus 1:1-10, and brought us a real soul-searching message from these words, "For this cause left I thee in Crete."

Pastoral prayer was then discussed by Revs. J. W. York, W. W. Bruner, J. E. Stephens. They struck "fire" and a lively discussion followed.

Rev. J. O. Dowdle stressed the importance of Holy Week.

Rev. W. T. Phillips brought a stirring address on the value of the New Orleans Christian Advocate, and urged that the pastors get it into the hands of their people.

Dr. H. F. Brooks, district superintendent, brought us the highlights of the district. He called our attention to many leading events that are to take place within our district during the next few weeks and closed the meeting with the benediction.

A. L. DAVENPORT, Secretary.

It is wonderful how many ways there are of bringing people to Christ if we are dead in earnest about it and care more about that than anything else.—Dr. L. A. Banks.

MINISTERS SPEND PROFITABLE WEEK AT EMORY

By John L. Sandlin, Reporter

Emory's traditional "Ministers' Week," which was observed this year during January 19-23, is said to be the greatest. The attendance was excellent, and in spite of the tire shortage many men from distant conferences traveled by train and bus to be present for the annual convocation and forum. Eleven states were represented, and some fourteen conferences. Holston Conference led in the number of registered delegates, while North Georgia came second. Other states represented were Alabama, Maryland, New York, Florida, Tennessee, Kentucky, Mississippi and South Carolina and North Carolina and Virginia.

Two outstanding lecturers made never-to-be-forgotten contributions to the program. Dr. Y. C. Yang, president of Soochow University, delivered the Quillian Lectures on the general theme, "Christianity and the Religions of China." Dr. Yang's amiable personality and his exceptional command of the English language, combined with his depth of scholarship, held the undivided attention of his great audiences. Beginning with a marvelous exposition on the spiritual heritage of the Chinese people, Dr. Yang climaxed his series with his fifth lecture entitled, "Christianity, the Living Faith in Life Eternal."

Bishop Moore, in his inimitable manner, delivered the Jarrell Lectures upon the general theme: "The Hope That Maketh Not Ashamed." In his great missionary zeal the bishop chose as the subject of his first lecture, "A Deathless Church." The great emphasis in this lecture was placed upon the Church's responsibility in meeting the needs of the hour. Bishop Moore regards the present situation as the Church's greatest opportunity. The closing lecture was upon the theme of "An Immortal Promise," and the text was couched in the words of Jesus, "I go to prepare a place for you."

Dr. Bradford S. Abernethy conducted forums each day on "The Church and the Coming Peace." Dr. Abernethy is chairman of a committee of the Federal Council of Churches of Christ in America, a committee which has as its purpose the working out of aims for a just and durable peace, and he emphasized the hope that the ideals of Christ might have a large part in the peace which follows the present world cataclysm.

Five members of the faculty of the Candler School of Theology taught short courses in the morning hours, and the forum hour followed the morning lectures.

It is the opinion of those who attended this annual event in the life of Emory University that some great thinking was done under the leadership of some of Methodism's great spirits.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The voice of God is calling
Its summons unto men;
As once He spoke in Zion,
So now He speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to loosen
The bonds of lust and greed?"

"We heed, O Lord, Thy summons,
And answer, "Here are we!
Send us upon Thine errand,
Let us Thy servants be.
Our strength is dust and ashes,
Our years a passing hour—
But Thou canst use our weakness,
To magnify Thy pow'r."

* * *

Joint Sessions of the Board of Missions and Church Extension and the W. S. C. S. of the Southeastern Jurisdiction

Never before during days of war has there been as much serious thought given to what we shall do when hostilities cease, to what we should be doing during the days of war in order to be ready for that time.

The thought running through the message of every speaker at the joint sessions of the Board of Missions and Church Extension and the W. S. C. S. of the Southeastern Jurisdiction, held in the War Memorial Auditorium, in Nashville, January 27-30, was that the Church must not allow its line to weaken at any point—that in these days "For Christians the Only Way is Forward."

As Dr. Ralph E. Diffendorfer told of church after church in war-torn Europe reporting the best year in its history, we were challenged to make 1942 the best year we have ever had—to "give service—much, much greater service; to give gifts—much, much larger gifts; to give prayer—Much, much more prayer."

Dr. Roy L. Smith placed the responsibility for the terms of the peace which will be made at the close of World War II. upon the common people—the people back home. At the close of World War I, it was said by those around the council table, "Woodrow Wilson talks like Jesus Christ." At the next peace council "there will have to be many persons who talk like Jesus Christ if we are to have a just and durable peace." Those who sit about that table will be governed by the people of their own countries, and we now have the opportunity to create attitudes for the building of a "World Christian Community." This is one of those "countless fronts" where you and I may be at work.

The definition of the word "mobilize" is "to assemble and make ready for use," said Mrs. J. W. Mills. We must mobilize our Methodist women and use them to strengthen the line of the Church—in the Christian home; in Christian education which lags far behind secular education; in community cooperation—if our Christianity will not meet the test in our own community there is no need to look across the sea; in our attitudes of world-mindedness—America and the world will be influenced by what we are today. A non-Christian Chinese statesman has said, "Where women are friends, men

do not fight," and around the world today the World Federation of Methodist Women is working "to know Christ and to make Him known."

"Christianity teaches us to care—God cares. The Church is in the world to demonstrate Christianity and you and I are called upon to demonstrate God's care. We have been told that 'the lights in Europe have gone out,' said Dr. A. L. Warnshuis, "but we believe behind the darkened windows the light still burns." One hundred and sixty-eight "orphaned missions" have received aid from the fund contributed by 20 countries for this emergency, and the bonds of Christian fellowship are holding across the barriers of war. In one instance a German missionary, interned in an English school, took her place on the faculty of the school, releasing an English missionary to carry on the evangelistic work of the German missionary.

Speaking of that land where Jesus touches an "untouchable" and he is a new man, that land which lies between the Burma Road and the Suez Canal, Mrs. Otis Moore said that we must plan how a just and lasting peace may be just to India.

"The moment of a thousand years is upon us . . . opportunity does not last forever," said Dr. Y. C. Yang. "As we plan for peace, we must plan so that men on all sides (of the war) will have a better life," then very graphically he described the way in which we must have the stage set, the cast selected and drilled in their roles—ready at a moment's notice to take their places when the opportunity comes for action.

Bishop A. Frank Smith said, "The world is in an epochal state of transition—the old institutions have served their day and are now insufficient, and in the lap of America has been tossed the destiny of the peoples of the world in a large measure." In the past the Church has always emerged playing a new, a higher role. Today we must keep the program of the Church growing, but the main thing is to create a sense of the need for the Lord Jesus Christ. The Church must follow our young men into the service camps—many of them were born in a war, lived their childhood during a boom, their youth during a depression and are now dying in another war; it must be ready with comfort when the dark hours come to the homes of its membership—for these hours are coming soon; it must do its part in shaping and preserving the destinies of the people of the world; it must give, and give now. Many of the battles of Europe have been lost because reinforcements were too little and too late—"God forbid that when tomorrow comes, it may be said of the Church 'too little and too late.'"

Discussing the purposes of the National Methodist Youth Fellowship, now in its first year of organization, Kempton Jones, president, referred to the fact that the first Methodists were a group of college men in England. He challenged the young people with the larger responsibility which has been given to them in our united Church.

Dr. George A. Buttrick, speaking on "Youth and the Missionary Challenge," said that despite all the fatalistic beliefs abroad in the world today, youth everywhere still

must make the choice between right and wrong. "The choice is world-wide—either Christian culture will prevail or it will go into eclipse."

Bringing the joint sessions to a close, Dr. E. Stanley Jones asked, "What of the future of missions? It has no future unless based upon something that is absolute—Christ and the Kingdom of God, and we cannot have Christ without the Kingdom."

* * *

Did It Pay?

A number of years ago Mrs. J. Morgan Stevens held a sewing class for several small Negro girls in her home in Jackson. Doubtless she does not remember their names, but one of them was Nannie B. Peterson, and she has not forgotten Mrs. Stevens, for she told us so when we met her at the Bethlehem Center, in Nashville, Tenn.

After "graduating" from the sewing class, Nannie B. graduated from Lanier High School in Jackson, then from Tougaloo, and received her M. A. from Fisk University.

She is now Director of Girls' Group Work at our Bethlehem Center, which "stands as an oasis in a socially disorganized area of disease, delinquency and dependency," helping the members of her own race to live a more abundant life.

Deaconess Margaret Marshall, who was born in England, and Susie Peach Foster, of Alabama, who served in Korea until the missionaries were called home, head the work with a corps of efficient Negro helpers.

* * *

To Secretaries of Study

The Conference Committee on Study, composed of Mrs. E. V. Perry, Mrs. E. E. McKeithen and Mrs. Stanley Wilson, is asking that societies follow the plan suggested last year, of one study class each quarter—first quarter, Bible study; second quarter, mission study; third quarter, Christian Social Relations study; fourth quarter, mission study.

Those who are now studying "Our Times: What Has the Bible to Say?" will find the second and third chapters of "Christian Roots of a Democracy" most helpful. More and more we are learning that one study is so closely integrated with the next study that they all become one.

The topic for the fall study will be Latin America, so we can begin now to gather together material. Remember how much we enjoyed the study of "That Other America" a few years ago? Perhaps many societies still have material used with that study.

* * *

World Day of Prayer

If you have not ordered the programs for the World Day of Prayer, to be held on February 20, do so immediately. They can be ordered from the Methodist Publishing House, 810 Broadway, Nashville, Tenn., 2 cents per copy.

Surely Christians of all denominations will want to unite in this service this year, but someone must lead the way—why not you?

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Consider what estate of fearful woe
Had then been ours, had He refused this
birth;
From sin to sin tossed vainly to and fro.
Hell's playthings, o'er a doomed and
helpless earth!
Had He from us withheld His priceless
worth,
Consider man's estate of fearful woe!
—Selwyn Image.

THE PRAYER-ROOM TODAY

Lord, I am not worthy indeed that Thou
shouldst come under my roof. And yet
the very wounds that shame would hide
from Thee Thou alone canst heal, and the
uncleanness and shrinks from the light of
Thy coming that light alone can remove.
So no more would I try to make myself
more worthy of Thy coming, or to prepare
my heart for Thee to enter. Come to me,
as Thou wilt, on Thine own terms; come
and take possession. And if still something
within me is seeking to bar the innermost
door of my heart against Thee, let even
that resistance be broken down by the
power of Thy love. Even so, come, Lord
Jesus. Amen.

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Library

Light Out of Darkness

By James Myers

Throughout human history, over and over again, it has been in times of darkness, calamity and evil, that new light and new revelations of truth have broken through from God to men. Jesus, Isaiah and the prophets spoke out of such times and showed new ways of light and love and goodness and peace for the human race. The present world situation is no different qualitatively than previous dark times. It differs only quantitatively. It is world-wide. But the very fact that it is world-wide, in turn makes it possible for the new light and truth when it breaks through also to go around the world and lead the entire human race into newness of life.

Now the prophets who appear in dark days always come from among those who refuse to allow their thinking and attitudes to be altered or coerced by the pressures of the contemporary circumstances in which they live, but who insist upon steadfast loyalty to external principles, come what may. In fact, those who in dark days bring new light and leading to mankind go a step farther. They press forward, as Jesus did, on new frontiers of goodness. They bring new revelations and understanding of greater potential goodness than man has ever before dreamed of as possible. Some religious thinkers, like Gerald Heard in his studies of the Lord's Prayer and the Beatitudes, and others are already exploring the outposts of new spiritual achievements for the human race. When the Light breaks through again, it will go round the world. And our eyes shall behold the salvation which God has prepared for all people.



WALLET OF THE WEEK



THE NAME EMILIO AGUINALDO carries us back for more than forty years to the time of his rebel resistance of American occupation following the victory of Admiral Dewey and the close of the Spanish-American War. His insurrection ended when he was captured in a surprise attack of scout troops led by General Funston. He seems to have kept his parole pledge through the years, but perhaps the challenge of American sovereignty was too much for his rebel blood. He is too old to take the field again, but not too old to incite the Filipinos to insurrection.

* * *

THE UNION OF AMERICAN PRESBYTERIANISM pressed nearer to consummation when the Northern and Southern branches adopted a tentative unity program at a meeting held in Knoxville, Tennessee, by a joint sub-committee representing both denominations. The plan considered suggests the creation of eighteen synods as a part of the framework of the organization in prospect. None of the suggested outline can become effective until it shall be agreed upon by the sub-committee and then be adopted by the separate organizations.

* * *

AT AN ECUMENICAL WORSHIP SERVICE held in Minneapolis, Minnesota, the recitation of the Lord's prayer in eight different languages was a unique feature. The service held in St. Mark's Protestant Episcopal church was participated in by ten denominations. The prayer dedicated to Christian ministers and laymen of Axis-occupied lands, was recited in Greek, German, English, Chinese, Norwegian, Swedish, Slovakian and Ukrainian. Language is a vehicle of expression, but prayer is the bond that unites the hearts of all races and all lands.

* * *

THE LUBA-LULUA BIBLES, a translation for three million people of the Belgian Congo region in Africa, have reached New York on the way to the people for whom they were designed. Just as the translation was ready for the printer, the war broke out and after almost three years the plates were ready, but a bomb destroyed the stock of paper for the printing of the issue. At last three thousand Luba-Lulua Bibles are bound and ready for distribution. They were printed in London for the American Bible Society and they will be shipped to Africa as early as possible.

* * *

DR. ANDREW C. ZENOS, whose death occurred in Chicago on January 25, was a distinguished scholar and a venerable ministerial and educational leader of the Presbyterian Church. He was well into his eighty-seventh year, had been connected with McCormick (Presbyterian) Seminary for fifty years, and had been an ordained minister for sixty years. He was born of Greek parents in Constantinople, and came to America when he was about eighteen years of age, and from 1920 to 1939 he was Dean of the Seminary. He taught at different times Greek, Church History and Historical Theology, and was also a student advisor.

THE COOPERATIVE PURCHASE OF FARM SUPPLIES, according to the Research and Service Division of the Farm Credit Association, was the largest last year in history. It is reported that 2,657 cooperative purchasing associations are serving a total membership of 980,000 in all parts of the country, and the aggregate purchases of 1940-1941 amounted to \$450,000,000. The increase during the past ten years was \$235,000,000. During the same period, the membership in the association has more than doubled.

* * *

A NOTABLE FRATERNAL GATHERING is reported to have taken place in St. Leonard's and Hastings, London, not long ago. At that time Roman Catholic priests, Congregational, Baptist and Methodist ministers spent a day together in meditation and prayer. The morning session was held in a Catholic church, and the afternoon meeting in a Methodist church. If such a spirit of cooperation might reach beyond the shadows of war, it would doubtless do much toward establishing anew the confidence of the world in the Church and its leadership.

* * *

WORLD METHODISM now numbers 11,153,828 members, with a probable constituency of twenty-five million people. Of the world total, 9,285,768, or slightly more than eighty-three and one-fourth per cent are in the United States. The Methodist Church has approximately eight million members, three independent groups of Negro Methodists have a total of something more than a million one hundred thousand, and the others are divided among various small groups, the largest of which has a membership of less than fifty thousand.

* * *

AMERICAN RELIEF UNITS are being formed for overseas duty in England, China, Latin America and in the danger zones under our own flag. The first unit of workers goes to England to repair and rebuild houses for English families who were bombed by the air raid last year. These relief units are being recruited from the fifteen hundred conscientious objectors now in Civilian Public Service Camps, and they consist of Brethren, Quakers, Mennonites, Methodists and Episcopalians. It is a form of social missions rather than an active participation in combat service.

* * *

CHINESE COLLEGES AND UNIVERSITIES are reported to be crowded with students despite the desperate war conditions which the country has faced in recent years. During the progress of the war, college enrollment has increased from thirty-one thousand to fifty thousand. According to Zing Yang Kuo, a Chinese educator and lecturer, China expects in the years ahead an increase of several thousand students annually. This remarkable result has been realized despite the demoralization of the country and the forced removal of colleges into the interior at the approach of the invader.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor

C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

THE IDEAL AND THE REAL

Christian idealism was never faced with a more real test than it is today. We must, in the interest of fortifying the achievements of civilization, suspend emphasis of the ideals which have so largely dominated the thinking of recent years. It is not that we surrender the splendid vision of peace and human brotherhood in a warless world, but that we must make secure the foundations upon which we build. It may be that, like Moses on Mount Nebo, many of us will have to be content with a long-range view of the land of promise. Since we are co-workers with God, we build not for a day, but for the eternities.

This is a time of confusion and turmoil all over the world. We face "a condition and not a theory," and the sooner we come to grips with the facts, the better for our ideals and for ourselves. Peace or war is no longer an option for any of us. Since Pearl Harbor, it has been a grim reality. As we see it, the ado being made about arranging the terms of "a just and durable peace" is little less than presumption. How far off that day may be, no one can tell, and equally uncertain are the conditions which may confront those who gather at the peace table.

Lured by high ideals, we have been carried far beyond the sordid and the selfish elements of social control, but realistic situations such as we face at the present moment cannot be resolved by idealistic philosophies of human relationships. To ignore the reality of our problem would be to court disaster in more respects than one. There is the danger that our social ideal, however worthy it may have been, may degenerate into an unconstructive obsession which might tend to overthrow civil authority and thus cause our ideals to become of little value. Organized and unreasoning loyalty to the ideal of peace in a state of war would be suicidal. We hate war, but we are faced with the choice of war or the abject surrender of everything that gives meaning and value to Christian faith and freedom.

We opposed conscientiously every step which we felt to be leading toward war, or which we felt would make our situation more difficult in the event war should be thrust upon us. Now, that we are confronted with the issue of life and death for all that our country represents, we feel that we must face the situation realistically. We cannot ignore the ruthless and powerful attack upon the charter of our liberties. We cannot forget the multiplied thousands of young men who are on their way to the battle front to grapple in deadly combat with those who would smash our civilization and our religion. If the Church shall fail our armed forces in this desperate hour,

we need not be surprised if our counsels are refused when the struggle has ended.

LAYMEN'S DAY—"ENEMIES AND HINDRANCES"

A good layman friend of ours writes us: "I was surprised to find that the Laymen's Day program made no reference to Quisling John Barleycorn" (among the "Enemies and Hindrances" of the Church). We looked it up and found the items listed: The rising tide of extreme rationalism, Materialistic philosophies, Atheistic Communism, Imperialism, Racial prejudices, Economic injustices, Superstition and ignorance, Divided Protestantism, and the Indifference of the Church to its world mission.

We share the feeling of our layman friend and we would like to urge lay speakers on February 22, Laymen's Day, to give drink the classification that it deserves as an arch enemy of the Church, and to sound no uncertain note as to the exploitation of our people and especially our soldiers by the liquor interests. We must not shoot at the stars and ignore a rattlesnake at our feet.

PIONEER MOTHER'S DAY PREACHER DIES

The death of Dr. Harry C. Howard, a Methodist minister of Weston, W. Va., on Monday of last week was an incident of more than ordinary interest. He was the first to capitalize the Mother's Day suggestion in a special service. The idea of a Mother's Day celebration was conceived by Miss Anna Jarvis, now of Philadelphia, but at the time a resident of Grafton, W. Va. On May 10, 1908, Dr. Howard, who was the pastor of Andrews Methodist church, preached the first Mother's Day sermon, and he rightfully shares with Miss Jarvis the honor and the distinction of having inaugurated one of the most popular special days in our American church life. He was a modest minister, and his name, like that of Miss Jarvis, is not blazoned upon the pages of Who's Who; but he had a part in the making of history which will be remembered long after Who's Who is out of print.

In 1909, the Day was again celebrated by the church in Grafton, and two other churches joined in the celebration. One of the two recruits was the Methodist church at Tupelo, Miss., where the service was sponsored by Mr. J. H. Ledyard, Sunday School superintendent, and the preacher of the morning was the late Rev. W. W. Woolard, of the North Mississippi Conference. The adoption of the Day almost as a spontaneous impulse of American Christianity, was a great tribute to motherhood. It is now a well-established observance of all denominations and the Day has not lost its popular appeal.

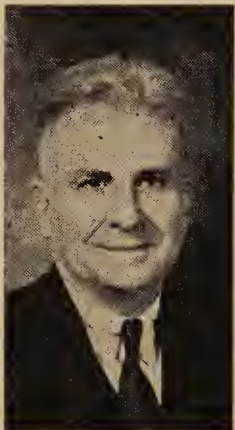
DR. H. M. WHALING, JR., EDITOR

We welcome to the Methodist editorial fraternity Dr. H. M. Whaling, Jr., who is the new editor of the Southwestern Advocate, Dallas. For the past five years he has been superintendent of the Houston District, Texas Conference, and he has had a wide experience in the pastoral and educational work of Texas Methodism.

Dr. Whaling enters upon his new work with enthusiastic earnestness and zeal. He believes in the Church paper, and he is confident that the Methodists of that territory will back him in the effort to make a paper in every way worthy of its great constituency. Blessings and bon voyage, Mr. Editor.

THE CHURCH BOARD OF EDUCATION

In the new set-up of the united church no more important step has been taken in the organization of the local church than the emphasis which has been placed upon the Board of Education. Here is centered the driving power of all the educational forces of the church. All the moulding influences of childhood, youth and adult life have their fountain sources right here.



Dr. A. P. Hamilton

The policies of the local church with reference to a full and complete stewardship of life, are inaugurated in this board. The heads of all the divisions of the Church School, as well as the superintendent himself, are integral parts of the board. There are representatives of the Board of Stewards as well as the Woman's Society of Christian Service; representatives of the

Young Adult Fellowship and from the Young People's Division. Not merely the officers but young people of the Division, themselves.

The potentialities of such a group thus carefully selected for their leadership and enthusiastic support of the programme of the Church, staggers the imagination, and should be enough to stir the enthusiasm of the most faint-hearted and discouraged workers in any church constituency. For here there is offered to the most backward congregation, small or great, the opportunity for almost unlimited growth. The responsibility laid upon such a select group is great, but the opportunities are correspondingly great and stimulating.

One of the important things to remember about the Methodist Church is that each local church is actually a mirror of all Methodism. Everything that is possible in the church as a whole is potentially in the programme of the local church, no matter how small and insignificant its congregation and budget. It is the microcosm of which Ecumenical Methodism consists, multiplied over and over. And after all no chain is stronger than its weakest link. How important then that each unit shall see to it that the programme is functioning in so far as is possible. Every local church should have a board of education, no matter how small it is or where it is located. In fact the more remote from the great throbbing centers of trade and commerce, the more imperative is the need for organized effort to teach the Christian life, to teach missions, stewardship, to teach others how to teach in the

church, to teach parents how to build Christian homes, and finally to teach people how to come to Christ.

A. P. H.

Editorial Miscellany**EDITOR ZIONS HERALD ON CHURCH PAPERS**

Closing a stirring address, Dr. L. O. Hartman said: "Always men want a reason. I give you some reasons for support of church papers:

"1. Church papers are at least as important as other parts of church work. We finance our churches, our hospitals, our homes for the aged, our missionary projects. We ought not to put the ministry of the written word in a different category. Church papers are entitled to the support of church people.

"2. We ought to support church papers because every Christian ought to take and read such a paper. Every special group has its paper. Lawyers, doctors, farmers read their own papers. Ought not Christians to do as well by Christianity as farmers do by the interests of the farm.

"In Advance I read a letter to the editor telling what laymen want. Boiled down to one word, it is information. If they have information, dull, lethargic, indifferent Christians are apt to become active Christians.

"3. The influence of church papers extends far beyond the borders of the denomination they represent. There is a great spread to what they say. We took a survey of articles copied from **Zions Herald**. In two months, nineteen papers copied the articles. For one article we had a circulation outside our own list of four hundred eighty thousand people and for another article twenty million people. The church paper reaches out far beyond the subscription list.

"4 The church should support the paper because the paper strengthens the church. The paper reinforces the word of the preacher and brings techniques to the local church that have worked in other churches.

"5 The church paper raises thousands of dollars for the causes and the projects of the denominations. Dare the denominations let the church papers perish for lack of financial backing?

"6 The church papers promote fellowship. They keep us from becoming provincial. The paper brings news from all over the world and broadens men.

"If Christianity means anything, it means understanding. It means faith in one another. It means faith in God. The paper strengthens faith. It fosters cooperation. In our Methodist Church, it keep the parts together.

"**Zions Herald** faces a crisis. Local churches are helping us through. District superintendents have taken the brunt of our plan to greatly enlarge our subscription list. Churches are underwriting their quota of new subscriptions on a three-year basis. We are here today confident of the sympathy and support of this great church in Newtonville.

"7. Finally, support the church papers because the church papers mold opinion, and opinion is the mightiest thing on earth."—The Christian Leader.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The progress of our planet in its annual orbit has brought us far into another conference year and into the face of astounding and momentous events. The situation challenges every Christian citizen, not only to a lofty patriotism and practical evidences of his unquestioned loyalty in a most determined defense for corporeal, political and commercial existence, but to a more vital faith in the omnipotence, wisdom and love of God, a fresh appreciation of the place of the Church in national life, and in the determining influence of spiritual values in all human relations and true successes.

Whether in times of international goodwill and world-wide tranquility, or in times like this when ungodly dictators lead millions of intelligent and shrewd men, with hearts more savage than beasts, in well armed and speeded movement for conquest of opposing nations and suppression of all that their people hold dear and sacred—in either situation the Church has its responsibility through both ministry and laity. In the present situation which must concern us immensely now, the call to fight is a call to greater faith, the way to sacrifice is a way to service, and the hope for success must be seasoned with prayer. The Church must guard its vitality and its program knows no moratorium.

No branch of the Christian Church today seems to present a greater challenge than does Methodism. The Methodist Church, in its onward march since the days of Epworth, has been marked by great spiritual experiences, both among men and women of superior scholarship and learned professions, and in the lives of multitudes in the more ordinary avocations of the day's work and often in the midst of unrecognized genius in toil. That Methodism has succeeded is no matter of wonder. Her message and her ministry have been world-wide. In evangelism, in examples of sacrificial giving and serving, Methodism has been marching on. With a wisely and carefully wrought polity, with studied plans and opportunities for adjustment and procedure, with newly coordinated agencies and with evidences of the greatest spirit of unity and most perfect plan for participation of the laity with the ministry that has characterized the affairs of the Methodist Church during the entire two hundred years of its history prior to 1939, its appeal goes out to the membership in these days with a new emphasis in its challenge to PARTICIPATION.

The plans for an effective ministry, the organized boards with their carefully developed programs for operation and promotion, and the vast literature including the General and Conference organs, are among the important processes through which the agencies of the Church work in developing religious features in life.

The cultivation and practice of Christian stewardship, the promotion of systematic and full payments on the Benevolences, the training of stewards, the promotion of lay speaking and attendance upon worship services, are among the chief responsibilities assigned to the Board of Lay Activities. Fourteen years ago the General Board of Lay Activities, of the former Methodist Episcopal Church, South, instituted "Laymen's Day" as a part of its annual program, on recommendation of the General Secretary, Dr. G. L. Morelock. The movement met with

cordial reception and has been constantly growing in favor, and now has a place of well recognized value in the program for Lay Activities in the Methodist Church. It has given emphasis to the friendly attitude of the ministry in recognizing the fitness of enlightened and trained laymen for service in this channel of lay evangelism, and as one influential means of appeal to the laity for loyal and effective participation in all the worship and study services of the Church. In some cases it has been the means of the discovery of unusual and un-realized talent for lay speaking and preaching. It has never been in the mind of the Board or the Staff that a pastor would absent himself from his charge on Laymen's Day, but rather that by his leadership, his interest in planning with his lay leader for the service, and by his presence and participation, the occasion would be noted for its spiritual influence and great fellowship.

With such subjects as "A Man and His Church," "The Way to Spiritual Power," "The Ideal Layman," "The Stewardship Interpretation of Life," "Laymen and Evangelism," "A Fellowship Church," "Why Go to Church?" could it be without value where there is loyalty and cooperative interest? The report of our General Board of Lay Activities for 1941 stated: "The value of Laymen's Day having been so well established by experience, we recommend that the last Sunday in February be observed as Laymen's Day throughout the Church . . . for this year (1941-42) the theme, "Methodist Men and the Mission of the Church." The Southeastern Jurisdictional Council adopted a similar report and our annual conferences have endorsed the action. The district superintendents and district lay leaders of the Mississippi Conference have been active in seeking the cooperation of pastors in promoting a well-planned service in every church of the conference.

A report from Mr. F. Y. Whitfield, showing payments on the Benevolences up to February 5, 1942, is presented here:

Brookhaven District—Total, \$164.77.—Adams, \$31.50; Foxworth, \$9.80; Gallman, \$10; Georgetown, \$17; McComb, Pearl River Avenue, \$49; Meadville and Bude, \$31.92; Monticello, \$15.55.

Hattiesburg District—Total, \$210.22.—Bonhomie, \$12.60; Hattiesburg, Court Street, \$29.17; Heidelberg, \$60.35; Magee, \$2; Petal, \$19.07; Richton, \$4.74; Taylorsville, \$32.29; Williamsburg, \$41.

Jackson District—Total, \$843.25.—Bolton and Raymond, \$200; Brandon, \$62.50; Carthage, \$5; Jackson, Galloway Memorial, \$5; Jackson, Glendale, \$20; Madison and Pocahontas, \$23.50; Shiloh, \$7.25; Walnut Grove, \$25.

Meridian District—Total, \$391.01.—Enterprise and Stonewall, \$1; Meridian, Central, \$262.35; Meridian, Fifth Street, \$100; Meridian, Hawkins Memorial, \$5; Meridian, Wesley, \$14.66; Pachuta, \$2; Rose Hill, \$6.

Seashore District—Total, \$163.59.—Americus, \$9.75; Escatawpa, \$17; Handsboro, \$11.84; Lumberton, \$25; Pascagoula, \$100.

Vicksburg District—Total, \$123.—Hermanville, \$100; Mayersville, \$14; Satartia, \$9.

Grand Total—\$1,886.84.

This is considerably below the total for the same period last year. Only 38 of the 166 charges have paid anything this year.

J. M. SULLIVAN.

Do we want to attain to the highest character? Do we want abiding happiness? Do we crave a true immortality? All this has but one secret—doing the will of the Father in heaven.—Dr. J. B. Shaw.

WHAT VALLEY FORGE MEANS TODAY

By Burkett Hill Martin

It was a bitter cold night. The temperature had dropped below zero. The wind howled through the ice-covered trees. The snow drifted high against the mud-chinked huts. From one to another a tall figure trudged as he encouraged his downhearted men. It was Washington at Valley Forge.

The lamp of freedom that had burned so brightly in the Declaration of Independence had begun to flicker. The spectre of failure stalked across the land. Between the thirteen colonies and defeat there stood only a ragged army and a dauntless leader.

Valley Forge is a name to be spoken with reverence. As long as free men live it will remain a hallowed shrine. It was there that the fate of the new republic rested completely upon the strength of one man. And as we observe another anniversary of his birth we pause in reverent appreciation for the faith and the vision that he displayed that dark winter.

Has Valley Forge become a historical legend? Has the voice of Washington been silenced by passing years?

Our nation today occupies a unique position among the nations of the world. The star of its destiny has risen high in the heavens. Is it destined to continue to climb, or has it reached its zenith? The next few years will tell.

We have found it necessary again to take up the sword in defense of our way of life and those things which we hold dear. We are fighting to win the war, yes, but we are fighting for infinitely more than a military victory. We are fighting for a better world. Peace will soon come. Then we shall face our greatest task. Men and women in every land are looking to us for the leadership in building a social and economic order based upon the "Rights of Man."

The oceans no longer divide the world. Nations are no longer self-sustaining. Men cannot remain free in one land while in another they are political slaves and in another economic slaves. A world divided against itself cannot long endure.

War as an instrument of international policy cannot go on forever. The day of a just and permanent peace must come or civilization as we know it is doomed to follow the path of the saber-tooth tiger. When this war is over the mistakes of the past dare not be repeated.

History is our greatest teacher. In 1648, after thirty years of devastating war the Peace of Westphalia was made. In 1814 the Congress of Vienna attempted to restore order from the chaos of the Napoleonic wars. In 1919 it was all to do over again. The Treaty of Versailles, like all the rest, was only a truce and not a plan for permanent peace.

Washington did not fail at Valley Forge because he knew for what he was fighting. A free country governed by free people was the ideal that sustained him and his men. It brought victory out of defeat. It built a great nation. Will that nation keep faith with the man who saved it at Valley Forge?

We would not choose the great responsibility that is ours today, but the choice is not ours to make. It has been so with every great nation. The opportunity to succeed in an hour of crisis has been theirs. History says that they failed. What will we do?

Could we see when and where we are to meet again, we would be more tender when we bid our friends goodby.—Ouida.

CONFERENCE NEWS AND PERSONALS

Our good friend, Mrs. N. E. Cunningham, of Gibson Memorial church, Vicksburg, adds to the debt of gratitude which we owe her for splendid service through the years.

Rev. T. F. Sartain is meeting with good success in his work at Vardaman, Miss., and he is looking forward to a good year in every way.

Rev. John M. McCay writes a generous appraisal of the value of the church paper to the Methodist home. We greatly appreciate his interest and his enthusiasm.

Rev. J. A. George, pastor of Oxford University church, begins his new year in that important educational center with good prospects and a hopeful outlook for a repeating of the successes of past years.

Mrs. Leon Garrison, who has been one of the good workers at Golden Meadow, La., has moved to Howard, Kansas. Her going away will be a distinct loss to the forces in the French mission field.

Rev. L. C. Lawhon reports progress in his work at Lambert, Miss., where every claim is being cared for and the fact that the church is out of debt lends a hopeful prospect to all his work.

Rev. D. E. Vickers reports that the work on the Leaksville, Miss., circuit has begun well. He has been cordially received by his people and a schedule of parsonage and other improvements is under way.

A card from Mrs. Henry T. Carley reports that Dr. Carley is still in bed. He undertook to preach on February 8 and contracted a heavy cold from which he is still confined to his bed.

Announcement from Chicago indicates a confirmation of the sale of the printing plant and publishing house at Dobbs Ferry, New York. The price paid for the property was \$400,000.

Friends of Dr. Forney Hutchinson, of Shawnee, Okla., will regret to know that he has been slightly indisposed this winter, due to an attack of sciatica. It is more an acute discomfort than an attack of illness.

Rev. R. G. Moore is meeting with good success in his Advocate campaign at First Church, Water Valley, as indicated by a second list of subscriptions and a statement concerning prospects.

Rev. C. T. Floyd, district superintendent, Sardis, Miss., writes that he has concluded his first round of visitation with what he esteems to have been the best reports of the five years of his service.

Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, La., reports a good start in his new field, with a cordial reception on the part of his people and good congregations from the start.

The editor regrets to have missed the visit of Bro. Oscar McLendon, of Gilbert, La., on Thursday of last week. Bro. McLendon never fails to visit the Advocate office when he is in the city, and he is always a welcome guest.

Rev. W. Miles Wright, pastor at Brooksville, Miss., has taken up his program of work with energy and enthusiasm. He has been one of the staunchest friends of the church paper and he does not propose to leave it out of his plans at this time.

Rev. E. M. Allen reports that things are getting along fine on the Tishomingo charge. He is much pleased with his people and the finances are about fifteen per cent in advance of last year. He reports some handicaps in his work on account of flu.

The Methodist ministers, Columbus District, met at Mathiston on Tuesday of last week, according to a statement contained in the calendar of Kosciusko Methodist church, of which Rev. T. B. Thrower is pastor.

Rev. B. D. Watson, who is now in his first year at Wynn Memorial Methodist church, Shreveport, has been well received by his people, and through their wholehearted cooperation all obligations were reported met in full at the first quarterly conference.

VICTORY IN REVERSE



THEY SAY . . .

PULLED A
BONER

Nineteen days of the special period set aside for the Advocate campaign in Mississippi have gone by, and only nine days remain. Is your charge registered on the Pacemaker-thermometer?

Success in the campaign will not result from pulling a wishbone, but from an exhibition of backbone. Do not let yourself be suspect.

Rev. G. P. McKeown, pastor at Brandon, Miss., writes: "You are giving us a good paper which maintains the ideals for which we have always stood and for which, by the grace of God, we shall always stand." We sincerely appreciate such words from a man of the mind and heart of our good friend in Brandon.

The editor appreciates the enthusiastic interest of that fine layman, Mr. W. R. McCormack, district lay leader, Corinth, Miss., in the promotion of the Advocate campaign. He sent out a stirring appeal from his office which ought to get a cordial response from every pastor and church in that district.

Dr. J. R. Countiss reports the payment of \$2,000 on the principal of the church debt at Starkville, Miss., since the recent session of the North Mississippi Conference. This

amount was paid in addition to the interest due on the obligation. Dr. Countiss is also happy in the relation which he sustains to the people of that goodly little city.

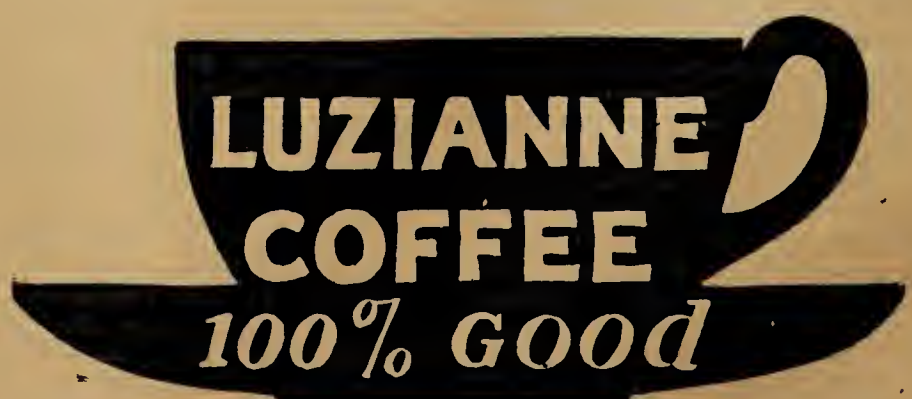
Rev. Waldo W. Moore, a superannuate living at Bucatunna, Miss., writes that on Feb. 26 he will pass another milestone on his life's journey. In 1941, which was full of blessings, he answered the Conference Roll Call for the fiftieth time. He says that the messages of his brethren greatly cheer and help him in his retirement.

It is with sincere regret that we record the illness of Mrs. L. W. Cain, of Denham Springs, La. After a thorough check-up at the Lady of the Lake Sanatorium, Baton Rouge, she was carried home, since she might have the rest and care there as well as at the Sanatorium. We sincerely hope for a better report concerning her condition in the near future.

From Tallulah comes the news that Rev. and Mrs. Henry A. Rickey are in fine favor with the people there and that interest in the church continues to grow. At a recent service Mrs. E. O. Edgerton presented a pulpit Bible in memory of her parents, Mr. and Mrs. Fred Regenold. An illuminated cross was presented by Ted and Louise Thompson in honor of their grandparents, Mr. and Mrs. Edward Mook and Mr. and Mrs. A. C. Thompson.

Rev. Irl H. Sells, Executive Secretary of the Mississippi Conference Board of Education, is promoting a series of Bible conferences led by Prof. E. S. Johnson, of Emory University. The places listed for such conferences include Quitman, Scooba, Decatur, Philadelphia, Carthage, McComb, Brookhaven and Crystal Springs; and the time from February 15 to March 13, inclusive. The report of Mr. H. T. Newell, treasurer, shows that from Jan. 16 to Feb. 6, he received \$828.75 on the fourth Sunday offering.

Volume 1, Number 1, of *The Circuit Advocate*, a monthly published for the Vancleave, Miss., circuit by its capable and enterprising pastor, Rev. G. H. McBride, has reached our desk. It is an eight-page publication, printed on enamelled paper, a good printing job, and sensibly edited. Judging by this issue, the young editor has distinct journalistic talent which we hope he may have opportunity to develop and place at the service of his Church. We imagine that the paper will not be easy to maintain under existing conditions, but we sincerely congratulate the editor upon his daring venture and wish him every success as editor and pastor.



ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church will be held in the chapel of the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Thursday, April 30, at 9:00 a. m. To this Board has been designated the responsibility for the administration of Church Extension in the Southeastern and South Central Jurisdictions. All applications to be considered by the Board at this meeting must be in the hands of the secretary on or before March 31, 1942.

SPECIAL MEETING OF CONFERENCE BOARD CHURCH EXTENSION REPRESENTATIVES

A special meeting of importance and interest to the Section of Church Extension of the Conference Boards of Missions and Church Extension will be held in the chapel of the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, April 29, beginning at 9 a. m. Representatives of all Conference Boards in the Southeastern and South Central Jurisdictions are expected to be in attendance.

ROGER W. BABSON GOOD GOVERNMENT CLUB

About a year ago the Roger W. Babson Good Government Club was organized in Shreveport with five citizens as charter members. E. E. Israel was elected president; William G. Phelps, vice-president; E. R. Kidder, secretary; and L. A. Rice, treasurer. The other member, Dean R. E. Smith, of Centenary College, together with the officers, formed the board of directors.

The purpose of the organization was to secure at least 150 citizens in Caddo Parish who would be willing to register at the parish courthouse as Prohibitionists. This number of registered Prohibitionists would make it mandatory to print the candidates of the party on the parish or city of Shreveport ballots. We have already secured about 120 names of people who are willing to register. All in Caddo Parish who are in accord with this organization are urged to communicate with Mr. Roy Mouser, secretary, at the Shreveport Y. M. C. A.

Liquor and all-out defense are incompatible.

HATTIESBURG DISTRICT HOLDS MISSIONARY-EDUCATION INSTITUTE

Under the leadership of Dr. B. L. Sutherland, District superintendent, the Hattiesburg District of the Mississippi Methodist Conference has launched its program for the conference year with much enthusiasm.

On February 10, a Missionary-Education Institute was held in the Court Street church, at Hattiesburg, Miss., with Dr. Sutherland calling the church to answer the challenge now facing it in this world-wide crisis. He stated that the church must be rubbed into a decaying civilization as salt into a carcass. "If the church fails to meet the challenge of the hour, it is gone," said Dr. Sutherland.

The program included a statement of aims

by the district superintendent, forum discussions on various phases of the church program of work led by Rev. J. W. Leggett, Dr. J. F. Walker, Miss Mary Moore, Mrs. E. E. Deen, Ben M. Stevens and Rev. Bruner M. Hunt. At 11:45, Dr. Ezra Cox spoke on the Missionary Program and the World Situation. Following lunch, the afternoon session was convened, when the discussions were led by Mrs. Madolyn Foster, Rev. Mark F. Lytle and Rev. Irl H. Sells. Those attending included the pastors, lay leaders, stewards, trustees, members of various boards, officers of the Church School and of the W. S. C. S.

Layman's Day Services are to be held in every church on the same day, under the leadership of Ben M. Stevens, Richton, Miss., District Lay Leader, according to an announcement from Dr. Sutherland's office.

Good reports are coming from over the entire district with greater attendance on the services of the church. The pastors are

THE GOOD OLD DAYS



IT'S ALL IN HOW
WE TAKE IT

"Constructively cooperate and do your work a little better, even though there must be loss of going to and fro. We need not get a horse and buggy and paint the buggy red, white and blue to show our patriotism and Christian fortitude."—Bishop J. Lloyd Decell.

Most of us who expressed a longing for the return of the "good old days" were doubtless both surprised and chagrined when "old dobbin" and a superannuated buggy careened around the bend in the road—the 1942 model of transportation. After all, we want the "good old days" with reservations.

elated over the program for the year and the hearty acceptance by the laymen of the district.

H. B. HILBUN,
Reporter, Hattiesburg Dist.

MERIDIAN DISTRICT

The Meridian District Missionary-Educational Institute was held in Meridian, Central church, Friday, February 6, with Rev. J. L. Neill, district superintendent, presiding.

All but two of the regular pastors were present, one of them was sick, and the other, who is on a large circuit, was busy getting ready for his quarterly conference, which was to be held Saturday following the Institute.

Bro. Neill opened the meeting at 9 a. m., with very appropriate devotions, and a statement of the Aims of the Institute.

The following program was rendered:

Morning

"Our Task and Our Agencies," T. J. O'Neil.

"What Can the Preachers Do to Help In Our Task," J. L. Neill.

"What Can the W. S. C. S. Do?" Mrs. Stanley Wilson.

"What Can the Church School Do?" W. L. Elkin and Mrs. H. M. Ivy.

"What Can the Young People Do?" Miss Roselle Lee.

"What Can the Laymen Do?" W. D. Hawkins.

"The Great World Missionary Program," Dr. Ezra Cox, of the General Board of Missions and Church Extension.

Bro. Neill's panel was very unique. Instead of making an address, he called several pastors to the platform to form a class of students, and then called upon different preachers at random to act as instructors to tell the "Class" how to conduct a School of Missions, organize and operate church Boards of Missions and Church Extension, and to render missionary programs.

This was very interesting and entertaining.

Dr. Cox charmed all who heard him with his fascinating oratory and rich store of missionary information.

Afternoon

The devotions were conducted by Rev. Wallace Mangum.

Mrs. L. V. Calvert discussed "Working With Children."

Mrs. J. H. Calloway presented "Our Responsibility to Youth."

Rev. Murray Cox spoke on "The Obligations of Adults."

Rev. I. H. Sells gave a very instructive dissertation on the various types of work that may be done through and by the Church School.

All addresses were high class and were delivered in a very inspirational style. There was not a dull moment during the day.

At the noon hour the ladies of the several Methodist churches in Meridian served a very delicious lunch to all present, both home folk and visitors, 175 in all.

Much literature was distributed. One hundred and sixty-five study books, The Methodist Meeting House, were delivered, and orders were taken for 310 more.

T. J. O'NEIL, Reporter.

MEN—MEETINGS—MESSAGE

Dear Bro. Duren: Will you hear me about Prof. A. P. Hamilton and Hon. Hugh Clayton? These cultured and genial gentlemen, one a great college professor, the other a great lawyer. What a power for the church press!

The good professor tried to teach me something some 20 years ago. He did—I learned that there was so much to be learned. Now I make bold to say that my hot heart runs wild with zeal when I think of Bob, Jr., having like privilege and with greater potentialities. How I did love Dr. Hamilton! I don't believe I ever told him. May I tell him? And those last two articles—they stood out like the Alps in my estimation—"One Foot In Heaven" and "Why Layman's Day." I would so much like to comment on them, and yet I fear that my praise would be incomparable to his practiced pen. So I stop short and say, "I liked um."

Hon. Hugh Clayton—what a lawyer? And how modestly he can move around among us unsophisticated ministers at Conference and inject logic and philosophy into our too much talking and too little thinking. We respect him; we honor him; we love him. We are glad that he is giving profound thought to pencil procedure and that the Advocate readers can declare intellectual dividends with every issue.

Now, Bro. Duren, I should like to speak of one message among many that was issued at our Ministers' Meeting, Tuesday, February 2, at Greenwood. Rev. W. T. Phillips spoke in behalf of the Advocate in a manner that made every one present deeply desire to get his quota. Bro. Phillips is an able orator and he is ably using his oratorical gifts in profoundly and profusely presenting the cause of the Conference organ. He is our promoter and a good one he is.

Mr. Editor, did you ever have your chin to hang on a bench? You would have if you had been present to hear Rev. T. H. Dorsey (Tommie as we call him) speak for thirty minutes on "If I Had My Life to Live Over." What a paragon of love and grace he is! What a speech that was!

Much I would like to tell of the sermon by Rev. E. S. Lewis, whose sermons and service have blessed the years.

R. T. H., Reporter.

NEW CHURCH TO BE DEDICATED AT TUNICA MISSISSIPPI

Bishop W. W. Peele will dedicate the new church and parsonage at Tunica, on Sunday, March 22, at the eleven o'clock services. All former pastors and other friends are cordially invited to attend these services with the full assurance of a hearty welcome and entertainment in the parsonage and other homes of the congregation.

The Methodists of Tunica and the many friends of the other denominations are looking forward to this date with rare pleasure. It will culminate a building program begun in the fall of 1938, during the pastorate of Rev. R. G. Lord. At that time a Building Fund Committee was appointed and the late Sterling A. Withers was elected as chairman of this committee. Under the able leadership of Rev. R. G. Lord and this great layman, the collection of funds went forward. At the 1938 Annual Conference, Rev. T. E. Gregory was appointed to Tunica, and during his two years in Tunica the program continued to move toward success under his leadership. The untimely death of the chairman, Mr. Withers, was a severe loss to the entire church and city, but his splendid work and interest in the cause became a strong incentive to the others to carry on in this work. Mr. M. Gerald Burrow was elected chairman, and under his effective direction the fund reached the \$10,000 mark in 1940. During that year the old parsonage was sold for \$2,500, bringing the total up to approximately \$12,500.

Early in 1941 steps were taken to ascertain the advisability of actually starting the building program. A Building Committee consisting of twenty-four members was duly confirmed by the quarterly conference, with power to take such action as was advisable. Mr. M. Gerald Burrow was retained as chairman of this committee, and an Executive Committee of six members was appointed to act for the committee as a whole. The following men served on this work: M. Gerald Burrow, chairman; W. L. Bankston, Sr., T. M. Garrett, C. P. Owen, vice-chairman; Joe W. Thompson, secretary-treasurer; and H. R. Watson. Since February 1, 1941, this Executive Committee has raised \$44,000 in cash in addition to the \$12,500 that was already on deposit in the bank.

At a cost of \$56,000 the Methodists of Tunica now have one of the most beautiful places of worship, and one of the most adequate educational buildings in the conference. They also have a most attractive and comfortable home for the pastor and his

family. Every part of each building is beautifully and adequately furnished, and as we move into it there will not be a dollar of indebtedness on any part of it. Every dime of the entire budget is paid to date. We are indeed happy in this achievement, and perhaps there is something of a disposition to do a little boasting, but we know that God has wonderfully blessed our efforts and to Him we give the glory.

W. L. PEARSON.

WARNS CHURCH AGAINST FAILURE TO FURNISH SUFFICIENT CHAPLAINS

Fear that failure of Methodism to provide its quota of Army chaplains may result in an unfavorable reaction to the Church on the part of the young veterans following the war, is expressed in a letter to his district superintendent by a chaplain who recently entered the Army. Written with no thought of publicity, the letter was passed to the bishop of the Area, who felt that publication of this minister's point of view might be helpful to pastors considering the chaplaincy as a field of service. The following passages are excerpts from the chaplain's letter:

"I wonder how many of the men at home realize that unless they are willing to make the sacrifice the Methodist Church is doomed in the mind of the present soldier. If his preacher is too good or too frightened to risk his life in the army, these same men that are being sent into the army will be fed up with them after they get out . . . No preacher will be able to get them back into the church . . . We are losing men from the church of tomorrow every day.

"Perhaps some of the men feel that by joining the chaplaincy they are blessing war. I am not blessing war. It is all wrong and I preach that it is wrong. Some say we teach hate. I don't, for when a man hates he loses his self-control and we need all of that we can muster these days. I am just as free to preach what I feel as I ever was . . . All I am is a minister of Jesus Christ, ministering unto the men who are face to face with the world's greatest temptations caused by war. Unless . . . Conference will furnish the Army with the strongest, cleanest living, hardest working men for the chaplaincy, the Conference need not expect too much in the days to come when some of its young men feel that the church failed in the great time of testing . . . If some of my brothers of the ministry have a passion for the souls of these young men and want to see them saved from the sin so rampant in the army life, they will not hesitate or count the cost too much but will volunteer for the Methodist chaplaincy.

"I tried to be a good shepherd to my own boys, and now I am leaving my boys to shepherd somebody else's boys."

—Methodist Information.

LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

J. F. Creel, Patterson's Chapel, Belmont Ct.—Brother Creel is just a plain, honest, unpretentious farmer. He believes in his church and translates that belief into practical living and loyal support. He is a good neighbor, a helpful friend, the kind of citizen that keeps the fires burning.

S. H. Spain, Oak Grove church, Booneville Ct.—I think he is a tither. I know he is liberal, devoted, unflinching in his love

and loyalty as churchman and citizen. His enthusiasm is the kind that gives emphasis to the better things of life. His sense of values is discriminating. His friendship is a source of great joy to those who know and work with him. His pastor has no better supporter.

J. L. Jones, Chalybeate.—Quiet, unassuming, carrying always the dignity and assurance of one who walks in his integrity and serves without show or pretense. Our Church has no better friend. The community has no better citizen.

Judge T. E. Pegram, Ripley.—In public and private life alike Judge Pegram maintains all the elements of praiseworthy citizenship. His robust body is a suitable abiding place for sound thinking and clean living. No church in our conference has a larger number of fine laymen than Ripley, membership being the basis. Nor is there found a finer layman than the subject of these lines.

Ashby Green, Guntown.—Successful business man. A most delightful family background. A dependable churchman. A progressive citizen. The kind of man one turns to for counsel. His sense of values includes the major values. His devotion to his church is unquestioned.

Lee Gray, Gaines Chapel, Corinth Ct.—A busy, genial man who touches many lives without leaving unpleasant memories. He has served well in public life. He lives well in private life. He works well in his church life. He is liked because he is likeable. He is trusted because he is trustworthy.

J. E. Burrell, Carolina church, Booneville Ct.—Splendid farmer. Good neighbor. Believes in a sane ministry and a sane church life. Enthusiasm never runs away with his sound judgment. The kind of man who lives much louder than he talks, who divides his income without display. "One of the old blue hen's chickens."

H. E. Finger, Ripley.—The Ripley family have many things in common—persistent church life, clean business life, delightful family life, hospitality that leaves a guest with a warm glow in his heart, and certain sterling qualities that command the respect of citizens of worth. H. E. Finger is an honorable member of this "clan." His children reflect his own worth, and that of his wife, most happily.

D. H. Bishop, University.—A teacher of real worth. A polished man of splendid personality. Dr. Bishop lives in the atmosphere of the schoolman without losing touch with the earth. A genial man whose influence for good is unquestioned, whose love and loyalty blesses his church, and whose contribution to his day and generation lives because it ought to live. He is a definite part of "Old Miss." of Oxford and of Methodism.

H. B. Brown, Holly Springs.—I remember Brother Brown as a modest, faithful business man whose citizenship was clean, whose church life was exemplary, whose faith and devotion were accepted without cavil. His contribution to Methodism in his community is an asset not easily estimated because it runs deep and reaches high.

A rookie in the cavalry was told to report to the lieutenant.

"Private Rooney," said the officer, "take my horse down and have him shod."

For three hours the lieutenant waited for his horse. Then, impatiently, he sent for Rooney.

"Private Rooney," he said, "Where is that horse I told you to have shod?"

"Oh!" gasped the private, growing pale around the gills, "Oh! Did you say shod?"

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Lord, make me an instrument of Thy peace!

Where there is hatred, let me sow love,
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, Joy.
Lord, make me an instrument of Thy peace!"

—St. Francis of Assisi.

* * *

Looking Forward

The first two weeks of March bring to us Miss Ruth Esther Wheaton, field worker of the Division, who will be present at the officers training day in each district. The first week she will be in the Meridian, Jackson and Vicksburg Districts and the second week in the Brookhaven, Hattiesburg and Seashore Districts. The week-end will be spent at Millsaps College.

When we heard Miss Wheaton at the meeting of the W. S. C. S. of the Jurisdiction, we were delighted with her clear-cut presentation of the entire program of work of the W. S. C. S., and we urge every officer in a local society to make plans to attend the meeting in her district.

Another privilege which is to be ours, is that Miss Bettie Brittingham, editor of "The Methodist Woman," will be one of the guest speakers at our annual meeting in April. Further announcement later.

* * *

From the Jurisdiction W. S. C. S.

Spiritual Life:

Some of the recommendations for this work include: Cooperating with the C. S. R. committee in planning special services for the men and women in army camps in our communities; that in church centers where Red Cross and relief work is being carried on, a short prayer service be held some time during the day; that we emphasize tithing, using the special covenant cards and the service provided and cooperate with the Secretary of Missionary Education in the study of stewardship.

World Federation of Methodist Women:

Theme: "The Tree of Life." "And on either side of the river was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." The "twelve manner of fruits" which come from the World Federation are Evangelism, Medical Work, Education, Literature, Children, Youth, Home and Family, Rural Projects, Economic Justice, International Friendships, Temperance and World Peace.

With Methodist women in all lands working "To know Him, and to make Him known," someday "they all may be one" and wars shall cease.

Organization and Promotion:

Keeping a close, month by month check on the Efficiency Aims for 1942, was advised—if this is done the standard of work in each department will be raised. Any society, even one with only half a dozen members, can attain all 10 points.

Finances:

All except two of the conferences of the Jurisdiction raised the amount of their pledge for 1942—most of them to the figure of what was actually given in 1941. Surely with churches in war-torn countries giving more than ever before we will not do less than we did last year!

Each of us should have a gift box into which will go extra offerings—for today's sunshine and quiet sky; for the privilege of worshipping in our own church as we please; for adequate food and clothes and fuel (someone has said "just being warm is important"); for friends—clink, clink, clink, then open it for our Week of Prayer and Self-Denial!!!!

C. S. R. and L. C. A.:

Following the recommendation from the Efficiency Aims, as a conference-wide project for the first quarter, we in the Mississippi Conference are working for the appropriation for the establishment of the training school for delinquent Negro youth. Keep on reminding your representatives in the Legislature that you want them to support this appropriation. We have been working on this project since 1938, and we do want to see it completed this year.

As a guide for the work in the local society we hope every secretary will order the booklet: "Local Church and Community Cooperation," price 12 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Missionary Education and Service:

Each society is asked to make "an increase of one study course each year until three or more study classes of recommended courses are held."

As a project to follow the Bible study of the first quarter why not help to give the Bible to those who are begging for it? Read "This Bible-Hungry World," on page 24 of the February, 1942, "World Outlook." If you send a contribution for this purpose to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, N. Y., be sure to say that you want it used for Bibles.

Wesleyan Service Guilds:

A wider use of the Guild Handbook as an aid to efficient organization and better balanced programs, was recommended. The 1942 Handbook is now ready. Price 10 cents from Literature Headquarters.

Student Work:

Student secretaries are asked to become increasingly aware of the spiritual and physical loss of the young people in the present war program, and to see that each boy and girl who leaves the home church be provided with Christian Fellowship. That introduction cards be given to every young person leaving for defense areas.

We are asked to make a wider use of the magazine "Motive," the official publication of the Methodist Student Movement—the only magazine of its kind in America. Nine issues during the school year—September to May. In clubs of ten or more to one address, 50 cents per year; single subscriptions to individual address, \$1.00 per year. Order "Motive" from 810 Broadway, Nashville, Tenn.

Young Women and Girls:

The missionary emphases in all youth groups in the church have been merged into The Commission of World Friendship. It is through this commission that plans are formed for promoting the missionary interests of every young person in the local church. The plan also gives the W. S. C. S. the opportunity to contact young women and girls and form "Interest Groups," enlisting their interest in the program of work of the society.

Children's Work:

The committee for our Jurisdiction urges the W. S. C. S. to take an active part in helping to provide necessary materials, such as "The World Outlook" and the "Methodist Woman," for use with children during the missionary units. Especially that copies of "Child Guidance in Christian Living" be provided for workers in the Children's Department of the church school, where the school is unable to provide this publication.

Literature and Publications:

Every officer of the local society is asked to subscribe to the two publications: "The World Outlook" and "The Methodist Woman," and to assist the secretary in the society to secure at least a one-third increase in subscriptions in her society, over the number in 1941.

Supplies:

In view of the rising cost of living, each Conference has been asked to work out a plan for increased pantry supplies for our institution.

* * *

Do You Know a Boy at Camp Shelby?

Miss Mary Thornton Lindsey writes that she will be glad to contact any man who is stationed at Camp Shelby and extend to him the greetings and facilities of the Methodist churches of Hattiesburg. Also, any new families moving there to work in defense projects. Address her: 112 Short Bay Street, Hattiesburg.

Those having boys go to other places in our state—to Key Field, Kessler Field, etc.—should send their names and the name of their group, to the pastor of the Methodist church, who will be very happy to contact them.

SIGNIFICANCE OF THE CHURCH

Lowell Thomas in a recent broadcast said: "In some countries churches are respected. In other countries churches are humiliated. Whatever may be our beliefs or unbeliefs, we know which country we prefer. Millions are eager to enter the countries where churches are active. Millions are eager to escape from the countries where churches are suppressed."

"In my broadcasting of comment on the news of the world," he continued, "it is necessary for me to reflect often on the significance of the various forces that are at work in our land. I have been led to the conclusion that the church is the most basic of all our institutions, and more than any other holds the key to national unity and national welfare."—Exchange.

ALIEN IDENTIFICATION PROGRAM

By virtue of the President's proclamation of January 14, 1942, the Department of Justice has embarked on a nation-wide program for issuing Certificates of Identification to aliens of enemy nationalities.

During the period February 9 through February 28, aliens of German, Italian or Japanese nationality in 40 states and the District of Columbia, must take appropriate steps to obtain Certificates of Identification. Aliens of enemy nationalities in California, Oregon, Washington, Utah, Idaho, Arizona, Montana and Nevada were required to file their applications in the period February 2 through February 9.

This program differs from the Alien Registration of 1940 in two important respects: (1) Only aliens of German, Italian or Japanese nationality are now required to obtain Certificates of Identification, whereas all aliens had to register in 1940; and (2) the Certificate of Identification must at all times be carried by the alien whereas there was no such requirement as to the Receipt Card issued in the Alien Registration of 1940.

Aliens of German, Italian or Japanese nationality 14 years of age or over must apply for Certificates of Identification at the first-class, second-class, or county seat post office nearest their place of residence. Aliens unavoidably absent from their place of residence during the application period may file applications in the appropriate post office in the district in which they are temporarily located. Failure to make applications within the prescribed time subjects the alien to severe penalties, including internment for the duration of the war.

Under the regulations, Austrians, Austro-Hungarians and Koreans who registered as such in 1940 are specifically excluded from the requirements of the Identification Program. The regulations provide, however, that those Austrians, Austro-Hungarians, or Koreans who at any time have voluntarily become Axis citizens or subjects must obtain Certificates of Identification.

Special consideration has been given by the Department of Justice to aliens with physical disabilities. Thus, the aged or infirm who are confined to homes, asylums and institutions need not file applications as long as they remain confined. Also, those who are temporarily bed-ridden are allowed a period of 5 days after their recovery in which to file application for Certificates of Identification, but such persons must notify their postmaster of their illness during the application period. This notification should state the name, address, Alien Registration Receipt Card Number, age, nationality, nature of the illness and its probable duration. The statement should be accompanied by a doctor's certificate.

Enemy aliens under 14 years of age need not apply at this time. However, they must apply immediately upon their reaching the age of 14.

Aliens of German, Italian or Japanese nationalities who must obtain Certificates of Identification are advised to take the following steps before February 28, 1942, when the application period closes:

1. Obtain from any post office a copy of detailed printed instructions on how to fill out an application form. These instructions set forth the specific information required.
2. Study these instructions carefully before filing application. If necessary, obtain the help of a friend, relative, fraternal organization or social agency.
3. Go to the first-class, second-class or

county seat post office nearest your place of residence during the application period to file your application for a Certificate of Identification. The applicant is required to take the following items with him when he files his application at the post office:

(a) Alien Registration Receipt Card. Aliens who registered in 1940 but have since lost their cards or never received them should immediately notify the Alien Registration Division, Department of Justice, Washington, D. C., stating the following information: (1) whether the card was lost or never received; (2) address at time of registration; (3) nationality; (4) place of registration. The applicant is required to go to the post office during the specified period, whether or not he has obtained his registration receipt card.

(b) Three (3) unmounted photographs of the applicant (three copies of the same pose) with light background, 2 inches by 2 inches in size, printed on thin paper, taken not more than 30 days previously. These photographs must be taken front view and without a hat.

(c) Written statement of names, dates, addresses and facts necessary to fill out the application form. (Nature of the information required can be learned from examination of printed instructions available at all post offices.)

After the applicant has filed his application his Certificate of Identification will be delivered to him at his home, within a few days.

The Certificate is in booklet form. It will bear a photograph of the applicant, a print of his right index finger and his signature, as well as a brief description of his physical characteristics. It will have space in it where any change of address or occupation can be recorded.

The Certificate of Identification must be carried by the alien at all times. It will be of great value to its owner. It will identify him as one who has complied with the law and given evidence of his peaceful disposition. It will also serve to facilitate the issuance of travel permits, passes and other exemptions which may be granted from time to time in accordance with existing rules or regulations.

As stated by Attorney-General Biddle: "The objective of the Department of Justice in issuing Certificates to aliens of enemy nationalities is the dual one of strengthening our internal safety and protecting the loyal alien, even if he has become technically an alien enemy."

NOTES FROM COLUMBUS DISTRICT

As we come to the close of the first round of quarterly conferences we find much to encourage us. The most encouraging feature is the fine spirit of harmony and cooperation. This spirit was very manifest in the District Stewards' Meeting and has been just as manifest in each quarterly conference throughout the district.

The new men in the district: W. M. Wright, Brooksville; T. B. Thrower, Kosciusko Station; J. L. McElroy, Kosciusko Ct.; R. A. Thornton, Shuqualak; G. W. Curtis, Sturgis—have all gotten off to a good start and are in high favor with their people. The men who are beginning their second quadrennium—T. W. Smallwood, Ethel; J. M. Bradley, Macon; J. N. Humphrey, Weir and McCool—are also in high favor and doing their usual fine work. The men who are finishing their first quadrennium—J. D. Wroten, Columbus, First

Church; C. L. Oakes, Kilmichael; J. W. Gibson, Louisville Ct.; J. R. Countiss, Starkville—are all in high favor and as far as we can see now could begin another quadrennium next year. Central church, Columbus, where T. E. Gregory is serving his second pastorate, is a very happy situation indeed. S. W. Hemphill, recently appointed to Artesia, is making a very fine start. All the other men are on the job and everything is most promising for a good year throughout the district. Of course, we recognize that much of this fine spirit of harmony and cooperation, and the good work being done, is due to the loyalty and faithful services of our consecrated laymen and lay women.

We are happy to report that the Benevolent assumptions will show a slight increase over former years. The most of this increase coming from Louisville and West Point. In addition to the increase shown in the total assumptions, several charges made their assumptions exclusive of the World Service offering through the Church School. The increases in assumptions plus the World Service offerings will amount to about 10 per cent for the district.

There have been salary increases at the following places: Ackerman, Columbus, First; Columbus, Central; Eupora, Kosciusko Station, Louisville Station, Sallis, Sturgis, West Point. Most of these represent substantial increases. The increase at Eupora comes in absorbing the amount formerly paid by three country churches which have been taken from Eupora and placed with the newly organized charge—the Eupora Circuit. There have been no reductions in financial obligations anywhere. When we consider that this entire section has experienced three crop failures we feel that this is a splendid showing.

There is a determined effort on the part of both pastors and people to carry out the entire program of the church. We will launch our campaign for the New Orleans Christian Advocate at our February Preachers' Meeting, and it is our purpose to secure that \$100 bonus which the Advocate is offering to any district securing as many as 400 subscribers.

Beginning with the District Stewards' Meeting, which was combined with a district-wide rally, all our meetings have been well attended and great interest manifested in all our work. This includes our regular monthly preachers' meetings. I could not close these notes without giving due credit to my predecessor, Dr. L. P. Wason, for the fine spirit and progress of the district. In fact, it is but a continuation of the progress of former years. Mr. Editor, we are ALL happy, and "scusing" the D. S.; we are ALL hard at work, and expect to be able to say at Louisville next November, "a good year, Bishop."

A. T. McILWAIN,

NAZI LAUGH

What the Nazi fighting man thinks of the Italian soldier has never been a secret, but seldom has it been expressed with such pungency as in a magazine found by the British among captured German documents in Libya. Mimicking Italian war communiques, a story in the publication reported a desert engagement:

"On the Tobruk front a large force of Italians attacked one enemy cyclist, causing him to dismount. After heavy and prolonged fighting they were able to puncture his tires. The front wheel was destroyed, while destruction of the rear wheel must also be considered probable. The handle bars are in our hands, but possession of the frame is still contested."—News Week.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Special Call to Prayer

The Foreign Staff asks for the prayers of the members of the Woman's Society of Christian Service during February that we may maintain a wholly Christian attitude towards the people of nations at war with us, whether here or in their own country.

The Home Staff asks the members to pray for Negro children and leaders in Bethlehem Center.

* * *

World Day of Prayer—February 20, 1942

When you read this page you will either be ready for your WORLD DAY OF PRAYER or you will have lost your opportunity for observing the 1942 Day. I give you the following from the Methodist Woman because of its interest value. "In this momentous period of history we need to be far more conscious than many of us have been in the past of the world-wide nature of our Day of Prayer. How easy for us who can meet without any real hindrances being put in our way, to forget that for many thousands of our fellow Christians, observing the World Day of Prayer requires courage and fortitude. Even the physical difficulties in some countries are formidable, but there are other and more serious problems to face in some places.

"Did you know that last February, in Korea, seventeen Christians (missionaries and others) were imprisoned because of the World Day of Prayer? The immediate cause was the Bible verse in our Day of Prayer program: 'Fear not, little flock, it is the Father's good pleasure to give you the Kingdom.' It seems almost like the Acts of the Apostles relived today, when Paul was put in jail for similar statements displeasing to the government. Many of those in Korea are still imprisoned; your earnest prayers should rise daily for those valiant followers of our Lord. Among many others whom we should uphold in prayer are the women of Great Britain. For many years they have wanted a headquarters for their growing World Day of Prayer work; at long last they had secured such a central location, only to have it completely destroyed by bombs; their printing plant in another part of London also lost. Yet in spite of such widespread destruction of property and dangerous situations more Day of Prayer services were held than ever before, the Salvation Army alone being responsible for 262 new meetings.

"With an increasing sense of oneness with women the world around, may we all unite in prayer, not only on this special day we plan for, but on all the days between, that the people of every land may find the WAY, the truth, and the life in Christ Jesus.

* * *

Lula W. S. C. S.

The Woman's Society of Christian Service, of Lula, Miss., held their regular monthly meeting at the Methodist church, Monday, February 2, 1942. After the singing of the hymn, "Help Somebody Today," an inspiring devotional was led by Mrs. Van Wilson.

The topic for discussion for the afternoon was the work being done in the United States by the Woman's Division of the Board

of Missions and Church Extension. The discussion was centered on the idea that love, understanding and cooperation could be as contagious as a deadly disease if properly spread.

The settlements, homes, hospitals and institutions are doing a great deal towards properly spreading brotherly love and fellowship to people of all classes and nationalities. Through our Esther Halls and Co-operative Homes, girls in large cities are given opportunities to live in an impersonal home and are given responsibilities of their own. Through our Bethlehem Houses for Negroes the colored and white races are given opportunity to work together. The same is true of the Brewster Hospital for Negroes, at Jacksonville, Florida. By the cooperation of people in these homes, settlements and hospitals, the people of all classes are shown the true way to "Love thy neighbor," and how to secure peace in our country.

After a short business session, the pastor, Dr. Wasson, dismissed the service with a prayer for not only peace among ourselves, but for a feeling of brotherly love and peace throughout the entire war-torn world.

MAUDIE PAYNE

* * *

Mrs. Marley, of Lula, sends the following clipping because of its possible interest value.

Oldest Methodist Church

St. George's, Philadelphia, is the oldest Methodist house of worship in the world, and has been in continuous use longer than any other Methodist edifice. The building dates beyond its present congregation, as it was begun in 1763 by a High Dutch Reformed Body that had not properly estimated in advance the cost, was unable to finish, and on court order sold it by auction in 1769.

For a couple of years before this, during 1767, a small Methodist group had been meeting informally under local leadership in the open and on private property. In 1769, Joseph Pilmoor, one of the first two ministers sent by John Wesley to America, came to Philadelphia and remained to serve this group. The congregation, through one of its members, obtained the unfinished building and hastily completed it enough so that meetings could be held indoors. Two thousand attended the first service.

Francis Asbury, first Methodist bishop in the new world, preached his first American sermon in St. George's, and here in 1772 conducted the first General Conference of the Methodist Church in America.—Bulletin.

* * *

Program Pointers

(Methodist Woman, February, Page 31)

1. To add variety to programs: (a) Use speakers of varying personality and message; (b) Introduce color accents—costumes, flags, floral arrangements; (c) Alternate "heavy" and "light" features.

2. Reports on visits to conventions or institutions need not be boring. Try having them presented in dialogue or trialogue form. "Reporters" divide points to be covered, and cue each other by saying "Do you remember—?" or "What did you think

of—?" Make it brief, fast-moving, and spontaneous.

3. Try "one all-surprise" program. See to it that every feature is a hit.

4. Have all maps, posters and other exhibits in place before members arrive. It is annoying and disturbing to have someone flitting about thumb-tacking or writing on the blackboard during business sessions.

5. Avoid long introductions. Learn to express appreciation for program contributions briefly and gracefully.

6. Impromptu dramatizations are a lot of fun. Try some of these:

"Papa and Mama at the Breakfast Table." (Papa reads world news, and Mama comments on its relation to Woman's Work. Johnny and Susie and Big Brother might take part, bringing in the Junior and Youth Departments.)

"Meeting Day at the Four Corners' Woman's Society."

"Afternoon Tea with Mrs. Jones."

"Trials of Our Finance Committee."

"Missionary Impersonations in Pantomime."

Any departments may be featured in this way, but make demonstrations lively, interesting and not too long.

* * *

Zone Meeting—Kosciusko

The first meeting of Zone 5, Columbus District, opened with Miss Tryphena Rogers, Zone Chairman, presiding, Mrs. Austin at the piano, and Mrs. Holmes acting as secretary. Music that took one's thoughts from one's immediate surroundings made us ready for the song, "O for the Song, O for a Thousand Tongues," and made us realize that though our reports were good, they could always be better.

The roll call showed Kosciusko with 27 present; Sallis, 1; Williamsville, 4; Shady Grove, 5; Ethel, none; visitors, 5. Outstanding work in the respective societies was as follows: Kosciusko—taking the Mission Study with pastor—six lessons planned for prayer meeting hour with different church groups taking the lessons. Five morning prayer meetings are held each week. A reception for the pastor and his wife had been given. Letters and copies of "Upper Room" had been sent each quarter to boys in camp. Two new rugs had been placed in parsonage. Williamsville's report concerned the needs of their parsonage. Shady Grove thought their most important work had been the securing of the school bus to bring their members to meetings.

Williamsville was designated as the next place of meeting.

Mrs. Z. O. Graham, District Secretary, came before the group with two items—books for the Shady Grove Sunday School, and the new "Efficiency Aims." The president of each society pledged herself to be responsible for the collection of suitable books. Special attention was paid to "fifty per cent attendance at program meetings, Young People's Work, and children's work on the Efficiency Aim Bulletin.

Fitting in nicely with the place of the children in our W. S. C. S. was the discussion by Miss Tryphena Rogers, Columbus

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Have You Remembered?

1. To send names of new officers to your district secretary?
2. To study new Efficiency Aims, especially number one and four. It will take definite planning and cooperation for your society to meet these requirements?
3. To begin your study program?
4. To order new pamphlets for your Spiritual Life Groups and Christian Social Relation and Local Church Activities Secretary and her committee? Very important!
5. To check up on your subscribers to "The Methodist Woman" and "World Outlook," and to plan on an increase?
6. That it is vitally important to the stability and growth of the Woman's Society of Christian Service that each local society recognize its importance to the on-going of this great organization? Insofar as each unit strengthens its own work, it strengthens the whole organization.

* * *

To Conference Secretaries and Vice-Presidents of Christian Social Relations and Local Church Activities

Dear Friends:

Enclosed with this letter you will find a copy of the Recommendations of the Department of Christian Social Relations and Local Church Activities approved by the Woman's Division at its annual meeting, November 27-29. These Recommendations should serve as a basis for the activities of 1942 in the area of Christian Social Relations and Local Church Activities. Jurisdiction, conference, district, and local societies will select those interests and needs that are most pertinent in their own sections and communities, and promote the same in line with the Efficiency Aim for this department in 1942. This aim (No. 4) states that each society should have a "Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study." This committee should meet regularly and plan and promote specific activities through the society, such as beautification projects in the local church, community cooperative projects, promotion of specific legislation or other activities suggested by local church and community needs.

This committee will promote studies in line with the total study program of the society, giving special attention also to informal studies, such as those suggested in the new pamphlets prepared by the Department. The term "study" may even mean in many instances simply a study of community or local church needs. Every study should stimulate some practical activity. Please note specially the recommendation concerning study program, listed (No. 3) in the Report of the Standing Committee.

The January issue of *The Methodist Woman* will carry the sections of this report that concern the local societies. The total report is being sent for your information, because many items concern only Conferences and Jurisdictions. I am sure you will study the details of this report carefully and call your local societies' attention to

special objectives for the year. These will also appear in *The Methodist Woman* for January.

1. Please note that three Christian Social Relations and Local Church Activities study pamphlets are now available at fifteen cents each. The Pamphlet No. 5 on "Christian Citizenship" is the most recent.

2. Please note the recommendations of the various committees concerning special pieces of legislation.

3. You will please note the enclosed copy of "Social Questions" a publication of the Methodist Federation of Social Service. This organization is delving into many social issues that are of vital concern to Methodist women. Please note the schedule of Regional Conferences planned by the Methodist Federation, and the special plans for celebrating the Thirty-Fifth Anniversary of that organization of Methodist groups.

I have taken for granted in sending this urgent message to you, that all of us have accepted our responsibility in this new national war crisis, and that responsibility to me means to hold fast to my faith in the ultimate triumph of right, even as we face the horrors of war. There must be no retrenchment from the Christian belief in the futility of war as a method to right wrong. Let us work and pray that bitterness and hatred will not grow toward peoples of the world who fight against us, but let us seek for justice and righteousness for all peoples, races, and groups, beginning where we are! God forgive us for our lethargy in the past, and give us courage to build a sane, Christian world for the future.

Sincerely yours,

THELMA STEVENS,

Executive Secretary.

P. S.—This important postscript calls your attention to the increasing need for church women to be awakened to the responsibility of the local churches in meeting the needs of defense project workers and trainees in camps. I refer to the need for providing clean, wholesome recreation, decent, respectable housing, educational opportunities, health facilities, including concerted effort to combat the spread of venereal diseases, and religious and spiritual enrichment through the church avenues of service.

The Woman's Division at the November annual meeting approved plans for initiating a more intensive method of aiding church volunteers in congested local areas, in the setting up of more adequate programs. You will soon hear more of this! A call has just come from the Department of Race Relations of the Federal Council of Churches urging church women to create a greater interest in meeting the needs of Negro women workers in defense industry and camp communities. Work with Negro women has been established by the U. S. O.-Y. W. C. A. in the following communities to date. Will you urge women's societies in your conferences to cooperate in meeting these needs?

1. Mashpee, New Bedford, Mass.
2. Petersburg, Va.
3. Newport News, Va. (military and industrial).
4. Norfolk, Va.
5. Fayetteville, N. C.

6. Columbia, S. C. (military and industrial).

7. Charleston, S. C. (Naval, military and industrial).

8. Columbus, Ga.

9. Jacksonville, Fla.

10. Alexandria, La.

11. El Paso, Texas.

12. Mineral Wells, Texas.

13. Lawton, Okla.

14. Ft. Huachuca, Ariz.

15. Tucson, Ariz.

16. Cheyenne, Wyo.

17. Junction City and Manhattan, Kansas.

18. Lebanon and Rolla, Mo.

19. Cincinnati, Ohio—Lockland Subdivision (industrial).

These places are to be filled very soon: Macon, Ga.; Hattiesburg, Miss.; Omaha, Nebr.

* * *

Zone Meeting Held in Bunkie

The first zone meeting of Zone No. 4 of the Alexandria District W. S. C. S. was held at Bunkie with a good representation from each society in the zone.

Program

Quiet Music—Mrs. J. W. Sudduth, Bunkie.

Hymn: "Onward, Christian Soldiers"

Devotional—Mrs. Brown, Bunkie.

Solo: "Others"

Mrs. Franklin T. Mickell, Bunkie.

At sound of 11 o'clock siren a period of silent prayer, followed by prayer by Mrs. E. G. Sewell.

Octagon Soap Coupons

—Mrs. McDaniel, Palmetto.

Our Publications—Mrs. Pfost, Bunkie.

Spiritual Life Groups. Theme: Prayer for active Student work in all societies.

Hymn: Blest Be the Tie and Benediction.

MRS. W. S. GILMORE,

Publicity Chairman.

* * *

Mangham W. S. C. S. Holds Business and Social Meeting

The W. S. C. S. of Mangham met with Mrs. D. C. Ker and Mrs. Edgar Baker for a combined social and business meeting on January 26, 1942.

We are to have a chicken-spaghetti dinner on registration day to raise funds for the treasury, and to omit refreshments on social days, the hostess paying \$1 instead, for the duration of the war and depression.

Those enjoying our last "Wee-cup-o-tea" were: Rev. and Mrs. J. E. Hearn, Mes. Effie Underwood, Delia Williams, A. B. Beardslee, L. L. McConnell, W. C. Baker, F. D. Childress, Alex Watson, D. C. Ker and Mrs. Edgar Baker.

MRS. ALEX WATSON,

Publicity Chairman.

WHEN IN NEW ORLEANS
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Department Store
CANAL STREET - - - N. O., LA.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SSCHOOL LESSON FEBRUARY 22, 1942

By Rev. W. C. Newman

JESUS APPOINTS AND TEACHES THE TWELVE

Lesson Text: Luke 6:12-26

Golden Text: Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.—Matt. 5:16.

The events in the life of Jesus which usually attract our attention are the spectacular ones—the temptation, the crucifixion, the resurrection. But not less significant and important were some other events not so dramatic. Among them are the two described for us in this lesson; his choosing of the men upon whom he would rely to assist him in his ministry and carry it on after his death, and his enunciation of those principles by which all the rest of his life should be guided.

The Good of Prayer

Much has been made of Christ's agony in the Garden just before he went to trial and the cross. And that is as it should be. Artists have painted that scene; poets have imagined it; our hymn writers have immortalized it in music.

But it was not just when he was in trouble that Jesus prayed. He felt the need of guidance and strengthening every day of his life, and he never tried to get along without it.

Thus here when momentous decisions were to be made he did not sit down and undertake to figure out the expedient thing to do, the important people to be satisfied; the prominent families in his audience to be placated by putting their sons in the forefront. He spent the night with God, and when it was day he made his choices.

It was that sense of dependence upon God which after all most surely characterizes His whole life. How wise we would be to do likewise.

The Strange Choices of God

Once in my college days an older man who loved the Church said to me: "God chooses some mighty blunt instruments to do his work." I did not know what he meant then; but I know now.

He meant exactly the same thing Paul meant when he said "... not many wise men after the flesh, not many mighty, not many noble are called."

Judged by the usual standards of the world the men who have made the Church are not a pretentious lot. Most of them have come from humble origins and would have gone unhonored by their fellows in secular life.

However, as God said to Samuel when he was choosing a king to succeed the dead Saul "... man looketh upon the outward appearance, but the Lord looketh upon the heart."

So after spending all night in prayer, Jesus chose as his inner circle a group of men who never would have made the social register. Four fishermen, a tax collector, a

reformer, and at least two politicians. The rest were much the same in the matter of

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	11
Rev. W. C. McCay, Nettleton.....	10
Rev. G. A. Baker, Verona.....	4
Rev. E. H. Cunningham, Amory.....	2
Rev. T. F. Sartain, Vardaman.....	2

Columbus

Rev. T. B. Thrower, Kosciusko.....	3
Rev. M. E. Scott, Eupora.....	4
Rev. H. D. Suydam, Mathiston.....	2
Rev. T. E. Gregory, Columbus.....	4

Corinth

Rev. C. L. Rogers, Ripley.....	17
Rev. C. L. Ivy, Marietta.....	2
Rev. E. G. Mohler, Iuka.....	2
Rev. J. A. George, Oxford.....	6
Rev. T. H. Ferrell, Booneville.....	20
Rev. E. M. Allen, Tishomingo.....	4
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	19

Greenville

Rev. S. E. Ashmore, Indianola.....	19
J. H. Johnson, Clarksdale.....	7
Rev. J. C. Wasson, Lula.....	3

Greenwood

Rev. N. D. Guerry, Schlater.....	2
Rev. R. E. Wasson, Black Hawk.....	11
Rev. E. S. Lewis, Durant.....	3
Rev. A. L. Davenport, Vaiden.....	18
Rev. W. T. Phillips, Tchula.....	10

Sardis-Grenada

Rev. E. L. Jernigan, Olive Branch.....	19
Rev. H. P. Lewis, Byhalia.....	6
Rev. A. W. Bailey, Holcomb.....	2
Rev. W. J. Cunningham, Sardis.....	10
Rev. L. C. Lawhon, Lambert.....	4

MISSISSIPPI CONFERENCE

Brookhaven

Rev. N. S. Loftus, Jayess.....	3
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. Roy Wolfe, Prentiss.....	2
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	6
Rev. Frank E. Dement, Jr., Monticello.....	6

Hattiesburg

Rev. E. M. Lane, Montrose.....	4
--------------------------------	---

Jackson

Galloway Memorial, Jackson.....	4
Rev. J. H. Grice, Vaughan.....	2
Rev. L. E. Alford, Benton.....	3
Rev. G. P. McKeown, Brandon.....	6
Rev. A. M. Broadfoot, Bolton.....	2

Meridian

Rev. Murray Cox, Enterprise.....	4
Rev. T. J. O'Neil, Meridian.....	2
Rev. G. H. Jones, Newton.....	16
Rev. H. C. Castle, Philadelphia.....	2
Rev. T. M. Brownlee, Meridian.....	2

Seashore

Rev. C. C. Clark, Gulfport.....	45
Rev. A. M. Ellison, Bay St. Louis.....	10
Rev. J. H. Morrow, Picayune.....	2

Vicksburg

Mrs. N. E. Cunningham, Gibson Mem.....	11
Rev. T. O. Prewitt, Vicksburg.....	3

background. But they established Christianity in the world.

The lesson for us is not that ignorance or humble origin or failure in secular life is the qualification for discipleship, but that God is not dependent upon wealth and culture and social prestige to bring in His Kingdom.

Willing Learners

Let no one imagine, as some do suppose, that these were uncouth and ignorant men. Some of them wrote so gloriously that their writings sell more widely today, after two thousand years, than the best selling best seller of this year. Ignorant men could not do that.

They were learned first of all in the religious literature of their time and nation. Then they frankly recognized their incapacities and became teachable, which is the surest sign of a really educated man. Most of all they were taught by the Teacher—Jesus.

These are ways in which every one may achieve great learning. These things are available to us, too. The Bible is ours, for only the cost of humble, reverent study. The open mind is ours, at the cost only of discarding our prejudices and conceit. And all may sit at the feet of Jesus—if they will.

What Jesus Lived By

As a child I had to learn the beatitudes, and on Children's Day recited them glibly before my admiring parents—and the not-so-admiring parents of the other children. To me, then, they were beautiful sentiments lyrically wrought in poetic phrases.

But that they are not. They are the clean cut, radically new, and positive principles which Jesus chose for his own living, and for all who would follow him.

They are in amazing contrast to the generally accepted "common sense" by which we lay so great a store. "Blessed are the poor—" whoever in the world believed that? "Woe unto you that are rich!" Which one of us is willing to accept that?

Yet there it is, in the very words of Jesus. And no amount of explaining or qualifying can erase it.

The truth is, many of us are willing to live like Jesus—but not too much like him.

"Learn of Me"

No invitation has ever been given with such tremendous implications as Jesus' invitation to us all to become his students. No resolution could be more fruitful for us than the resolution to learn from him. Many of us, having been called, are working and teaching by our own abilities. That is not enough. As one has put it in a lovely prayer, we ought to say "Pardon us because we trust too much in our own barren resources and rely too little on Thy fruitful guidance."

Worry of

FALSE TEETH

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Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.

THE CHRISTIAN FIRESIDE

YESTERDAY'S CHILD

By Rev. Vivian T. Pomeroy, D. D.

When I was a boy, I used to go from my home in the country to the City of London School. I went by train. In England, as you may know, the railway coaches are made into many separate compartments, seating six very comfortably, eight less comfortably, and ten very uncomfortably. Therefore, it was a joy each morning to fight for corner seats; and, although small, I was a skillful and crafty nabber of corners. We school-boys were all very noisy and tiresome, and old gentlemen shunned us, saying, as they do now, that for the life of them they did not know what the rising generation was coming to. At each station on the way to the city other boys were waiting; and, if they belonged to our little gang, we yelled to them to pile in with us; and, if they did not belong, we greeted them with frigid looks or with cruel and witless jests. For boys, as you will agree, are often extremely cruel. So are girls, although their technique is different. Girls can be equally mean. I think I contrived to combine in a measure the cruelty of a boy and the meanness of a girl—when I was in the train.

But now and then I was not entirely happy. For, when the train pulled up at a horrible slummy part of London called Bermondsey, there was a boy who often got into our compartment to whom none of us ever spoke. He must have been very poor; he was thin and very shy and wore shabby clothes. We knew he belonged to our school by the badge on his little cap; but we also knew he must be a scholarship boy and therefore clever; so we, who were not clever, made up for it by being snobs. For years he caught that train, and always we ignored him. Our school was for gentlemen, so we behaved like perfect little cads.

When I left school and went to college, I never saw that boy again; but I remembered his thin face, his shabby clothes, and his gentle air. And when I was quite grown up, I wondered if he remembered his experiences in the train and hated us all. Hated us still.

Two years ago the bombs rained down on London and great fires blazed, and some of the worst damage was done in Bermondsey. And, when I saw the photographs, there swam up in my mind again the thin face of the boy who had lived there. I must try to pay back a little of what I owed him, I told myself; and I found that I could send a parcel of clothes and a little money to Bermondsey. It was pleasing to think that some homeless children would be fed and warmed by the horrible little snob of yesterday. I liked to imagine that the uncomplaining poor boy might forgive me, if he knew. I felt I was paying back a trifle of my debt.

But two weeks ago I began to fear that debts are not so easily discharged; for I picked up a Boston newspaper and I read that, when the news of the bombing of Pearl Harbor was heard in London, the poor children of Bermondsey of their own free will had gone round and collected halfpennies and pennies to send us here. If you could only know how rarely pennies ever reach the hands of children in Bermondsey! But they had done this thing—given their pennies so rare, and had sent the sum of five

shillings and ninepence to America with thanks for all that America had done for Bermondsey.

And, as I finished reading this bit of news, I looked away down the arches of the years, and far off I saw a smile on the thin, gentle face of the boy; and I said, "So I am still in your debt, boy of yesterday!" And this is what he answered, "There are no yesterdays. You owe me nothing now. At long last we are brothers."—Reprinted by special permission of the author and The Christian Leader.

HOW WASHINGTON RULED HIS SPIRIT

Again we are reviving the memory of George Washington, "The Father of His Country."

He is a unique character in history. He had opportunities that come but once to any man in all time, and he improved them so signally that he is forever classed among the noblemen of history.

We presume that the average schoolboy, if asked who is the greatest man America has produced, would reply unhesitatingly, "George Washington." But we wonder whether this same schoolboy knows how great George Washington was. We knew that he was a brave soldier, a successful general, and an illustrious President of the United States.

But the Bible has its tests of character. The Wise Man declares that "he that ruleth his spirit is greater than he that taketh a city." How would George Washington stand this test?

He certainly was a spirited man. He was highborn and bred among the aristocracy of his day. That he was proud of his family and social station cannot be denied.

One day he had an argument with a young friend of his, which soon deepened into a quarrel. Back and forth flew the warm words, getting hotter every moment, until at last George made use of language so violent and so provoking that he was answered by a blow. His friend knocked him down. This would be very serious in our day, but it was especially so a hundred and fifty or sixty years ago. Among gentlemen it was held that insults like this could be avenged only by bloodshed. The companions of the young men were greatly excited and looked for nothing but a duel as the outcome of this unfortunate encounter. Both these men were known to be proud and brave, and people thought it certain that a duel would be fought which would result in the death of one, and possibly both, of them.

George Washington went home and thought the whole matter over. He tried to put himself in the other man's place, and from his point of view to pass a just judgment upon himself. He was compelled to acknowledge to himself that he had used words that were bitter and provoking. No doubt fault lay on both sides, but George was responsible for his portion of it. Hard as it was, he came to this conclusion and he decided also that he would not carry this responsibility any longer than he could help.

The next day he started out to find the man who had knocked him down. He found him—not alone, but standing in a group of his companions. When they saw Washington approaching they felt sure that the quar-

rel was to be renewed or else a challenge was coming. But to their astonishment George Washington walked up to the young man and held out his hand. "I was in the wrong yesterday," he said. "I am sorry, and ask your pardon."

This friendly and straight-forward appeal met with an instant response. The two young men grasped hands and became life-long friends thenceforth. Those who stood by were astonished.

"That young chap will make a man—a great man—some day," said an old gentleman who had witnessed the scene.

Every great man has his ordinary trials, as well as extraordinary ones. He is tested in the fires of everyday troubles and abuses and mistakes. No man is truly great, whatever his victories over other men may be, if he has not won the victory over himself. —Classmate, in The Wesleyan Methodist.

WASHINGTON'S WAR HORSE

Besides General Washington another veteran of the Revolutionary War retired to peaceful Mount Vernon after the conflict, there to receive the homage of members of the household and visitors. His name was "Nelson," and he was the General's favorite horse, who had carried his master safely through the long campaign. Nelson's days of work were over and he spent his time grazing peacefully in the pasture. No one ever rode him, but the children, Nellie and George Curtis, the adopted children of General Washington, were privileged to pet and play with the old war horse. Often the General, on his rounds of his farms and stables, stopped to stroke the white face of his faithful horse, who always showed his delight at the caress.—Our Dumb Animals.

A CRUSADE OF RIGHTEOUSNESS

The late Dr. Samuel Chadwick of England, said, "Some frankly admit that they have no gospel for the irreligious; certainly not if they are over forty. The kindergarten is their sphere. They have a theology that has dwindled into a philosophy, in which there is no thrill of faith, no terror or doom, no concern of souls. Unbelief has put out the fires of passion, and worldliness garlands the altar of sacrifice with the tawdry glitter of unreality. The Holy Spirit cannot conquer the world with unbelief, nor can He save the world with a worldly Church. He calls for a crusade, a campaign, an adventure of saving passion. For this enterprise He wants a separated, sanctified and sacrificial people."—Exchange.



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to be read to children

By

V. T. Pomeroy

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Boston, Mass.

RESOLUTIONS OF APPRECIATION

To honor the memory of Bro. R. A. Ramsey, who was taken from us by death on January 5, 1942.

As we meet in our worship services, calm sorrow comes for the absence of Bro. Ramsey. Bro. Ramsey's good, Christian character, the loyalty to his church and fellowman was an inspiration to all those that knew him.

Brethren, in the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the silent land.

We remember Bro. Ramsey, who short days ago lived, felt dawn, saw sunset glow, loved and was loved.

Be it resolved, that we extend to all his loved ones our deepest sympathy and sincere prayers. Also that this resolution be a part of the minutes of this special meeting, and a copy be sent to the family.

Board of Stewards, Wynn Memorial M. E. Church.

MRS. MARY E. OLLIPHANT

Whereas, God, in His infinite wisdom, has called from our midst our esteemed and beloved co-worker, Mrs. Mary E. Olliphant; therefore be it

Resolved, that we the members of the Woman's Society of Christian Service, of the Enterprise Methodist church, do hereby extend to her family our profound sympathy in their irreparable loss, and our every expression of deepest appreciation of her exemplary life and many beautiful Christian virtues.

The association with her was always one of inspiration, and her wise counsel shall ever be cherished by each and all of us. We count it a great privilege to have known and loved her through the years of her beautiful Christian career, so rich in its countless deeds of love, kindness and words of encouragement to all with whom she came in contact. Hers was a life well lived, and our sorrow is only appeased by the fact that she now rejoices in her just reward, and we know that Heaven resounded as she received from her God, whom she had served so faithfully, the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Resolved, that a copy of these resolutions

be sent to her son, Mr. G. R. Olliphant, Jacksonville, Florida; also a copy to the New Orleans Christian Advocate for publication; and that said resolutions be spread upon the minutes of the Woman's Society of Christian Service, of the Enterprise, Miss., Methodist church.

Fraternally,
MRS. JNO. L. BUCKLEY,
MRS. BRYAN STEVENS,
MRS. ROBERT SONES,
Committee.

RESOLUTIONS OF LOVE AND RESPECT

Whereas, God in His infinite wisdom has taken our friend, brother and co-worker, James S. Byrd, from our midst and to that house, not made with hands, eternal in the heavens; and

Whereas, his life of unselfish service has proven a blessing, not only to our Board, but to our church and to all who knew him; therefore be it

Resolved, that we hereby express our appreciation for Bro. Byrd's faithful and unselfish service in his church life, his home life and his community life, and that his memory shall be an inspiration to us, and his life one that we shall try to emulate; be it further

Resolved, that a copy of these resolutions shall be given to his family and to the New Orleans Christian Advocate and the Columbian-Progress.

Board of Stewards, First Methodist church, Columbia, Miss.;
By: H. L. Rankin, President;
Attest: L. L. Richardson, Secretary.

RESOLUTIONS OF APPRECIATION

Whereas, not only the Men's Bible Class of the First Methodist church, but the church and the community has sustained a great and irreparable loss in the home-going of our beloved secretary, James S. Byrd; and

Whereas, his humble spirit, devotion and loyalty to God, his church and the Men's Bible Class, and his untiring labors for the betterment of his church, our class and the community in which he lived, has proven a benediction and a blessing to all who knew him; therefore be it

Resolved, that we count it a privilege and a blessing to have known him and to have been a co-worker with him in the Kingdom of God; that we extend to his loved ones our deepest sympathy; that a copy of these resolutions be sent to his family, and a copy be sent to the Christian Advocate and the Columbian-Progress.

Methodist church Men's Bible Class; By: C. V. Hathorn, A. Evans, Harry Deal.

DANCING

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." St. James, 4:4.

Bishop G. F. Pierce, preaching from the above text said of acts creating friendship with the world and enmity against God, "Dancing is the most common, most popular, the least defensible, and the most demoralizing. Dancing is common to town and

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

country. The evil is ubiquitous, pervading all places and grades of society. It is death to spiritual life. It is a profane intruder upon the sanctity of the Church."

Sometimes young people ask me if I think it is wrong to dance, that dancing is mentioned in the Bible. Then I call their attention to three instances of dancing mentioned in the Bible: 1. After David had slain the giant, Goliath, and David and King Saul were returning from the field of battle, in honor of David, the women of Jerusalem met them with a street dance (the women not dancing with men). A jealousy was created in the heart of King Saul that almost cost David his life. **A jealousy was created.** 2. When David succeeded Saul as king and was bringing the Ark of God up to Jerusalem, David danced alone with all his might before the Ark. His wife, Michal, looked out the window and saw King David dancing. When the King came home she reproved him for uncovering a part of his body, and becoming as one of the vain and shameful fellows. Their marital relationship was severed. **A strong tie was broken.** 3. On Herod's birthday he made a supper to his lords, and had the daughter of Herodias to dance for them. That dance cost John the Baptist his head. Jesus said of John, "Among those that are born of women there is not a greater prophet than John the Baptist." **A prophet lost his life.** So we see that in these three instances of dancing a jealousy was created, a strong tie was broken, a prophet was beheaded. I believe that in every dance one of these three things happens: a strong jealousy is created, or a home is broken up, or some person is killed either physically or spiritually.

According to the newspapers and radio announcers, on the night of January 30, 1942, there were twelve thousand dances in the nation in honor of President Roosevelt. I wonder if out of those twelve thousand dances in honor of the President there were twelve thousand tragedies. The great majority of them will never be published, but will be kept secret.

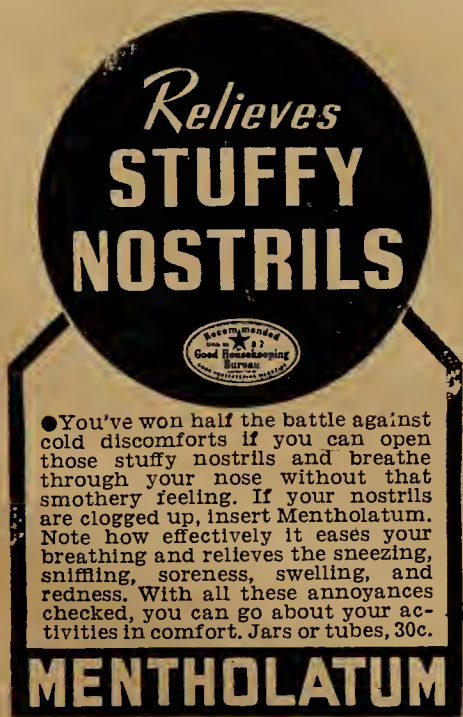
When I was a student in college I noticed that sororities and fraternities popularized and promoted dances. From observation I have formed a conviction. That conviction is, that no college is entitled to be called a Christian college that permits sororities and fraternities to exist within the college.

J. C. WASSON.

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MENTHOLATUM

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

District Chairman of Children's Work, of the five aims of the Children's Work. These are: (1) Fellowship Study for Leaders; (2) Nursery Departments in our Church Schools; (3) Vacation Church Schools, Coaching Conference at Grenada, March 6-7; Goal for 1942—100 Vacation Church Schools in Columbus District; (4) Evangelism; (5) Missionary Education.

A Memorial Service led by Mrs. John Boswell paid tribute to four "mothers of prayer" who put God and their church first in their lives and their service."

Miss Julia Wasson brought a message from the Board of Missions and Church Extension of the Methodist Church, concerning our missionaries, property, and possibilities of getting money to China. Her first item concerned the safe arrival of Dr. and Mrs. Lewis in Africa. Yenching University, that had been kept open during the past four years of war between China and Japan, is now closed with missionaries remaining in residences. The American colony in Hongkong had been spared harsh treatment at the hands of the Japanese. Seven colleges carried on in Shanghai during the four years of war with Japan. We do not know whether or not they are open today. We do not want to feel that our work in China is closed. The China church has cabled thanks for church relief. Our missionaries have been advised, urged, order to come home, and yet they have remained at their posts. These interned missionaries are doing their best work because the Chinese know their staying was for them.

"Can we get money to them?" was answered by the statement that funds can be cabled to Chungking. Trust the Chinese to get funds to the right people. At the Jurisdictional Conference Miss McKinnon reported that funds had been sent for six months. Missionaries in Japan left funds of their own to carry on the work. This money was being paid back. The one tone of the Jurisdictional Conference was that the only way to save a world and have a peace worth living under is to continue our missionary work.

A very personal note was brought into Miss Wasson's discussion when she showed us a letter from China. It was from Susie Mayes. It had been passed by the British censor but what was in it she was never to know for it had been water soaked. Only eight streaked pages of paper was there.

Mrs. Bowle's answer to the question about pledges and specials emphasized the need of larger pledges and continued Specials.

For the Home Report, Mrs. Ernest Moore described activities at Malvina Community Center.

Following a special song, "My Task," by Mrs. Mims Boswell, the meeting was adjourned with prayer by Bro. Thrower.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Second Round

Woodland, at Prospect, Feb. 22, morning.
Vardaman, at Vardaman, Feb. 22, evening.
Algoma, at Ebenezer, March 1, morning.
Pontotoc, March 1, evening.
Houlka, at Van Fleet, March 8, morning.
Pittsboro and Bruce, at Bruce, March 8, evening.
Prairie and Strong, at Prairie, March 10, morning.
Okolona, March 15, morning.
Buena Vista, at Buena Vista, March 15, evening.
Greenwood Springs, at Pleasant Grove, March 20.
Becker, at Tranquil, March 22, morning.
Nettleton, at Nettleton, March 22, evening.
Derma, at Big Creek, March 28, morning.
Coffeeville, at Bethlehem, March 29, morning.
Water Valley, Main and Taylor, at Palestine, March 29, p.m.
Toccopola, at Toccopola, March 30, morning.
Salem and Friendship, at Salem, April 9.

Randolph, at Hunters Chapel, April 10.
Tupelo, April 12, evening.
Smithville, at New Bethel, April 14.
Aberdeen, April 19, morning.
Paris, at Paris, April 22, morning.
Water Valley, April 22, evening.
Tremont, at Mt. Olive, April 26, morning.
Amory, April 26, evening.

Missionary Institute and district meeting of Woman's Society of Christian Service, April 8, Houston.
District Conference, Coffeeville, April 28, Conference. Preacher, Dr. W. L. Duren.

N. J. GOLDING, D. S.

Columbus District—Second Round

Macon Station, Feb. 1, preaching; Q. C. April 15, night.
Eupora Circuit, at LaGrange, Feb. 8, all day.
Macon Circuit, Feb. 15, preaching; Q. C. April 15.
Central-Columbus, Feb. 15, preaching; Q. C. April 8.
Brooksville, preaching at Quarterly Conference, Feb. 22, morning.
Shuqualak and Mashulaville, at Mashulaville, Feb. 22, night.
Ethel, at Chapel Hill, March 1, all day.
Ackerman, March 1, night.
Kosciusko Circuit, at Bethel, March 4, all day.
Kosciusko Station, March 4, night.
Bellefontaine, at Walthall, March 8, all day.
Weir and McCool, at McCool, March 8, night.
Mathiston and Maben, at Mathiston, March 11, night.
Caledonia, at Flint Hill, March 13, all day.
Longview and Cedar Bluff, at Pheba, March 15, all day.
West Point, March 15, night.
Starkville, preaching, April 12, night; Q. C. March 18, night.
Chester, at Chapel Hill, March 31, all day.
Noxapater, at Pisgah, April 1, all day.
Eupora, April 5, morning.
Kilmichael, at Kilmichael, April 5, night.
Missionary Institute, at Starkville, April 7, all day.
Sturgis, at Big Creek, April 12, all day.
Sallis, at Salem, April 14, all day.
Artesia, at Artesia, April 16, night.
First Church, Columbus, April 19, morning; Q. C. April 29, night.
Crawford and Mayhew, at Mayhew, April 19, night.
Louisville Ct., at Mt. Hebron, April 26, all day.
Louisville Station, April 26, night.

A. T. McILWAIN, D. S.

Corinth District—Second Round

Ashland, at Harris Chapel, Feb. 12.
Booneville Ct., at Oak Grove, Feb. 15.
Booneville Station, Feb. 15, night.
Baldwyn and Wheeler, at Wheeler, Feb. 22.
Fulton, Feb. 22, night.
Blue Mountain and Jacobs Chapel, Feb. 26.
Belmont, at Patterson's Chapel, March 1.
Tishomingo, at Dennis, March 1, night.
Corinth, First Church, March 4.
New Albany Ct., at Wells Chapel, March 5.
Corinth, South Side, March 8, night.
Hickory Flat, at Bethel, March 12.
Chalybeate and Walnut, at Walnut, March 15.
Rienzi Ct., at Pisgah, March 22.
Mantachie, at Hebron, March 25.
Kossuth, at Mt. Pleasant, March 26.
Potts Camp, at Cornersville, March 29.
Holly Springs, March 29, night.
Iuka Ct., at Bethel, March 31.
Burnsville Ct., at Hebron, April 1.
Iuka Station, April 5.
Missionary Institute, at Baldwyn, April 9.
Hopewell-Rocky Springs Ct., at Hopewell, April 12.
Waterford, at Lebanon, April 15.
Myrtle, at Bethlehem, April 16.
Abbeville, at Mt. Zion, April 18.
Oxford-University, April 19.
Dumas, at Mt. Zion, April 22.
Sherman, at Chesterville, April 23.
Corinth Ct., at Gaines Chapel, April 26.
Lowry Ct., at Paul Chapel, April 29.
Marietta Ct., at Mt. Nebo, April 30.
At second quarterly conferences delegates will be elected to the District Conference which meets at New Albany, May 5.
The Woman's Society of the North Mississippi Conference meets at Oxford, March 17 to 19.

W. R. LOTT, D. S.

Greenville District—Second Round

Mattson, Feb. 22, a.m.
Joahama, Feb. 22, p.m.
Alligator, March 1, a.m.
Shelby, March 1, p.m.
Lyon, March 8, a.m.
Dubbs, March 8, p.m.
Pace, March 15, a.m.
Murphy, March 15, p.m.
Avon, March 22, a.m.
Hollandale, March 29, a.m.
Rome, April 5, a.m.
Clarksdale, April 5, p.m.; Q. C. May 4, p.m.
Dundee, April 12, a.m.
Tunica, April 12, p.m.
Benoit, April 19, a.m.
Cleveland, April 26, a.m.
Indianola, April 26, p.m.
Sherard, May 3, a.m.
Shaw, May 3, p.m.
Leland, May 10, a.m.
Greenville, May 10, p.m.

J. W. WARD, D. S.

Greenwood District—Second Round

Tchula, Feb. 20, 10:30 a.m.
Minter City and Glendora, at Glendora, Feb. 22, 11 a.m.
Ruleville, Feb. 22, night.
Itta Bena, Feb. 27, night; Preaching March 29, night.
Inverness and Isola, at Inverness, March 1, 11 a.m.
Belzoni, March 1, night.
Durant, March 4, night.
Acona, March 6, night.

Black Hawk, at Bowling Green, March 8, 11 a.m.
Carrollton, at McCarley, March 8, night.
Greenwood, convenient date and hour.
Ebenezer, at Hebron, March 11, 11 a.m.
Duck Hill, at Gore Springs, March 13, 11 a.m.
Lexington, March 15, 11 a.m.
Moorhead, March 15, night.
Winona, March 18, night.
Pickens and Goodman, at Schrock, March 22, preaching 11 a.m., Q. C. 2 p.m.
Vaiden and West, at West, March 22, night.
Rock Hill, at Seneasha, March 25, 11 a.m.
Sunflower and Dadds, at Dadds, March 29, 11 a.m.
Winona Circuit, at Columbiana, April 5, 11 a.m.
Poplar Creek, at Shiloh, April 12, 11 a.m.
Schlater, Price Memorial and Philip, place to be selected, April 12, night.
Webb and Summer, at Summer, April 19, 11 a.m.
Sidon and Cruger, at Cruger, April 19, night.
Swiftown, at Thornton, April 26, 11 a.m. and 2:30 p.m.
District Missionary Conference and the Woman's District Missionary Conference in joint session at Greenwood, Wed., April 15, at 9:30 a. m. Dr. Ezra Cox, from the General Board of Missions in New York, will be the inspirational speaker. All persons interested in our Church, her work and the great world need are urged to attend.

HENRY F. BROOKS, D. S.

Sardis-Grenada District—Second Round

Horn Lake, at Horn Lake, Feb. 8, a.m.
Lake Cormorant, at Robinsonville, Feb. 11.
Mt. Pleasant, at Union, Feb. 12.
Como, Feb. 15, night, preaching only.
Pleasant Hill, at Barton, Feb. 18.
Courtland, at Pope, Feb. 20.
Sardis Circuit, at Turza, Feb. 22, a.m.
Batesville, Feb. 22, night.
Longtown, at Truslow, Feb. 24.
Arkabutla, at Eudora, Feb. 26.
Tyro, at Fredonia, March 1, a.m.
Sardis Station, March 1, night.
Shuford, at Love Joy, March 6.
Byhalia, at Emory, March 8, a.m.
Olive Branch, March 8, night.
Red Banks, at Victoria, March 10.
Lambert and Crowder, at Crowder, March 15, a.m.
Holcomb, at Tie Plant, March 18, night.
Hernando, March 22, a.m.
Senatobia, March 22, night.
Cockrum, at Hebron, March 26.
Marks-Belen-Darling, at Belen, March 29, a.m.
Crenshaw and Sledge, at Sledge, March 29, night.
Oakland, at Tillatoba, April 3.
Charleston, April 12, a.m.
Grenada, April 12, night.
Tutwiler, at Tutwiler, April 19, a.m.
Coldwater, at Love, April 19, night.
A joint meeting of the Missionary Institute, Preachers' Meeting, and the Woman's Society of Christian Service, will be held at the Methodist church in Hernando, April 16. This program will begin at 9:30 a. m.

District Conference at Charleston, April 29. Please be ready to elect one delegate at your second quarterly conference.

C. T. FLOYD, D. S.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Hazlehurst, March 1, 11 a.m.; Q. C. April 7, 7:30 p.m.
Georgetown, at Thompson's Chapel, March 1, 2:30 p.m., followed by Q. C.
Union Church, preaching service, March 1, 7:30 p.m.
Magnolia, March 8, 11 a.m.; Q. C. April 8, 7:30 p.m.
Adams, at Pisgah, March 8, 2:30 p.m., followed by Q. C.
McComb, LaBranch Street, March 8, 7:30 p.m.; Q. C. May 7, 7:45 p.m.
Bogue Chitto, at Bethesda, March 15, 11 a.m.; Q. C. 12:45 p.m.
Wesson, at Beauregard, March 15, 7:30 p.m.; Q. C. April 16, 7:30 p.m.
Brookhaven, March 22, 11 a.m.; Q. C. May 6, 7:45 p.m.
Scotland, at New Hope, March 22, 2:30 p.m., followed by Q. C.
McComb, Pearl River Avenue, March 22, 7:30 p.m.; Q. C. May 20, 7:45 p.m.
Gallman, at Mt. Pleasant, March 29, 11 a.m.; Q. C. 1 p.m.
Harrisville, at Pisgah, March 29, 3 p.m., Q. C. following.
Crystal Springs, March 29, 7:30 p.m.; Q. C. April 15, 7:45 p.m.
Monticello, at Pleasant Grove, April 5, 2:30 p.m., followed by Q. C.
Prentiss, at Roberts Memorial, April 5, 7:30 p.m., followed by Q. C.
Nebo, at Lebanon, April 12, 11 a.m., followed by Q. C.
Sartinsville, at Tilton, April 12, 3:30 p.m., followed by Q. C.
Osyka and Fernwood, at Muddy Springs, April 19, 11 a.m. and 1 p.m.
Silver Creek, at Oak Vale, April 19, 4 p.m., followed by Q. C.
Summit and Felder, at Felder, April 26, 11 a.m. and 1 p.m.
Utica, at Carpenter, May 3, 11 a.m.; Q. C. 2 p.m.
Meadville and Bude, at Bude, May 3, 7:45 p.m., followed by Q. C.
McComb, Centenary, May 10, 11 a.m.; Q. C. May 13, 7:45 p.m.
Foxworth, at Hopewell, May 10, 3 p.m., followed by Q. C.
Tylertown, at Tylertown, May 10, 7:45 p.m., followed by Q. C.
Barlow, at Rehobeth, May 17, 11 a.m. and 1:15 p.m.
The District Conference will convene at Hazlehurst, April 23, at 9 a. m. Pastors will please have delegates elected by church conference and send list of same to me, not later than April first, that I may make up the program for the conference. Thanks.
All hours mentioned above are on "War Time" schedule.

R. H. CLEGG, D. S.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy. All doubt, and repenting, and blotching, and retouching, and wondering what it will be best to do next are vice as well as misery.—Ruskin.

THE PRAYER-ROOM TODAY

Forgive me, most loving Father, that so often I distrust Thee. And yet I gratefully acknowledge that, looking back, I can see Thy love and mercy in the very circumstances concerning which I most complained against Thee, and know that Thou wast most near to me when most I chided Thee for Thy absence. I believe that all Thy ways with me are ways of loving wisdom; I know that if I were left to choose for myself I should choose continually wrong. So I would rest my mind and heart in Thee, thankful indeed when Thou dost make the sun to stream upon my way, but asking grace never again to doubt Thee when the clouds gather round, but to be sure that in the darkness Thou dost hold me fast, and that darkness and light are but the changing vesture of Thy changeless love. Amen.

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Freedom

By Clyde Edwin Tuck

When to Thy care my all I can resign,
And gladly do the work Thou givest me,
My will is made subordinate to Thine;
Then I shall know the truth that makes man free.

When I can faults forget and wrongs forgive,
And with my lowly lot contented be,
When I in peace with all mankind can live,
Then I shall know the truth that makes man free.

When I can loss and grief with patience bear,
And meet life's challenge bravely—only see
A way Thy good with those in need to share,
Then I shall know the truth that makes man free.

When, by Thy grace, I cast all doubt aside
And humbly take my cross and follow Thee,
With hope and trust that in Thy word abide,
Then I shall know the truth that makes man free.



WALLET OF THE WEEK



ST. PAUL'S EPISCOPAL CHAPEL, in the heart of the business district of New York City, is the oldest public building in the city, and is the only British-built church in the metropolis. It was completed in 1766, and will celebrate its one hundred and seventy-fifth anniversary this year. It was built in the open field and within its sacred precincts many notables have worshipped, among them Washington, Lafayette, King William IV., Lord Cornwallis and others. In the churchyard are tombstones from which the lettering has been erased by time.

* * *

A PAN-AMERICAN CONTEST has been announced by The Pan-American Union, which will close on April 14, 1942. It is an Inter-American Student Forum, and a grand award of a four-year university scholarship is offered for the best paper on "What Inter-American Cooperation Means to My Country." The contest is open to all students of high school grade in the United States. Details of the contest may be had from the Pan-American Union, Inter-American Forum, Washington, D. C.

* * *

ANGLICAN CHURCHMEN are apparently faced with a real loyalty test. It is estimated that the yellowed pages of British sermon manuscripts would yield eighty tons of paper, and the clergymen are being asked to contribute their "sermon barrels" to war effort. That means, of course, that they would have to make all new sermons and it might mean a pick-up in the attendance at church. It might be a good thing if the authorities should requisition our sermon barrels and in that manner put a little more fight in them than some of them have.

* * *

ASIAN HAMSTERS, small rat-like mammals, seem to be making a bid for the place of the guinea pig in the experiments of American scientific research. The little animal is said to belong to the gopher family. It lacks the bad odor of the guinea pig and is even more prolific than the guinea pig. More important than these characteristics is the fact that its reaction to germs is like that of human beings. Hamsters are used by the National Institute of Health in Washington and at some other centers in tuberculosis tests.

* * *

THIRTY MENNONITES, of Lancaster county, Pennsylvania, are said to be planning to migrate to Paraguay, South America, in the spring because of their objection to the compulsory education laws and the Selective Service Act of the United States. In Paraguay they will join a Mennonite colony made up of Russians and Canadians. The colonists are allowed to run their community as they wish. Some of the emigrants belong to the Wegner Mennonites who cling to their old beliefs, wear black dress, use horse-drawn vehicles, and refuse to have their pictures taken. They are having trouble getting passports because the State Department says "no picture, no passport."

A PLEA FOR THE RETURN TO CLERICAL DRESS has been voiced by the **Church Times**, a weekly periodical of the Presbyterian Church, U. S. A. The **Times** editorial says that "it is only in the last two generations that clergymen have become ashamed to dress the part," and the appeal is based upon the need for "making a constant and public witness of their position as the Christian servants of their communities." The editorial urges the laity of the church to encourage their ministers to "show their colors."

* * *

THE LIQUOR STATISTICS for Vancouver, British Columbia, covering the nineteen years of the liquor control law are almost staggering. The facts are that in nineteen years, a city of 272,353 people has spent approximately \$143,800,000 for liquor. This means a per capita outlay of approximately \$528 in nineteen years, or an annual expenditure for liquor of more than twenty-seven dollars for every man, woman and child in the city. This expenditure with the consequent impairment of efficiency due to drink has been a part of the history of Canada at war. Is our record any better?

* * *

UNIVERSITY ATTENDANCE is down by 9.16 per cent, according to a survey covering six hundred and sixty-nine colleges and universities in the United States. This figure relates to full-time students. Fifty-seven public universities showed a loss of 50,036; fifty-two private universities lost 11,048; four hundred and twenty-nine colleges lost 9,025; fifty-four technological institutions lost 2,573; and seventy-seven teachers' colleges lost 11,883. The enrollment loss was attributed to the Selective Service and the attraction of highly remunerative jobs in defense industries and business fields.

* * *

ELECTROLYTIC IRON is a name for iron which has been extracted by electrolysis from iron ores which have been rejected by mining experts as too low in iron content to be profitable for smelting. Henry Ford is said to have developed the process and to have established a "pilot plant" for working the low grade ores of the upper Michigan peninsula. The iron is first dissolved out of the ore and then gathered as powdered metal. The powdered iron may be molded by compression into gears and other parts which need no machining, or it may be made ductile by heating.

* * *

AMERICAN ILLITERACY has been shown up in its humiliating reality by the registration under the Selective Service Act. It is reported that in one state thirty-five thousand young men had to sign their registration cards with a mark. In some areas one-half of the Negro boys and one-quarter of the white boys were excluded from the army service because of their illiteracy. It seems that this revelation is likely to have two distinct repercussions: A determined drive to eradicate illiteracy, and a tightening of the educational restrictions upon aliens.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

POLLS AND PROOF TEXTS

There are two methods to which the American mind has recourse for the adjustment of its attitudes in matters of public controversy. One is to poll public opinion and the other is to lay down a barrage of proof texts. The fault with both of these methods is probably that they vacate personal initiative and abandon to sources outside the individual the decision of great and vital issues. The value of a poll of public opinion depends upon various factors such as a representative coverage of the people involved, the accurate appraisal of the facts discovered, and not least upon the time element. The appeal to proof texts assumes not only the mandate of Scripture in any situation, but no less so the mandate of a dogmatic interpretation of a statement dissected out of the heart and mind of God as it appears in the revealed Word. It may even assume that spiritual escape and immunity from trouble constitute the whole aim of religion and the end for which the church exists.

Almost every mail brings to our desk material for publication which appeals to Scripture quotations in a manner which indicates a very narrow horizon of desire and understanding. There have been opportunists in every period of church history who, when the social winds seemed to die and a great calm threatened stagnation, have cried out for "living dangerously." But too often when the winds rise and their craft begins to rock, their reaction is in the opposite direction, "Master, carest thou not that we perish?" The mere rehearsal of passages not clearly related to the problem of the moment, however true such passages may be as principles of life and conduct, is not very convincing. Neither does it make for conviction when a passage of Scripture must be bolstered by the tribute of some great idol of political history.

The poll of public opinion must be clearly and immediately related to the issue involved, or it has little value. So we think the interpretation of Scripture must have a direct bearing upon the march of God in human events if it is to be of force in determining war policies and war issues. We do not believe that the cause of Christianity will be advanced by making our pulpits forums for war agitation. If, however, it be not desirable to bring war into the pulpit through the front door, neither do we think it desirable to bring it in by way of the rear door—by keeping those who come to worship on edge by adverse comments on a situation which no citizen may escape. Why not turn the eternal securities proclaimed in the Scriptures to the fortifying of our souls, and launch out with Christ for the conquest of a world weltering toward chaos? We are commissioned, not to save our lives,

but to lose them for His sake. Christians all, may we not say with John Hay:

"Not in dumb resignation
We lift our hands on high;
Nor like the nerveless fatalist
Content to trust and die.
Our faith springs like the eagle,
That soars to meet the sun,
And cries exulting unto Thee,
O Lord, Thy will be done!"

RELIGIOUS REFUGEES

An exchange makes comment upon the vast army of church folk who, in great urban centers, have drifted from the moorings of their early years and have abandoned both the fact and the form of their religious devotion. In the godless atmosphere of the great city, they have surrendered to the sordid spirit of enterprises through which men seek to serve wholly selfish ends. Sometimes they even abandon themselves to vanities which minister to social satisfaction without adding a single substantial treasure to life.

Such refugees, so the comment goes, gravitate towards the cities until they make up a great unhoused and unrelated mass of people who are as religious driftwood. They are but the "skeletons" of what they were in their better days and they become, through their very indifference, obstructionists to the appeal of religion and the enterprises of the church. They do not belong to that class who refuse to sing the songs of Zion because they pine for the homeland of happier days, but they are those who have left their chapels to fade out in the mists of the passing years. They are no longer the exceptions in church life, but they constitute a group who have been made respectable by their very numbers.

If one would know the extent to which our own Church is contributing to this army of spiritually homeless souls, let him examine the "non-resident" members listed in the statistical tables of our conference journals. The number of such in the Louisiana Conference is greater than the number of active members in each of five districts. The very classification indicates that they are refugees who for the most part cannot be counted on, either for sharing Christian conquest, or for supporting those who are willing and eager to go. They have buried their better selves and have become refugees—flotsam and jetsam on the restless and ever-changing sea of life. The pastors in every great city of the land understand what is meant by religious refugees.

WHERE SHALL WE GO ON VACATION?

For Americans, who are probably the greatest travelers of this generation, the gateways to the playgrounds of the world have been closed and barred by war. Indeed many of the world-famous vacation spots have been bombed into a mass of ruins. The ocean highways are infested with furies in comparison with whose deadly exploits the stories of the avenging spirits of Grecian myths are made to sound as tame as nursery lore. The falcons of death haunt the airways and swoop down upon those who may dare to venture forth. There is nowhere a quiet and restful spot where men may seek the restoration of their fretted nerves, or find refuge for their buffeted spirits.

No retreat is secure from the lurking foe. Even the premises which we call our own are shadowed with peril, of which protecting shelters are a constant reminder. The vacationist, like the psalmist in his imaginary flight from the presence of God, knows no spot to which he may fly and be free from the terrors of war. There is nowhere a haven where the weary may rest unafraid. Such is war in 1942.

WE THINK SOME ABOUT STEWARDSHIP

The human personality is so constituted that we soon tire of constantly hearing or seeing or tasting or smelling the same thing. We frequently hear that "Variety is the spice of life." We are not so concerned about the "spice" of life, but we do want to look at Stewardship in, what is to us, a little different light.



Hugh N. Clayton

The Church has recognized the fact that new phraseology is sometimes desired. We read less of temperance and more of alcohol education in our church literature, a change we believe is for the best. For the same reason, we believe the words "steward" and "stewardship" have lost some of their appeal.

One reason could be the fact that the word "steward" defines an administrative and executive officer of the church organization. Frequently, therefore, when stewardship is mentioned in a Methodist church, people think of this type of church official.

We recommend "trustee" in its place. We can then clearly understand the personal application of "Are we true to the trust?" The idea of stewardship is distinctly personal and we think that placing emphasis on the trusteeship of the individual will tend to impress in his consciousness its relation to himself.

A trustee is one who has been given a thing of value, belonging to someone else, for a definite purpose and for a definite period of time. How well such a definition fits into the place of the steward. Our lives belong to God, He has given them to us for a period of time, for certain purposes. Our talents and capacities belong to God, they are ours to use for His purpose.

As Bud Robinson is credited with saying, we hear considerable about the Lord is my shepherd, which is all right but—if He is the shepherd, then we are His sheep. It is the function of the sheep to grow wool and, since He is the shepherd, he is entitled to the wool and to some

of the hide, if He wants it. It is the duty of the sheep to grow wool in return for the protection and care of the Good Shepherd. The sheep is true to its trust. We wonder whether we always are?

H. N. C.

BISHOP WARREN A. CANDLER

The death of Bishop Candler some weeks ago has been felt as an irreparable loss, not only by the church as a whole, but by all of us, its individual members.

At the time, Dr. Fagan Thompson recalled to the congregation of the Galloway Memorial church the Bishop's fondness for the old hymn, "My Latest Sun is Sinking Fast," and the fact that at the session of the General Conference of 1934, held in Jackson, he had preached his farewell sermon and climaxed it by singing this grand old hymn as a solo. As a memorial to him, Dr. Thompson then led once more in the singing of it, while the congregation joined in with fervor and the conviction that mingled with the "Choir Invisible," the good Bishop was joining in the chorus with



Dr. A. P. Hamilton

us, somewhere out beyond the shores of time and the starry heavens.

This incident carried with it a depth of poignancy that set it off as an unusual experience for me on personal grounds. It so happened that this was also the favorite hymn of my grandfather, Jefferson Hamilton. And at a session of the Alabama Conference, in Opelika, in 1874, as he lay dying, with friends gathered around the bed, he asked them to sing. One minister friend tried, but broke down sobbing. Then he raised himself on his elbow, and sang:

"Come angel band, come and around me stand,
O, bear me away on your snowy wings
To my immortal Home."

This story has always been one of the most thrilling of those handed down to me by word of mouth through the years. It was so characteristic of the indomitable will of the man, and of his serene faith.

But Bishop Candler's death marks the passing of an era, and of a definite type of that era, which has passed out with Unification. Some men merely become a part of the age in which they live, and their personalities merge into its general features, but the Bishop very definitely set his stamp and the imprimatur of his character upon his generation. Not only was he an integral part of his time, but it, in turn, unmistakably became a part of him and of his vigorous mind and heart. People did not always agree with him, but they had to respect the sincerity of his convictions, and his ability to make those convictions carry over into the lives of thousands of his fellowmen.

There was a unique Candleresque flavor in all he said and did. And he was one of those unforgettable personalities that are only too rare in any period of history.

Rooted deep in the soil of Georgia, he still had a Wesleyan outlook on the world as his parish. Wesleyan also

was his appreciation and apprehension of the fundamental need of Christian education. Perhaps no man in his generation did more for the cause of education in general for the State of Georgia than he. For the unswerving devotion which he gave to education in his church, had an influence in secular fields far beyond the narrow bounds of his own church-related college, by holding before the people of his state the ideals of a citizenship trained in heart as well as in mind.

We shall not see his like again for many a day.

A. P. H.

PERSONAL NOTES AND INCIDENTS

Rev. W. R. Goudelock, pastor of Southside church, Corinth, is to have Rev. W. J. Cunningham for a revival in May.

Dean R. E. Smith, of Centenary College, Shreveport, is delivering a series of Bible lectures, at Trinity church, Ruston, this week. Dr. Guy M. Hicks is the pastor.

Booneville church, Rev. T. H. Ferrell, pastor, is planning to raise the entire amount of the Benevolences by Easter, the amount accepted being \$600.

Miss Winnie Buckles, Director of Narcotic Education with the Mississippi State Department of Education, will speak at the Okolona Methodist church on Sunday morning, March 8.

The young people of First Church, Corinth, meet each Monday and have supper together at six o'clock in the church dining room. The meeting is under the direction of the adult counselor.

Rev. O. L. Elliott, pastor of Salem and Friendship charge, and Miss Elizabeth Roebke, of Rienzi, Miss., were married on February 10, Rev. W. R. Goudelock officiating.

The editor appreciates a generous note of appreciation from Rev. Andrew J. Boyles, no less a friend of the Advocate than of the editor, as is evidenced by another list of subscribers from Magee, Miss.

We regret to learn that Rev. J. E. Roberts, pastor of Booneville circuit, has had a rather prolonged attack of influenza which has greatly handicapped his work. We are glad to know that he is improving and hope for a speedy recovery.

Rev. A. W. Bailey sends the largest list which we have had from Houlka charge for many years, and he makes the report all the more encouraging by saying that he enjoyed the work and the people were very responsive.

Rev. Morelle H. Wells reports a gracious reception by the people of Fayette, Miss., and a solicitude for the well-being of the parsonage family which has greatly endeared them to him. Through their cooperation and planning he is looking forward to a great year.

Rev. A. Y. Brown reports that he is having a very successful and happy year at Okolona, Miss., where he is in the third year of his pastorate. The church has adopted the unified budget with a \$200 raise in pastor's salary, with a corresponding raise in some other funds, and the church is running with a surplus in the treasury.

The First Methodist church, Tupelo, Dr. W. A. Tyson, pastor, has arranged for the presentation of "The Methodist Meeting

PACEMAKERS	
NORTH MISSISSIPPI	
Aberdeen	
Rev. A. Y. Brown, Okolona.....	12
Rev. A. S. Brisco, Derma.....	2
Rev. G. A. Baker, Verona.....	4
Rev. E. H. Cunningham, Amory.....	2
Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	15
Rev. W. C. McCay, Nettleton.....	16
Rev. Milton Jay Peden, Prairie.....	4
Rev. T. F. Sartain, Vardaman.....	2
Columbus	
Rev. T. E. Gregory, Columbus.....	14
Rev. S. B. Potts, Sallis.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. H. D. Suydam, Mathiston.....	2
Rev. T. B. Thrower, Kosciusko.....	3
Corinth	
Rev. E. M. Allen, Tishomingo.....	4
Rev. K. E. Clark, New Albany.....	7
Rev. T. H. Ferrell, Booneville.....	20
Rev. J. A. George, Oxford.....	6
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	20
Rev. C. L. Ivy, Marietta.....	2
Rev. E. G. Mohler, Iuka.....	2
Rev. Seamon Rhea, Holly Springs.....	22
Rev. C. L. Rogers, Ripley.....	17
Greenville	
Rev. S. E. Ashmore, Indianola.....	19
J. H. Johnson, Clarksdale.....	7
Rev. J. C. Wasson, Lula.....	3
Greenwood	
Rev. W. P. Bailey, Minter City.....	6
Rev. A. L. Davenport, Vaiden.....	21
Rev. N. D. Guerry, Schlater.....	2
Rev. E. S. Lewis, Durant.....	3
Rev. W. T. Phillips, Tchula.....	10
Rev. R. E. Wasson, Black Hawk.....	13
Sardis-Grenada	
Rev. A. W. Bailey, Holcomb.....	24
Rev. W. J. Cunningham, Sardis.....	
Rev. E. L. Jernigan, Olive Branch.....	
Rev. L. C. Lawhon, Lambert.....	
Rev. H. P. Lewis, Byhalia.....	
Rev. N. N. Maxey, Horn Lake.....	
Rev. W. W. Milligan, Tutwiler.....	
MISSISSIPPI CONFERENCE	
Brookhaven	
Rev. Frank E. Dement, Jr., Monticello..	6
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. N. S. Loftus, Jayess.....	3
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	9
Rev. Roy Wolfe, Prentiss.....	2
Hattiesburg	
A. J. Boyles, Magee.....	20
Rev. E. M. Lane, Montrose.....	4
Rev. B. M. Lawrence, Heidelberg.....	3
Jackson	
Rev. L. E. Alford, Benton.....	3
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	4
Rev. J. H. Grice, Vaughan.....	2
Rev. Roy H. Kleiser, Jackson.....	3
Galloway Memorial, Jackson.....	4
Rev. G. P. McKeown, Brandon.....	7
Rev. J. S. Noblin, Carthage.....	14
Meridian	
Rev. T. M. Brownlee, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	4
Rev. Murray Cox, Enterprise.....	4
Rev. G. H. Jones, Newton.....	16
Rev. T. A. King, Collinsville.....	6
Rev. T. J. O'Neil, Meridian.....	2
Seashore	
Rev. C. C. Clark, Gulfport.....	45
Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. J. H. Morrow, Picayune.....	2
Vicksburg	
Mrs. N. E. Cunningham, Gibson Mem.....	11
Rev. T. O. Prewitt, Vicksburg.....	3

House," Dean Garber's most interesting book, in a series of four lectures. Mr. H. L. Smith, Mrs. Fay McHaney, Mrs. G. C. Sturdivant, and Mr. George Maynard, in the order named, will give the book.

Rev. Seamon Rhea, pastor at Holly Springs, Miss., sends us a splendid list of subscriptions from that historic church and and brings his own campaign to 22 on a quota of 21. He reports good progress in every department of his church work, an increase in pastor's salary, and that he found the work of securing subscriptions to the Advocate a pleasant part of his pastoral visitation.

Rev. Robert A. Cross and his wife, of Memphis, Tenn., are on a visit to the city this week. Bro. Cross, a reserve Army chaplain, who is in the railway mail service at Memphis, is on a brief vacation visit to his sister in New Orleans. He and Mrs. Cross will then visit her people at Montgomery, La., before they return to Memphis. We appreciate the fact that Bro. Cross remembered the Advocate office with a call.

Local music lovers and competent critics in Tupelo are enthusiastic in their praises of the Millsaps Singers, who recently presented their program at the First Methodist church, in Tupelo. The tour of these talented young people included Winona, Mathiston, Starkville, West Point, Columbus (First Church), Amory, Tupelo, Pontotoc, New Albany, Holly Springs, Memphis (First Church), Memphis (High School), Little Rock, Drew, Greenville, Leland, Moorhead, Greenwood.

MISS SUZIE L. LYONS PASSES

The passing of Miss Suzie L. Lyons, Lake Charles on last Saturday, removes a native citizen of New Orleans who was distinguished both by family and by her personal character. She belonged to one of the old families, and during her long life she rendered distinguished social and civic service. Up to a little more than a year ago, she was a social service worker at Touro Infirmary, but she retired and her failing health was manifest to her close personal friends. She had been with her sister in Lake Charles for the past two or three months and had been ill for about three days, but her death was unexpected. Her strong convictions were supported by a brilliant mind and a courage proportioned to her faith and her understanding. She was a devoted member of the Methodist Church and was widely known throughout the city.

She is survived by three sisters, Mrs. Lewis S. Clarke and Mrs. J. O. Carson, of New Orleans; Mrs. R. L. Hale, of Lake Charles, La.; and one brother, F. G. Lyons, of New York City. The funeral was held on Sunday afternoon and interment was in New Orleans.

The greatest name in history is the name of One whose cradle was a manger and His dying bed a cross. He had no worldly wealth, influence, or learning. His name outshines all other names as the noontday sun eclipses the stars. "He gave Himself."

—Selected.

CONFERENCE NEWS AND PERSONALS

Rev. Rex Squyres is happily situated on the Sibley charge where he has a most co-operative people and that noble veteran, Rev. W. E. Akin, for an ally. Bro. Akin is a teacher in the Church School.

Miss Ina Palmer, of Louisville, Miss., registers her devotion by renewing her subscription for the Advocate and by signing herself as an "Advocate lover." We thank her for both expressions.

Rev. Frank E. Dement, Jr., is making a good start in his work at Monticello, Miss. He has met a cordial reception and is looking for a successful year in all departments of the work.

Rev. W. C. Newman is happy in his work at First Church, Corinth, where we feel sure that he will have a great pastorate as he has in other places where he has labored. He is much pleased with the prospects for his work.

A letter from Rev. Milton Peden, Prairie, Miss., says that his wife has been in the hospital and that he had been laid up with an attack of flu himself. We regret to learn of the affliction which has befallen them, but hope for speedy and complete recovery.

Rev. W. W. Milligan, reporting from Tutwiler, Miss., says that he approached thirteen people about a subscription to the New Orleans Christian Advocate and only one person declined, and ten of the twelve subscriptions sent in were new readers.

Mrs. A. J. Henry, whose late husband was a member of the North Mississippi Conference, lives at Lexington, Route 4, and she keeps her interest in the church and its work as her good letter indicates. We thank her for her encouraging message.

Rev. and Mrs. B. P. Jaco, Rio Grande Valley, exiles from the North Mississippi Conference, are in good health and retain their unfailing cheer. Seems to this editor, however, that the parson is getting a little color, or choler, blind.

The editor appreciates a note from Mr. and Mrs. Arnold Wilking, of Franklin, La., who were at the time vacationing in Pasadena, California. Mrs. Wilking was Miss Martha Brumby, daughter of Hon. and Mrs. R. E. Brumby, now of Marietta, Georgia.

Hon. A. B. Friend, charge lay leader of Sardis Station, and lay leader for the Sardis-Grenada District, not only directed the Laymen's Day program in his own church but plans to hold a number of lay meetings throughout the district.

Rev. J. S. Noblin writes that he is having a great year at Carthage, Miss., and that the people are responding in a fine way to every call of the church. Included with this encouraging report was a list of fourteen subscriptions, nine of which are new. We greatly appreciate that splendid record.

Mr. S. J. Creekmore, president of the Board of Supervisors, Kemper County, Miss., adds to a business note a message of appreciation concerning the paper for which we are truly grateful. We are always glad to feel that we are enlisting the business men of our constituency.

Rev. N. H. Melbert, pastor of First Church, New Orleans, paid the Advocate office a call one day last week which we missed much to our regret. We were not out of the office, but in the composing room

and did not know that he was there until after he had gone.

Report reaches us that three additional ministers from the New Orleans District are offering themselves for chaplaincy service. This number, in addition to those who have already been accepted, will give the Louisiana Conference a worthy representation in the chaplaincy service of our fighting forces.

Rev. W. J. Cunningham, pastor at Sardis, Miss., is one of the speakers for Religious Emphasis Week at Mississippi State College, Starkville, this week. On last Sunday evening he spoke for Wesley Foundation; M. S. C. W., Columbus; and the week fore he was one of the invited speakers for Religious Emphasis Week at the University.

Rev. R. A. Thornton was recently transferred from the Mississippi to the North Mississippi Conference, and he reports a royal reception at the hands of his ministerial brethren. His reception by the people of the Shuqualak charge has been equally generous and he is anticipating a good year in all respects.

Mrs. W. H. Johnson, Advocate representative at Booneville, Miss., has done a magnificent piece of work, and we add her name to that growing list of elect friends, men and women, who help to make a bright spot in the Advocate sky. Her first order was for twenty subscriptions and, believe it or not, eighteen of them were new ones.

Mrs. R. H. Wynn, well-known and much beloved in the Louisiana Conference, writes that she was a guest at the wedding of Dr. and Mrs. Geo. S. Brown fifty-two years ago. She is now back in Houston and is enjoying a fine grandson who made his arrival on January 18. We add our congratulations and good wishes for the happy circle.

Miss Fannie Burney, of Ebenezer, Miss., has been reading the Advocate for more than fifty years, and she places it next to her Bible as a source of cheer, comfort and blessing. Needless to say that such a message cheers the Advocate office. May she have many more years to enjoy the friend of half a century.

Rev. Andrew J. Boyles, pastor at Magee, Miss., made a good Advocate record last year as he has for many years, but last week he sent a list of thirteen subscriptions, ten of which were new. This means that he still has his entire list of expirations and an uncompleted list of prospects which will certainly give him a banner report at the end of the campaign.

Rev. David Tarver, of the Louisiana Conference and stationed in Algiers, has been

called for chaplaincy service in the Army and will report on March 1. In our opinion, the army chaplaincy will have no recruit with a finer spirit, nor one who will render a more worthy service. Our interest and our prayers will follow him and the others who have already gone to share this service to the nation's soldier-sons.

Mrs. Grace Sloan Overton, who held a series of services at Rayne Memorial church, New Orleans, a year ago, will again be the speaker at a series of services from March 1-6, inclusive. Included in the series will be a city-wide youth rally at 3 o'clock, Sunday afternoon, and a special joint service which will be held at First Church, Sunday evening, in addition to the services morning and evening at Rayne Memorial church.

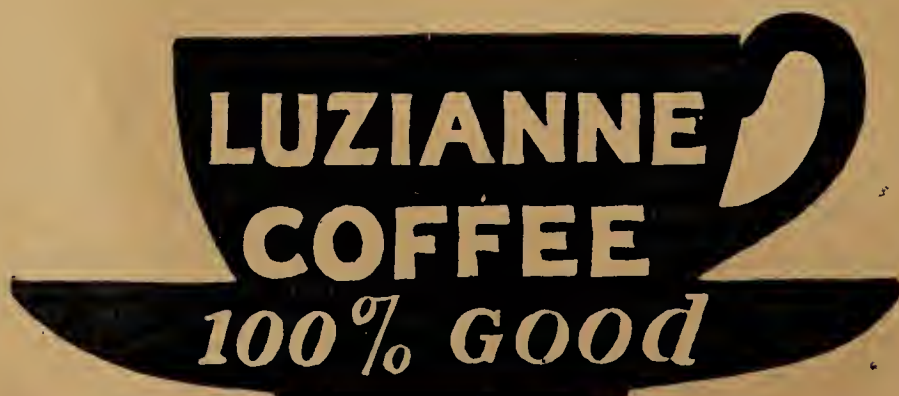
LIFE MEMBERSHIPS, VAIDEN, W. S. C. S.

The Woman's Society of Christian Service, of Vaiden, Miss., gave two Life Memberships during 1941. The adult was given in honor of Miss Mary E. Cain, Vaiden, Miss. The baby was given in honor of John McClurg Fisher, Vaiden, Miss.

ATTENTION CONFERENCE CLAIMANTS

During the session of the Louisiana Annual Conference in 1940, the Board of Pensions, St. Louis, Mo., overlooked sending a check due our Conference. This fact was noted, and the Conference authorized the Secretary of the Conference Board of Pensions, Sidney A. Seegers, to secure the check and make distribution of the funds to the Claimants according to years of service. The check was received soon after the adjournment of the Conference session, the allotments were made, and the Treasurer of the Conference Board, Judge E. L. Walker, mailed the checks for the allotted amounts to each Claimant on November 26, 1940. This matter had to be cleared through the Conference at the 1941 session. The report of that distribution is found on pages 43 and 44 of the 1941 Annual of the Louisiana Conference. There are no delayed funds to be distributed following the 1941 session of the Conference. Inquiries are coming in about this matter, presumably because the report of the distribution bore no date.

Respectfully and cordially,
SIDNEY A. SEEGER, Secretary, Conference Board of Pensions.



MRS. DON L. HARWELL IN HOSPITAL

Mrs. Harwell, wife of Rev. Don L. Harwell, pastor of Gentilly Methodist church, is in a New Orleans hospital following a rather serious operation on Tuesday, February 10. She is improving and if nothing unforeseen happens will be able to return to her home in the near future. While Mrs. Harwell was in the hospital, Bro. Harwell developed an infection in his arm and was in the hospital himself for treatment and care of his arm. He is now at home, but still goes to the hospital to have his arm cared for.

CLINTON, LA., CHARGE

Rev. Fred S. Flurry writes enthusiastically of the fine work being done by the churches of the Clinton circuit. He indicates that "the people on the Clinton charge are working so hard and fast that it really keeps the pastor busy keeping up with them. The former pastor not only did an excellent work, but also left the groundwork upon which we have been able to build. The country churches of the charge have been repaired and rebuilt as needed. The work has not been completed, but plans are made for the completion in the next few weeks. The new educational annex at Clinton is almost complete and it is a credit to the church. Last Sunday this church also installed a new electric Orgatron. We have a vested choir which was organized before Christmas and presented a beautiful cantata at that time, and it is now working on an Easter cantata. Besides this the W. S. C. S. has repapered and painted part of the parsonage, and has installed, among other things, a new Frigidaire and gas range.

There are also many other things of interest, such as a new garage for the preacher's car and beautiful carpets for the aisles of the church. These were given by the Young Adult's Class of the Sunday School.

The Clinton churches are wide awake. The people did it and they deserve the credit. I want them to know that the pastor appreciates the fine work that they are doing.

We are receiving new members all along and all phases of the work seem to be well cared for."

SIBLEY ADULT CLASS

Dear Editor: I would like to take a little of your time to tell you of the Senior Adult Class of the Sibley Methodist church, of which I am the teacher.

I think it is a remarkable class: (1) As to number of members in comparison with the membership of the church—there are 22 members of the class and the church has a membership of 114, with many of these non-residents; (2) As to number of members in comparison with the total enrollment of the Church School, there are 22 members of the class and only 46 for the entire school; (3) As to age, the youngest member in the class is 49 years old and the oldest is 93, there being only 4 members under 60. The combined ages of the class amount to 1,434 years, or an average of better than 65 per member. There are 9 men and 13 women.

Mr. Editor, I would like to challenge the conference on this class as to these three points.

Now come on and tell us about your class, brethren, but don't wait too long as our class is still growing.

REV. W. E. AKIN (Superannuate).

METHODIST STUDENTS AT BLUE MOUNTAIN COLLEGE

Blue Mountain, Miss., Feb. 16.—The Methodist students at Blue Mountain College, the oldest college for women in Mississippi, are active in the work of the Wesley Foundation. The thirty Methodist students in the college are members of the Foundation, and twelve of them subscribe to MOTIVE. The following members represented the Foundation at the Methodist Student Conference, February 13-15, at the University of Mississippi:

Edith Sledge, Greenwood; Lila Drewery, Chalhybeate; Lois Person, Collierville, Tenn.; Anne Loftin, Red Banks; Merle Kelly, Seminary; Julia Lacey, Newport, Ark.; Jimmie Del Stubbs, Delco Childers, Ripley; Jane Maxwell, Chapel Hill, Tenn.



WHY MAKE A MONKEY OF YOURSELF?



"There is nothing about which we put ourselves to more trouble than wine as if nature hath not given to us the most salubrious drink with which all other animals are satisfied."—Pliny.

"What wonders does not wine! It discloses secrets, ratifies and confirms our hopes; thrusts the coward forth in battle, eases the anxious mind of its burden, instructs in arts. Whom has not a cheerful glass made eloquent? Whom not quite free and easy from pinching poverty?"—Horace.

If science should prove that you had a monkey for an ancestor, what could you do about it?

But even that would not justify you in adding another monkey to the list of ancestors for your descendants.

It is not your ancestor now. It's you.

Officers of the Foundation are: President, Delco Childers; Vice-President, Dorothy Carlton, Murfreesboro, Tenn.; Secretary-Treasurer, Lila Drewery; Social Chairman, Betty Ann Schwedtmann, St. Louis, Mo.; Deputation Chairman, Elizabeth Laney, Tupelo; Sunday School Representative, Merle Kelly; League Representative, Dorothy Fowlkes, Amory; Vespers Representative, Lois Person.

MARY FRANCES SKILTON,
Secretary.

NEW ORLEANS GOOD GOVERNMENT CLUB

One year ago the Roger W. Babson Good Government Club was organized in New Orleans, with Dr. Jas. E. Givatkin as chairman. The Club was organized at the Baptist Bible Institute, with about 12 charter members. Since the death of Dr. Givatkin, the Rev. M. Crowe, of the Presbyterian Church, has been selected by the National organization, tentative to his acceptance or rejection of the office. Mrs. Chas. E. Free, of the Napoleon Avenue Methodist church, is publicity director; Mrs. B. Redmon, treasurer; Rev. Mr.

Snider, secretary; and the Rev. M. Crowe, president and chairman. We did not secure the 150 citizens to register as Prohibitionists. We did not have the support of the churches. We have a majority of our number registered for the Prohibition ticket.

All those who are willing to register as Prohibitionists please contact Mrs. Free or the Registrar of Voters. We want to see liquor removed from our defenses.

COMMISSION ON EVANGELISM, SOUTHEASTERN JURISDICTION

The initial meeting of the Commission on Evangelism in the Southeastern Jurisdiction was convened by Bishop Clare Purcell in the McKendree Methodist church, Nashville, Tenn., on January 29, 1942.

The following officers were elected: Chairman, Hubert Quillian, LaGrange, Georgia; Vice-Chairman, W. B. Garrett, Lancaster, South Carolina; Secretary-Treasurer, Fred W. Paschall, Wilmington, North Carolina.

The following objectives were set up: (1) A school of evangelism in each state or conference within the Jurisdiction. (2) The establishment of preaching missions in needed areas. The Commission working with the district superintendents in these areas. (3) A committee of five from this Jurisdiction to be named by the chairman to work with a committee from the Central Jurisdiction to make a joint investigation and survey of neglected areas and report their findings to their respective Jurisdictions. (4) The promotion of home visitation evangelism. (5) A family altar in every home. The Commission most heartily recommends the use of The Upper Room. (6) That an effort be made to adequately supply the Methodist men in our camps with The Upper Room in view of the fact that the demand for this periodical is now greater than the General Commission on Evangelism can supply. A suggested goal of 25,000 copies per quarter was adopted. Two methods of financing this project were suggested: (a) Ask local churches and individuals to contribute to a general Upper Room fund in order to provide these booklets for the men in camp; (b) Ask every local church to send a copy of The Upper Room each quarter to each man from that church now in camp.

FRED W. PASCHALL,
Secretary.

RESOLUTION TO ROOSEVELT

The Michigan Temperance Foundation has sent to the President of the United States a resolution asking him to eliminate the manufacture of liquor for the duration of the war since there is a five-year supply (500 million gallons of hard liquor) now in storage. About three and three-quarter billion pounds of grain are used annually in its manufacture as well as 150 million pounds of sugar and 163 million gallons of molasses.

If the government is taking the matter of priorities seriously, it will follow the suggestion of the Foundation, which is most reasonable. Moreover, there are millions of Americans who are going to resent having to go without sugar so long as the liquor business is permitted to function. After all, sugar has high food value, liquor has none, and more people use and need sugar than use liquor and don't need it. Common sense, common decency and just ordinary patriotism demand that the liquor business stop production as the automotive industry has done. The government should see to this. We will continue to criticize it until it does.

—Michigan Christian Advocate.

THE PLACE AND FUNCTION OF THE JURISDICTION IN THE METHODIST CHURCH

By Bishop Clare Purcell

One of the first things done by the Joint Commission on Methodist Union in the preparation of the Plan of Union was the listing of a series of "governing principles" which were to be guiding lights until the Plan was complete. One of these governing principles was that the Jurisdictional idea should be incorporated into the constitutional structure of the united Church. This idea was not new in Methodism. The Methodist Episcopal Church had adopted it in principle in 1928, when several Central Conferences were set up in foreign lands for certain foreign and racial groups. It proved to be sound in principle, and made for efficiency in providing closer administration while affording ample opportunity for larger participation and expression on the part of the national and racial groups involved.

All three of the commissions working on the Plan of Union had been convinced that this nation of ours is far too great in area, and far too diverse in geographical, climatic and racial interests for one supreme General Conference to give well-balanced consideration to them all. The General Conference simply could not give attention to every important detail and legislate on innumerable matters having to do with local conditions in the several areas of our total Church life. In the important matter of the election of Bishops it was felt that the General Conference was unable to have knowledge of men in the several sections of the Church who are qualified for the office. This important duty was therefore delegated to the Jurisdictional Conference, where the delegates know the men more intimately. Men thus elected become not diocesan Bishops, but General Superintendents, and they are so constituted in their consecration.

This Jurisdictional principle recognizes the fact that in the larger unity there must be diversity, and that the unity is stronger and not weaker for its diversity. A very apt illustration of this truth is found in the wise provision for sovereign States within the larger Union of the United States of America. No one would argue that the nation is weak because it has forty-eight separate States. After more than a century and a half of history in which the strength of the union has been tested by internal strife and war, we have come to think of our beloved country as "an indissoluble Union of indestructible States." While the ecclesiastical structure of Methodism cannot be said to be similar in all respects to the national structure of our government, yet it may be said that Methodism is now an indissoluble communion of indestructible synods. The variety of the synods strengthens and enriches the unity of the communion.

It should be emphasized that the Jurisdictional principle was not introduced into the constitution of the new Church for purposes of racial or sectional discrimination. The answer to this criticism is in the fact that every race and all sections of the world find ample representation and unrestricted expression of aspirations in the General Conference. Each Jurisdiction has a distinct contribution to make to the total life of the Church. We are not, therefore, six separate Churches, but we are a powerful Federal Communion in which we strive to bring into being the ecumenical community of humanity which is the realized Kingdom of God on earth.

This Jurisdictional idea is a vital part of

the Methodist Church because it meets a great need and because it is imbedded in the organic, constitutional structure of the Church. It cannot be removed from the Constitution except by constitutional process which would require two-thirds majorities in the General and Annual Conferences. Provision is made, however, for changing the number of the Jurisdictions and also for changing their boundaries, but this can be done only upon consent of a majority of the annual conferences involved. This provision is wise, because it is probable that changes in their boundaries will become advisable. It may become necessary to reduce or increase their number to conform to the expanding life of the nation. It should be noted that lay members, ministers and bishops may be transferred across Jurisdictional lines. This should be encouraged. Perhaps the method by which bishops may be transferred from one Jurisdiction to another should be made more flexible.

Powers and Duties

Among the powers and duties granted by the Constitution of the Church to the Jurisdictional Conferences we find: (1) "To promote the evangelistic, educational, missionary and benevolent interests of the Church, and to provide for interests and institutions within their boundaries. (2) To elect bishops and to cooperate in carrying out such plans for their support as may be determined by the General Conference. (3) To fix the residences for the Episcopal Areas, and to assign the bishops to them. (4) To establish and constitute Jurisdictional Conference Boards, auxiliary to the General Boards of the Church, as the need may appear, and to choose their representatives on the General Boards in such manner as the General Conference may determine. (5) To determine the boundaries of the Annual Conferences . . . (6) To make rules and regulations for the administration of the work of the Church within the Jurisdiction, subject to such powers as have been or shall be vested in the General Conference. (7) To appoint a Committee on Appeals to hear and determine the appeal of a Traveling Preacher of that Jurisdiction from the decision of a trial committee."

From the above list of powers and duties it will be seen that the Jurisdictional Conference has a wide field for service in the Church. This first quadrennium in the life of the new Church is a period of transition and adjustment. This new wheel in the machinery of Methodism is now trying to find itself and to integrate itself into the larger ecclesiastical life. Reference to these duties reveals the fact that the Jurisdictional Conference can function in the interim of its quadrennial sessions **only through the Jurisdictional Boards and Commissions which it may constitute.** This work is made a definite responsibility in the very first duty listed, "To promote the evangelistic, educational, missionary and benevolent interests of the Church, and to provide for interests and institutions within their boundaries." This means that a program of promotion in the several fields of service indicated is the best opportunity afforded a Jurisdiction to prove its right to exist.

The Southeastern Jurisdictional Conference meeting in Asheville, North Carolina in May, 1940, established and constituted Jurisdictional Boards and Commissions as follows: Board of Missions and Church Extension, Board of Education, Board of Hospitals and Homes, Board of Lay Activities, Board of Temperance, Commission on Evangelism. The future of the Southeastern Jurisdictional Conference will be charted for

the most part by the work done by these Boards.

It must not be forgotten that these Boards are auxiliary to the corresponding General Boards. They may become excellent channels and effective instruments through which the plans of the General Boards may be implemented in the life of the local churches of the Jurisdiction.

Since this occasion is a great joint Missionary Council under the sponsorship of the Southeastern Jurisdictional Woman's Society of Christian Service and the Board of Missions and Church Extension of the Southeastern Jurisdiction, it will be fitting to incorporate in this address a reference to the work of these two cooperating Jurisdictional groups. As was to be expected, the Woman's Work in this Jurisdiction has already become well established under the leadership of Mrs. E. L. Hillman, of Rocky Mount, N. C., and her corps of competent associates. As in the General Board, the Woman's Work is a component part of the Jurisdictional Board, and the following officers are ex-officio members of the Jurisdictional Board: The President of the Jurisdictional W. S. C. S., and the presidents of all Annual Conference Woman's Societies of Christian Service.

Pursuant to the action of the Southeastern Jurisdictional Conference authorizing its organization, the S. E. Jurisdictional Board of Missions and Church Extension met for organization at Lake Junaluska last summer, August 6-7, 1941, Bishop Arthur J. Moore Convener. A large, representative attendance was noted from every Conference in the Jurisdiction. Representatives of the General Board were also present. Organization was effected with Dr. H. P. Myers, Danville, Virginia, President; Dr. R. Z. Tyler, Miami, Florida, Vice-President; and Dr. S. O. Cantey, Cheraw, South Carolina, Secretary-Treasurer. Dr. H. P. Myers was elected Executive Secretary, without salary, to carry on the work in connection with his pastorate. Four committees were ordered set up to consider the interests of the four constitutional divisions of the General Board. A Findings Committee was also appointed. The reports of all these committees brought the total program of work carried on by the General Board before the group, and pledged complete cooperation. It was clearly seen that the best area for the work of the Jurisdictional Board was in the field of cultivation and promotion. The first definite project of the Board was the promotion of this Missionary Council. This is perhaps the most important piece of promotion the Board could possibly undertake.

The Jurisdictional Board adopted a very far-reaching report of its Committee on Finding. This report included the following items:

1. Executive Committee constituted.
2. Executive Secretary without salary.
3. Approval for Jurisdictional Council of Missions in conjunction with the Jurisdictional Conference of the W. S. C. S., January 28-30, 1942.
4. Approval for report on "Policies and Objectives" adopted by S. E. Jurisdictional Conference, in May, 1940.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

5. Especial commendation for the District Missionary Institute, the work of the Local Church Board of Missions and Church Extension, and the School of Missions as educational agencies in promoting the cause of missions.

6. In adopting the report of its Committee on Foreign Missions the Jurisdictional Board registered its conviction that in times like these we must have no retrenchment but an advance all along the line.

7. In adopting the report of the Woman's Committees the Board placed great emphasis upon Paragraph 1041 of the Discipline, which outlines the duties of the Local Church Board of Missions and Church Extension.

From the above survey of the work already being done by the Southeastern Jurisdictional Board of Missions and Church Extension, it will be seen that all of the other Jurisdictional Boards of Education, Lay Activities, Hospitals and Homes, and Evangelism will find large opportunity for promotional cultivation in their several areas.

In conclusion, it should be said that the final test of the value of the Jurisdiction in the life of the Church will be in terms of spiritual results contributed to the Church. During the past four years we have been engaged in the necessary task of merging the machinery of three Churches into one ecclesiasticism. The emphasis has been along organizational lines, of necessity. But this is only a prelude to the larger and more important task of cementing this unity in-

to a real communion. We must now find the way to breathe the breath of life into the framework, so that it may become, not a lifeless organization, but a living, throbbing organism. The permanence of the Jurisdiction in the Methodist Church does not depend upon its being imbedded in the Constitution of the Church. It depends upon whether or not the Jurisdiction is useful to the high spiritual purposes of the Church. We are trying to build a Church Christ can use in the redemption of men, women and little children. Every piece of organizational machinery must contribute to this end or be discarded. Only by using this machinery in the new Church can we hope to keep it.

The Episcopal address to the General Conference of the Methodist Episcopal Church, South, in the year 1910, contained these wise words, "The Church does not cling to old weapons, however useful in their day, when cannon and weapons of precision are available for its great battles. It adopts nothing because it is the fashion of the hour, whether it be a doctrine or a form." Let us, therefore, make the Jurisdictional principle "an instrument of precision" for the great battles ahead, and use it creatively in the redemptive programs of the Church. Thus we shall be faithful to the highest traditions of our beloved Methodism, and we shall bring into being a Church Christ can use and which he will delight to claim as "his very own, standing before him in all her glory, with never a spot or wrinkle or any such flaw, but consecrated and unblemished."

DEATH CLAIMS MRS. L. W. CAIN

A telephone message Monday evening brought the sad news of the passing of Mrs. L. W. Cain, the wife of Rev. L. W. Cain, of Denham Springs, La. We carried a notice of her illness last week and the tone of the message which we received at that time led us to feel that the end might not be far away. She had been in the hospital in Baton Rouge, but was sent home since she could be made just as comfortable there as in the hospital. She and Bro. Cain were living at their own home in Denham Springs, where they went following his retirement. She was a good woman and had lived a useful life. Two sons are in the ministry, and the equally worthy daughters are rendering faithful Christian service in the communities where they live. The editor shares with the bereaved family the sorrow which has befallen them in the going away of this noble Christian wife and mother. The funeral was at Denham Springs, Tuesday afternoon.

Hopefulness of final victory is ours, if we only remember that we are fighting God's battles. And can He know defeat? He who is the God of the great world around us is the God of the little world within us. It is He who is contending in thee; thou art but His soldier, guided by His wisdom, strengthened by His might, shielded by His love. Keep thy will united to the will of God, and final defeat is impossible for He is invincible.

—George Body.

PARKER BIBLE CLASS, BOSSIER CITY, LOUISIANA

On May 4, 1941, eighteen young adults of the Bossier City Methodist church met at the parsonage to organize a Church School class.

The following were elected as officers: President, Nath Allen; Vice-President, Cedric Whittington; Secretary-Treasurer, Maurice Birdwell. Mrs. Alvin P. Smith was selected as teacher, and the class got under way. The class is named "The Parker Bible Class," in honor of Rev. A. H. Parker, who was at one time pastor of the Bossier City Methodist Church, and who is now living at 202 Adair Street. Bro. Parker has been retired from active ministerial work for some years due to ill health, but while local pastor during the years 1920-1922, the church made remarkable progress.

Officers for the year 1942 are: President, Milton Alums; Vice-President, Glen Odell; Secretary-Treasurer, Douglas Harlan. The class used the living room of the parsonage as meeting place until the new Church School annex was completed in November. Several worthwhile projects have been undertaken by the young adults which have meant much to the spirit and cheerfulness of shut-ins

as well as members of the class. Especially so has been the periodic visits of members of the class to the home of Bro. A. H. Parker. The fellowship has meant a great

deal to him, and his Godly life has been an inspiration to the young adults.

A fine fellowship is manifested among the members which is a delight to those participating. Definitely the class has meant a

great deal to the total life of the church. The members have felt their responsibility for the advancement of God's Kingdom, and several have been drawn from the class to fill positions of leadership in the church.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"As thou goest, step by step,
I will open up the way before thee."
(Translation of Proverbs 4:12)

* * *

District Leadership Days

Featuring Miss Ruth Esther Wheaton, National Field Worker, W. D. C. S.

Theme: "Give of Your Best to the Master."

Time: 10:30 a.m.

Place:

Brookhaven District, at Brookhaven, March 10.

Hattiesburg District, at Mt. Olive, March 11.

Jackson District, at Jackson, Capitol Street, March 4.

Meridian District, at Meridian, Central, March 3.

Seashore District, at Gulfport, First Church, March 12.

Vicksburg District, at Vicksburg, Gibson Memorial, March 5.

• Opening Song: "Give of Your Best to the Master."

Prayer and Scripture: District Superintendent.

Organization: Roll Call by Zones; Business; Introduction of Special Conference Workers.

Special Music.

Statement of Purpose of Day: District Secretary.

Introduction of Mrs. Glendell A. Jones, Conference Secretary of Young Women and Girls.

Feature Address: "Our Total Task," Miss Ruth Esther Wheaton.

Lunch.

Group meetings for all officers, in separate rooms (45 minutes).

Reassemble for open forum conducted by Miss Wheaton.

Worship.

All officers of each society should attend the meeting in their own district and participate in the group meetings of the afternoon. Other members of the societies who are interested may attend. Pastors welcome.

* * *

To Secretaries of Study

Rolling Fork, Miss.

Dear Secretary:

By now your study plans for the year are made, and I hope it calls for one study course each quarter. If so, you are now having the suggested Bible study, "Our Times: What Has the Bible to Say?" You may use with this, Chapters 2 and 3 of "Christian Roots of a Democracy in America," and Bible study books as suggested on page 24 of the September "Methodist Woman," and page 10 of the January 29, 1942, "New Orleans Christian Advocate"; also Peloubet's and Snowden's Church School Lesson Helps. Recognition will be granted for this study if our usual rules are followed. Use at least one good supplementary book in addition to the Bible. Write me if you want an application blank.

Do you want to do something very definite as an outgrowth of this study? You might be interested in a silver tea or a free-will offering, sending the money raised to "The American Bible Society, Park Avenue

and 57th Street, New York City, N. Y." This house is trying to supply our boys in the service as well as all countries with Bibles. Recently permission was given to send Bibles to Russian soldiers in prisons. What an opportunity is ours to send the Word to all the world, especially to Russia. She has shown her great power in destruction, what a force she might be if Christianized! If you send money, please write me the amount sent. This will be a love gift, over and above what you have promised for the work in 1942, and will not apply on those pledges.

This is the quarter also to cooperate with your pastor as he teaches the church-wide mission study, "The Methodist Meeting House." Offer him your services, supplementary books, maps, etc. Good books to use with parts of this text are: "Right Here at Home," "Homeland Harvest," and "Spanning a Continent."

Try to attend your District Leadership Day in March, when Miss Ruth Esther Wheaton, Mrs. Jones and Mrs. St. John will bring you valuable information.

My prayers and best wishes are with you in your work.

Sincerely,
FRANCES PERRY,
(Mrs. E. V. Perry)
Conf. Secretary Missionary Education and Service.

* * *

Remember "Uprooted Americans"?????

Visalia, Cal.—The first Girl Scout troop in a federal migrant labor camp has been organized at the Farm Security Administration camp at Farmersville. The girls scraped together money for their uniforms by washing automobiles, picking cotton and staging a benefit show.

* * *

Interesting Items

Newton.—In a beautiful candle service, the officers of the W. S. C. S. for the new year were installed. Pledges were made and the year books prepared by Mrs. J. E. Tanner were distributed. Mrs. W. K. Prince, who will serve as president again, was presented with a lamp in appreciation of her services during 1941. The 55 members of this society are divided into three circles, and do splendid work.

Morton.—The 1942 Yearbook of the Morton W. S. C. S. is most attractive. Two pages are especially interesting—one carries the ten Efficiency Aims for 1942, and the other a diagram showing the Seven-Pointed Star with each point designating an area of C. S. R. and L. C. A. The year's program follows the suggested one published on this page in December, and gives a place for four study courses during the year.

Mendenhall.—Some years ago we took the bells down from our church steeples—the bells which reminded us of our duty to God, the bells which called us to worship—perhaps we lost something very precious without realizing what we were doing. Today the bell rings again in the Mendenhall Methodist church because the women have willed it so.

Madison.—Each Sunday afternoon in the

Madison Methodist church a social hour is held for the cadets who are being trained there by Uncle Sam. The young people assist and the cadets really appreciate the social contact with church people. "We do not carry out a planned program, have it informal and change our plans as the cadets want them. They had rather sing than anything else. We sing church songs and popular songs, but NO war songs—they forget for two hours that they are away from home and that they are soldiers."

Meridian, Central.—The sharing of the Recreation Room with the men stationed at Key Field is one of the outstanding activities of this church. Even though the U. S. O. has opened work in Meridian, this center is still filling a need, for to it come the boys who were active in their church at home—boys who still send home their weekly offering, often the same amount which they gave before they became a "\$21 a month man," boys who have Dr. Brownlee write their pastor that they took Communion at Central, so their standing will be recognized, boys who say "When I am blue I pray"—

An effort has been made to have the room as much as possible like the game room in a private home, and recently a serving buffet has been added, with a hot plate where a cup of tea may be made in a jiffy. A member of the church, Mrs. J. H. Shamburger, is now the full-time hostess, and the boys come in (just as they do in our homes) and say, "What's cooking?" Eating cookies from the cookie jar, one boy remarked, "My mother makes cookies just like these"; another remarked, "I would be willing to marry a woman who makes cup cakes like these!" The Chinese boy, from Chicago, says, "I am at home here"; and two boys from Pennsylvania who got their first pass out of the field at 6 p. m., were at the Recreation Room at 7. Leaving at the close of the evening, they said to Mrs. Shamburger, "We have been in a number of places, but we have been treated nicer tonight than since we left home."

"Is it worthwhile—the time we give, the cookies we make, the expense for extra lights and gas? Yes, it's worthwhile—for sometime in a far away land, perhaps in the midst of battle, these boys will remember what the Methodist Church did for them." Their mothers write us now.

Wisdom is knowing what to do; skill is knowing how to do it, and virtue is doing it.
—Selected.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"O God,
We thank Thee that we can grow!
Wiser
In knowledge,
Stronger
In ability to teach more helpfully,
O God,
Increase our courage for growing."

* * *

Gunnison Methodist Church Holds Zone Meeting

The first zone meeting for the year 1942 was held in the Gunnison Methodist church, Friday afternoon, February 6. The churches represented were: Benoit, 4; Shelby, 8; Rosedale, 6; Merigold, 10; Gunnison, 12. The zone chairman, Mrs. Ruel Turner, of Malvina, presided over the meeting.

The program was as follows:

Prayer—Rev. J. M. Guinn, Merigold.

Reading of Minutes—Mrs. J. D. Dorroh, Malvina.

Talk—"Projects of Shelby Society," Miss Mary Frances Bullock.

"Christian Social Relations Project"—Mrs. Wayne Thompson.

"A Big Question"—Mrs. Ida Beadel, Benoit.

"Home Projects"—Miss Carrie Brown, Malvina.

Devotional Service—Scripture, Rev. 21, Mrs. J. C. Darby, Merigold.

Song—"Oh Master, Let Me Walk with Thee."

"Finding God Through New Visions"—Mrs. Curtis Seawright.

Solo—"My Task," Mrs. Harry Speakes.

Closing Prayer—Rev. F. H. McGee.

At the conclusion of the program the Gunnison ladies served sandwiches, cookies and coffee.

* * *

W. S. C. S. Meeting

The Woman's Society of Christian Service met in the home of Mrs. George Steadman, on Tuesday afternoon, for the last three chapters in the Mission Study book. Mrs. D. Tumminello was leader for the afternoon. The devotional was given by Mr. M. D. McNeal. Those taking part on the program were: Mrs. Scott Blanchard, Mrs. D. Tumminello, Mrs. G. F. Warfield, Miss Louise McGee, Mrs. J. E. Walters, Mrs. G. W. Neal. Mrs. Blanchard closed the meeting with prayer. The hostess served her guests a salad plate.

* * *

Rosedale W. S. C. S.

The Rosedale W. S. C. S. concluded their Bible study Monday afternoon. The study has been under the leadership of Mrs. J. D. Dorroh. The book—Our Times, What Has the Bible to Say?—has been the most satisfactory and interest-provoking of any studied recently. We recommend that you buy your own copy so that you may have it for private study and contemplation.

* * *

"What Do You Suppose is Happening"

We secretaries receive many letters from relatives and friends of Missionaries asking,

"What do you think has happened to the folks in Shanghai (or Toyko or Manila, or any one of the other cities held by enemy troops)?" "Are Missionaries mistreated?" "Is our missionary property taken over?" "Do they get enough to eat?" Many variations of these questions are asked.

Our honest answer must be, "We do not know." With the exception of an U. P. dispatch from a newspaperman who escaped from Shanghai, we have no reports except those which have come through enemy censor's hands, and naturally those messages are limited to a bare statement that Mr. X is safe and well. There is a possible additional exception in the statement sent by Bishop Ralph Ward from Wuhu to friends in West China and relayed to the office. This message may or may not have gone through the censorship. Both of these statements show that Americans were not being ill-treated although they were being interned, either in their individual homes and yards or in large institutional compounds.

We believe that Americans held or captured by the Japanese are being treated with fairness and with no undue severity. In all Japan-controlled territory the activities of the missionaries are severely handicapped, perhaps stopped, but the native Christians carry on.

Since Americans are being allowed to draw from banks in Japanese-held areas a small amount of American money each month, we believe that our missionaries are able to secure enough food. Our own government is trying to work out an agreement through neutral diplomats whereby a continuance of such minimum support can be forwarded by mission boards and business houses to their representatives who are interned.

The only authentic word we have as to missionary property in such regions comes from Peking and Tainan. In both these cities university property has been sealed up by Japanese. The Peking Union Medical Hospital is open, but under Japanese control. Upon these isolated instances we base our belief, which may prove to be merely a hope, that all missionary property is to be treated as she treated German property in 1914-18. It was not confiscated and was later returned to the owners.

Knowing missionaries as we do, we believe that by their understanding attitude they will win consideration from their captors, and that by their initiative and resourcefulness they will work out formulae for living, which will make internment bearable, perhaps will make even an avenue for service.

The missionaries are God's. They are doing His work. For us to worry on their account helps them not at all, and it definitely harms us. Let us, therefore, commit them to God's care in our daily prayers—and then trust God.

* * *

The following letter is part of one written by Irma Highbaugh to Miss McKinnon. Because we are interested in rural work, I am sending it for you to see what is happening where war has been in progress for five years.

Methodist Rural Service Station,
Kien Yang Szechuan China,
November 10, 1941.

My dear Miss McKinnon:

I have not written you since the early summer. First, you will be interested in this letterhead which is not distinctive, but was produced, drawn, and the wood block carved by the twelve-year-old boys at the Madame Chiang War Orphanage here. Several of their teachers are Christian, and have asked us to help them with the Christian Religious Education there. Only about ten boys are from Christian families, but these have been so enthusiastic about the Sunday afternoon meeting which Miss Liao conducts that thirty were in attendance yesterday. One of the Christian young women of the Kien Yang church and I go each Sunday to help and we are trying to help with materials. They have 270 children.

I want to thank you in behalf of our staff for the special gift of twenty-five dollars which has just got through. It finally came to five hundred dollars by the time two exchanges were added. We sorely needed it. The remaking of this old church property into a modern home with rooms for work has been a terrific expense at this time of high prices for labor, wood, lime, etc., have eaten up our budget. This gift will just about furnish our living-dining room. Since our project is one with special emphasis on the home, we felt that one of our first concerns was to have a home which the community could pattern after and which they would want to follow. I have never been anywhere where there was so little beauty or graciousness of living as in this town which is far from being poor. Already we have had a little results, even though our place is not yet finished. The manager of the Bank of China has come to see our built-in dressers and is making one in his home. Our oven in the stove, the chimney itself, is an esoteric note in this town. The butler's window between the dining-end of our great room and the kitchen is a surprise to everyone. (Note: This was a gift from one of our deaconesses. S. L. M.)

We have organized the third Woman's Society of Christian Service in West China here. I hear that one was to have been organized in Chengtu yesterday, and tomorrow we go to Shih Ch'iao, a church town three miles from us, to help them organize quite a different level of church women. The pastor's wife is strong, and they have two or three literate women, so it should go. There are almost forty paid members here (the women decided they wanted to pay dues as the Youth Group did), and they are practically all women with some education, some quite a lot and able to do things.

We are deeply concerned over the Conference Health Work. Alma Erickson must take her furlough. She has done a magnificent piece of work for a first term. The area is huge, the midwives scattered throughout the Conference. The government and Red Cross make terrific demands for every trained person, and there just is no one to take her place. Perhaps you will be able to get Miss Bottin started from

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Group Attends Meeting of South Central Jurisdiction

Louisiana has been well represented at Oklahoma City this week for the meeting of the South Central Jurisdiction. The following delegates and deaconesses have been attending the meeting:

Mrs. George Sexton, Jr., Jurisdictional President; Mrs. J. B. Pollard, Conference President; Mrs. J. H. Thatcher, Mrs. G. W. Dameron, Mrs. C. I. Jones, Mrs. D. C. Metcalf, Mrs. S. J. Fairchild, Mrs. J. J. McKeithen, Mrs. T. D. Chapman, Mrs. E. A. Sartor, Mrs. E. C. Gibson, Miss Ella K. Hooper, Miss Dorothy Strine, Miss Mamie Chandler, Miss Grace Gatewood and Mrs. Mary L. Freeman.

* * *

A Touching Scene

By Mrs. John B. Pollard

The writer witnessed a most touching scene recently at the meeting of the Woman's Society of Christian Service in Pineville, a scene that she would like to see duplicated in every society in the conference.

Mrs. P. H. O'Neal, for many years a faithful president of this Society, had prayed long and earnestly that her daughter might become an interested and active member of this organization. This past year she has seen her prayer answered in a marvelous way. Her daughter, Mrs. John R. Galloway, has become a most ardent and enthusiastic worker in her Circle.

And so at the February meeting of this fine Society, Mrs. O'Neal conferred a Life Membership upon her daughter.

The presentation was made by Mrs. J. L. Wrinkle, and came as a complete surprise to Mrs. Galloway. At the close, Mrs. O'Neal placed the pin, bearing the cross, the emblem of a life member, upon her daughter. The service was closed with a prayer of consecration by the pastor, Rev. R. M. Bentley.

To all mothers of young married daughters, we pass this on and say, "Go thou and do likewise."

* * *

Scarritt College

Will you share with Scarritt College the task of preparing Christian workers for the building of the New Order in the world tomorrow? You and your friends may become Associates, and with annual contributions build a Living Endowment, which is an extension of the Associate Plan, to help meet the deficit between expenditure and income, that has been reduced by falling interest rates.

We Believe You Share These Convictions

That the spirit of Christ is the only power able to reconcile men and nations and establish LOVE as the rule of society.

That only through adequately trained leaders can His Spirit be made known and become effective in the life of the world.

That Scarritt College for Christian Workers is making a distinctive and significant contribution to this cause in the advanced preparation of unordained social-religious workers for Christian service at home and abroad.

Therefore We Invite You to Become a Scarritt Associate

(Your signed acceptance of the following statement associates you with the purposes and work of Scarritt College.)

I desire to become a Scarritt Associate and wish to identify myself with the College in prayer and in financial support, and to extend the influence of the College by seeking to interest new friends and enlist new students.

I enclose \$..... as my Associate subscription and will endeavor to make this an annual contribution.

Name..... Conf.....

Street..... State.....

* * *

The Year 1942

War has interrupted, halted and hindered some of our work abroad. Our entry into the war is bound to extend the black-out of missionary activity. But it is a temporary situation. Clearly evidenced during the board meetings early in December was the conviction that the end of this war will see such an opening of doors for the message of Jesus Christ and such tremendous opportunities for Christian service as Christendom has never before witnessed.

Let us not seek to evade the responsibilities and harsh realities of this war year, but let us keep our eyes lifted with courage and faith to plan for the dawn of enduring peace and to prepare the workers needed for the greatest Christian advance in history.

* * *

Annual Meeting of the Board of Missions and Church Extension

In the modernized old building at 150 Fifth Ave., New York, from December first to fifth, there met and deliberated the various divisions and the entire body of the Board of Missions and Church Extension of The Methodist Church.

Missionaries from blacked-out areas, workers from lands still open to Christian influence, home missionaries, deaconesses, pastors, bishops, board secretaries, laymen, leaders of the Woman's Society, candidates for service at home and abroad, fraternal visitors, and a considerable fringe of "unofficial observers," kept the elevators busy, the committee rooms packed, and the chapel overflowing in continuous and sometimes overlapping sessions for four days and nights. One was impressed by the tremendous SIZE of the enterprise, the intricate machinery required to administer and direct it, and the exceptional ability of our elected leadership to conduct such vast affairs.

The ladies took the prize in the speed and precision with which they handled their Division of the total task; and the calmness with which they announced a budget of three million five hundred thousand dollars to care for and extend their program of Christian service, was impressive. The threat of national involvement in the war lay over the meeting, and the problems created by the Defense program bobbed up at every turn. The Foreign Division was obliged to face critical problems in Asia, North Africa, and Europe, created by the war. The Home Division could not escape

the implications of army camp life and great concentrations of workers around the Defense industries. Scarcely had the meeting adjourned when the attack on Pearl Harbor fully justified the withdrawal of our missionaries from Korea, Japan and occupied China, but at the same time placed a thousand more problems before both Divisions.

WORLD SERVICE

Report for January, 1942

World Service Receipts for the Month of January, 1941—\$241,808.77.

World Service Receipts for the Month of January, 1942—\$203,467.91.

Decrease—\$38,340.86.

Fiscal Year to Date:

June 1, 1940, to January 31, 1941—\$2,184,740.80.

June 1, 1941, to January 31, 1942—\$2,037,638.41.

Decrease—\$147,102.399.

Per cent of Decrease—6.73%

By Jurisdictions

	June 1, 1940, to Jan 31, 1941	June 1, 1941, to Jan. 31, 1942
Northeastern	673,633.27	613,061.51
Southeastern	461,368.72	446,444.20
Central (Negro)	19,104.07	16,608.49
North Central	573,547.35	526,624.02
South Central	305,523.06	291,064.94
Western	137,477.71	143,307.94

Our Conferences

Mississippi	14,677.96	15,613.75
North Mississippi	14,660.48	19,430.62
Louisiana	17,454.08	18,478.32

"THY WILL BE DONE"

By Mrs. Irvin Rowland

An enemy had struck suddenly and treacherously. A state of war had been declared against us! The shock dulled my senses momentarily. I wanted to pray, but what should I say? Words could not express my feelings, and as I tried to lift my heart in a prayerful attitude, I knew that the earnest desires and pleas of my soul would somehow reach unto the Father, for words are not always necessary. Prayer can break through the soul and reach God because He understands our deepest longings.

With most of the world in conflict, how can the Christian people have unbroken fellowship? God hears the prayer of every sincere believer, and as we pray around the world, we can hasten the day of peace and goodwill. The church, the body of Christ, includes men of every part of the world, so if we keep in touch with our Father in prayer, we will not lose this fellowship, though battle lines separate us. Then one day the love of Christ will bind this broken world together when men seek to know the Christian way of life.

Meantime, how urgent, as we sacrifice to protect our country and the rights of free people everywhere, that we keep hate for the aggressors out of our lives. The seeds of hate can never bring peace and understanding. Christians must keep faith and love foremost as we earnestly pray, "Thy kingdom come, Thy will be done, on earth as it is in Heaven."



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 1, 1942

By Rev. W. C. Newman

THE PARABLE BY THE SEA

Lesson Text: Mark 4:26-32; Matthew 13:44-50

Golden Text: Never man so spake.—John 7:46.

Some theologians have imagined and contended that Jesus used parables as a means of confusing that part of his audience not predestined to be saved by his teachings. But we may be sure that his only desire was not to obscure, but to make clear the Way of Life.

The parable was a familiar literary form in his day. His hearers were accustomed to that form of teaching. In it the language of the people was employed as well as the things most dear to them being made the points of reference from which they plotted eternal truths.

So, as Mark says, "with many parables spake he the word unto them . . . but without a parable spake he not unto them." Unto this day no man has found a better way to teach. Truly "never man spake as this man spake."

The Parable of Patient Expectancy

This story of the farmer who cast his seed upon the earth, then went quietly about his day affairs until harvest time, answers a need for Christians of every generation. It is the need for an unshakable faith in the efficacy of the truth and its eventual and plentiful fruiting.

Throughout this period in which Jesus taught and the Evangelists wrote the Gospels, Christians waited impatiently for the coming of the Kingdom of God. Outnumbered and apparently overpowered by their enemies, they longed for the day when God in His might would establish His people in glory and triumph.

But that great day seemed never to come, and with its postponement the morale of the early Christians suffered weakening. They were taunted by their enemies, as Israel had been taunted years before by those who cried mockingly, "Where is your God now?" So that these disciples needed encouragement, and Jesus was saying to them—and to us, "Be patient. The farmer has to wait for the seed to germinate, grow and fruit. You must wait. But be of good courage. The harvest is surely coming."

The Parable of Little Things Which Become Tremendous

I think any church worker who is very earnest can easily understand the sense of futility that was shared by the disciples of Jesus. The world around was so big and so powerful; they were so few and so seemingly insignificant. In the light of worldly evaluation this contrast appeared to make their task impossible. How could they ever transform that world?

But Jesus knew, as no other has ever known, the fallacy of depending upon the obvious, and the big, and the ostentatious, while the less conspicuous but more powerful things are neglected.

In the long run of the centuries an idea may prove much more powerful than an army, much more enduring than an empire.

So, he said to them and to us, the Kingdom of God idea, like the tiny mustard seed, only seems to be insignificant by contrast with all the bluster of man-made enterprises. Like the mustard seed it will continually enlarge until it reaches astonishing proportions.

Two Parables of the Superlative Worth of Entering the Kingdom

Personal profit is one thing that almost always interests all people. The chance of making some shrewd stroke, or of hitting some lucky number in a gamble has fascinated and destroyed innumerable men. The dream of coming into unexpected fortune

lance about religion, these men and their intensity are set in delightful relief.

Fishes: Good and Bad

Long before he had promised them "I will make you fishers of men." Now he elaborates upon that figure of speech to show how our efforts at building the kingdom will interest both the good and the bad, but how that in the end there must inevitably come the sorting of the good from the bad.

But this judgment upon the people is to be made by a higher wisdom than ours, and upon the basis of standards more just than those by which we judge our fellows. It is nevertheless a final and decisive judgment that none may escape.

So the coming of the Kingdom, in that sense, was to be an Advent, big with destiny for individuals. Toward that day Jesus would have his hearers prepare.

NEW ORLEANS DISTRICT ADULTS TO HOLD INSTITUTE

On Saturday, Feb. 28, beginning at 2:30 p. m., at the First Methodist church, in New Orleans, the adult division of the churches of this district is sponsoring an institute under the leadership of Rev. M. Leo Rippey, Director of Christian Education of Adults, Board of Education, Nashville, Tenn. The general theme is "What can I do to help the church create a spiritual defense that is adequate for these times?" The institute will close with a banquet at 6 p. m., at Holsum Cafeteria (50 cents a plate), with Dr. W. W. Holmes, district superintendent, as master of ceremonies, and Mr. Rippey, as guest speaker. Inasmuch as Mr. Rippey has to cover the entire country in his work, we are most fortunate in securing his presence right at the climax of the Go-to-Church campaign, whose slogan is "The Church Creates Your Spiritual Defense." The theme of the institute was chosen and the program planned as a direct aid in implementing and effectively continuing this movement. Each church is earnestly requested to notify Leo C. Terry, 2308 Octavia St., New Orleans, not later than Friday, of the number who will attend the banquet.

Not God away up there in the glory alone, alone; not man down here in the dust, alone; but God and man here and together, one and inseparable, now and forever.

—Rev. Charles G. Ames.

I try to increase the power God has given me to see the best in everything and every one and make that best a part of my life. To what is good I open the doors of my being and jealously shut them against what is bad.—Helen Keller.

To bear up under loss, to fight the bitterness of defeat and the weakness of grief, to be a victor over anger, to smile when tears are close, to resist disease and evil men and base instincts, to hate hate and to love love, to go on when it would seem good to die, to look up with unquenchable faith in something ever more about to be—that is what any man can do, and be great.

—Zane Grey.

Important



FEBRUARY ADVOCATE MONTH IN MISSISSIPPI

February as Special effort Advocate month was the plan adopted by the two conferences in Mississippi.

The list of "Pacemakers" shows an increasing interest in both conferences.

Twenty-six days have gone by, and only four days remain of the period specially designated.

What is your record on the "Pacemakers" scoreboard?

A good idea is worth a great deal, but it is the man behind the idea that counts in the end.

has also often gripped many who ordinarily are extremely practical.

Perhaps it was upon this well-known characteristic of human nature that Jesus was playing when he told the story of the man finding the treasure hidden in the field, and sacrificing everything he owned in order to buy the field and gain the treasure.

But the real point of the parable was not the fascinating gamble, but the infinite worth of the treasure. It is the same with the story of the pearl of great price which the merchant bought by converting all his goods into money with which to buy it.

Clearly Jesus intends to put the whole matter of religion and the Kingdom of God where they belong—at the very top of our scale of values. Nothing else is comparable to them. The excitement of the man who found the treasure, the eagerness of the merchant to buy the pearl, their willingness to give up everything else in their determination to secure these coveted things are graphic pictures of the wisdom of sacrificing lesser values to obtain the greatest value. It is an urgency, an abandon, an irrepressible desire that must mark our seeking after the Kingdom.

Contrasted with our customary noncha-

THE CHRISTIAN FIRESIDE

"TRY HIM ONCE MORE"

Some years ago in a manufacturing town of Scotland, a young lady applied to the superintendent of a Sunday school for a class. At his suggestion she gathered a class of poor boys. The superintendent told them to come to his house during the week and he would get them each a new suit of clothes. They came and were nicely fitted out.

The worst and most unpromising boy in the class was a lad named Bob. After two or three Sundays he was missing, and the teacher went to hunt him up. She found that his new clothes were torn and dirty, but she invited him back to the school, and he came.

The superintendent gave him a second new suit, but, after attending once or twice, Bob again absented himself. Once more she sought him out, only to find that the second suit had gone the way of the first.

"I am utterly discouraged about Bob," she said, when she reported the case to the superintendent, "and must give him up."

"Please don't do that," the superintendent answered; "I cannot but hope there is something good in Bob. Try him once more. I'll give him a third suit if he'll promise to attend regularly."

Bob did promise and received his third new suit. He attended regularly after that, and got interested in the school. He became an earnest and persevering seeker after Jesus. He found Him. He joined the church. He was made a teacher. He studied for the ministry.

The end of the account is that that discouraging boy—that forlorn, ragged, run-away Bob—became the Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, and by so doing opened the kingdom of heaven to the teeming millions of that vast country.—Church of Scotland Children's Review.

AT HIS OWN WORD

Most of the sermon that morning had emphasized the truth of the brotherhood of all mankind, and just as the congregation rose for the last hymn a man who had been in a back pew quietly took his departure and, after a glance at the board outside to discover the address of the preacher's house, hurried thither.

Arriving there, he told the maid who answered the door that he was a brother of the minister, and that as he had come a long way he could do with a meal at once. The best that was available was put before him, and when the minister arrived, half-an-hour later, he was just finishing his meal.

"And what, sir," asked the minister sternly, "do you mean by getting this food from my maid under false pretences? You know perfectly well that you're no brother of mine!"

"Then you were not telling the truth in your sermon this morning," said the man, "for you said we were all brothers."

"I did," said the minister, still all grimness, as he assisted the man's exit, "but now you can consider yourself a cousin once removed!"—Exchange.

THE SHIVERING CHRISTIAN

I trudged homeward through the gathering gloom. I felt like nothing on earth—and I daresay I looked like it; but I didn't care.

Such a day it had been—dark at noon, a day of rain and sleet with a sneaking wind, clouds and gloom. I had begun the day with a headache and a sniff. I had got through the routine business after a fashion, and at last I was hurrying home, aching in every limb; and I was scarcely a friendly man.

However, a friendly man overtook me. "Wretched day!" he muttered, and then sneezed.

"Awful," said I thickly—after which I, too, sneezed.

"You've got it, too?" he queried.

I nodded—and sniffed.

"So have I!" He seemed almost proud of it. "I'm going home to do three things."

"Well?" I asked.

"A hot bath is one. Getting into bed is the second."

"Same here," said I.

Then I waited, but my friend was sneezing. "And the third thing?" I inquired.

He wiped his eyes. From somewhere in the depths of his nature he drew up a feeble but gallant smile.

"I'm going to thank God I've gone so long this winter without a cold," he replied.

We parted then, and as he turned off into the sleet I thought: *There goes a Christian with a cold in his head and a fire in his heart!*—Methodist Recorder.

DEFINITIONS

Bloc—A Minority group often led by a bloc-head.

Good Speech—An address with a good beginning and a good ending, kept very close together.

Friends—Those who dislike the same people.

Boy—Noise with dirt on it.

Detour—The roughest distance between two points.

Gentleman—Historical character.

Etc.—A sign used to make others believe you know more than they do.

Oboe—An ill woodwind which nobody blows good.

—Selected.

TWO LAWS

Two contrary laws stand today opposed: one a law of blood and death, which, inventing daily new means of combat, obliges the nations to be ever prepared for battle; the other a law of peace, of labor, of salvation, which strives to deliver man from the scourges which assail him. One looks only for violent conquest; the other for the relief of suffering humanity. The one would sacrifice hundreds of thousands of lives to the ambition of a single individual; the other places a single human life above all victories. The law of which we are the instruments essays even in the midst of carnage to heal the wounds caused by the law of war.—Louis Pasteur, at the opening of Pasteur Institute.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

America in this direction. It seems so difficult for anyone in the Occupied Area to tear themselves loose. It looks like desertion to them. The North even now is better staffed than West China. And there is a much better Chinese leadership there. Another person who is much needed here is Mary K. Russel. Maybe you have others in sight who are younger and would come and do the work here. I do hope Jean Rowland can get on out soon.

May I also add a word about the serious need for men in this conference. There is not one missionary man who is giving his time to evangelistic work. There are precious few of our church giving their time to anything at all. They just are here. Cannot some men be sent on here from home? One or two good rural evangelistic men would do wonders for us. I emphasize GOOD for there isn't much use to send some who are mediocre into this new and challenging situation.

I inclose a copy of the program of work which is actually under way here at Kien Yang. The opportunities are greater and the eagerness of people greater than I have met elsewhere. Perhaps the nature of the research—family relationships takes us more deeply into the lives of people than other sorts. I have not before thought of research work as being particularly an evangelistic method, but ours seems to be. We are surprised at how people open their hearts and talk of their needs. Miss Feng, who is working at it with me, is a Ginling College graduate who worked with us on the Jenschow Staff the last two years. She is a good mixer and has a real interest in people and in the Christian way of life.

Thank you so much for your help and interest. The Central Conference voted that each Conference should start at least one Rural Service Station. I believe this is the first one under way. I do trust it will be possible to finance it and continue to find results.

IRMA HIGHBAUGH.

Man is truly man in the measure in which he lives for something greater than himself. The clue to life is the sacrifice of life. Selfish people are sub-human people, and they are doomed people. A society of such people is a doomed society. Any community which lives for nothing but to maintain its own standard of living, and any nation whose policies are determined exclusively by self-interest, dare not expect permanent immunity from human suffering.

—John Alexander Mackay.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

Student Center, March 1, a.m.
 Blackwater, March 1, p.m.; Q. C. after service.
 First Church, Baton Rouge, March 8, a.m.
 Walker Ct., at Friendship, March 8, 3 p.m.
 Denham Springs, March 8, p.m.; Q. C. after service.
 Amite, March 15, a.m.
 Pine Grove, at Killian's Chapel, March 15, 3 p.m.
 Live Oak, March 15, p.m.; Q. C. after service.
 Baker Ct., at Baker, March 22, a.m.; Q. C. 2 p.m.
 Zachary, March 22, p.m.; Q. C. after service.
 Jackson, at Ethel, March 29, a.m.; Q. C. 2 p.m.
 Istrouma, March 29, p.m.
 Hammond, April 5, a.m.
 Clinton, April 5, p.m.; Q. C. 4 p.m.
 St. Francisville, at New Hope, April 12, a.m.; Q. C. 2 p.m.
 Slaughter, April 12, p.m.; Q. C. after service.
 Lottie, at Rosedale, April 19, a.m.; Q. C. 2 p.m.
 Plaquemine, April 19, p.m.; Q. C. after service.
 Gonzales, at Meadow's Chapel, April 26, a.m.; Q. C. 2 p.m.
 Covington, at Waldheim, April 26, p.m.; Q. C. after service.
 Greensburg, at Darlington, May 3, a.m.; Q. C. 2 p.m.
 Kentwood, May 3, p.m.; Q. C. after service.
 Ponchatoula, May 10, a.m.
 Springfield, at Lee's Landing, May 10, 3 p.m.
 Tickfaw, at Tangipahoa, May 10, p.m.; Q. C. after service.
 Pearl River, at Talisheek, May 17, a.m.; Q. C. 2 p.m.
 Bogalusa, May 17, p.m.; Q. C. after service.
 Angle, at Varnado, May 24, a.m.; Q. C. 2 p.m.
 Bogalusa Ct., at Columbia Road, May 24; Q. C. after service.
 Fisher, at Mt. Hermon, May 31, a.m.; Q. C. 2 p.m.
 Franklinton, May 31, p.m.; Q. C. after service.

The District Conference will convene in the Franklinton church at 9 a. m., on Friday, May 29, and will continue in session throughout the day until all business has been completed.

Rev. Ira W. Flowers, Franklinton, La., has been appointed as District Treasurer for minimum salary funds, and all pastors are requested to remit the 1 per cent assessment to him. R. R. Branton is District Treasurer for Golden Cross, and all money for that cause is to be remitted to him.

W. L. DOSS, JR., D. S.

MISSISSIPPI CONFERENCE

Hattiesburg District—Second Round

Williamsburg, at Santee, March 8, 11 a.m.; Q. C. 1:30 p.m.
 Bonhomie, at Dixie, March 8, 7:30 p.m.; Q. C. after.
 Bucatunna, at State Line, March 15, 11 a.m.; Q. C. 1:30 p.m.
 Ovette, at Fairfield, March 15, 7:30 p.m.; Q. C. 4:30 p.m.
 Petal, at Petal, March 22, 11 a.m.; Q. C. 2 p.m.
 Court Street church, March 22, 7:30 p.m.; Q. C. April 7, 7:30 p.m.
 Clara, at Providence, March 25, 11 a.m.; Q. C. 1:30 p.m.
 Montrose, at Montrose, March 29, 11 a.m.; Q. C. 1:30 p.m.
 Bay Springs, at Stringer, March 29, 7:30 p.m.; Q. C. 4 p.m.
 Waynesboro Circuit, at New Hope, April 1, 11 a.m.; Q. C. 1:30 p.m.
 Waynesboro, April 5, 11 a.m.; Q. C. 2 p.m.
 Broad Street church, April 5, 7:30 p.m.; Q. C. April 6, 7:30 p.m.
 Magee, April 12, 11 a.m.; Q. C. 2 p.m.
 Richton, April 12, 7:30 p.m.; Q. C. May 13, 7:30 p.m.
 Seminary, at Mount Zion, April 19, 3 p.m.; Q. C. after.
 Moselle, at Soules Chapel, April 19, 7:30 p.m.; Q. C. after.
 Taylorsville, at Mize, April 26, 11 a.m.; Q. C. 1:30 p.m.
 New Augusta, at New Augusta, April 26, 7:30 p.m.; Q. C. after.
 Collins, May 3, 11 a.m.; Q. C. 2 p.m.
 Hattiesburg, Main Street church, May 3, 7:30 p.m.; Q. C. May 4, 7:30 p.m.
 Hattiesburg Circuit, at Batson, May 10, 11 a.m.; Q. C. 1:30 p.m.
 Laurel, First Church, May 10, 7:30 p.m.; Q. C. after.
 West Laurel, at Antioch, May 17, 3 p.m.; Q. C. after.
 Laurel, Kingston, May 24, 11 a.m.; Q. C. 2 p.m.
 Heidelberg, at Goodwater, May 31, 11 a.m.; Q. C. 1:30 p.m.
 Ellisville, May 31, 7:30 p.m.; Q. C. 4:30 p.m.
 Sumrall, at Sumrall, June 3, 7:30 p.m.; Q. C. after.
 Mount Olive, June 7, 11 a.m.; Q. C. 2 p.m.
 District Conference at Richton, Miss., May 5 and 6. Pastors, please elect delegates and send list in by March 15.

Vicksburg District—Second Round

Mayersville, at Fittler, March 1, 11 a.m. and 2 p.m.
 Rolling Fork, at Cary, March 1, 4 and 7:30 p.m.
 Anguilla, at Catchings, March 8, 11 a.m. and 2 p.m.
 Vicksburg, Gibson Memorial, March 8, 7:30 p.m.; May 13, 7:30 p.m.
 Hermanville, at Pattison, March 15, 11 a.m. and 2 p.m.
 Port Gibson, March 15, 7:30 p.m.
 Lorman, at Mizpeh, March 22, 11 a.m. and 2 p.m.
 Fayette, March 22, 7:30 p.m.
 Edwards, at Learned, March 29, 11 a.m.
 Oak Ridge, at Bovina, March 29, 3:30 p.m.
 Vicksburg, Crawford Street, March 29, 5:30 p.m.
 Eden, at Tranquil, April 5, 11 a.m. and 2 p.m.
 Yazoo City, April 5, 7:30 p.m.
 Centreville, April 12, 11 a.m. and 2 p.m.
 Woodville, April 12, 7:30 p.m.
 Gloster, at Crosby, April 19, 11 a.m. and 2 p.m.
 Natchez, April 19, 6 p.m.
 Satartia, at Mt. Olivet, April 26, 11 a.m. and 2 p.m.
 Washington, May 10, 11 a.m. and 2 p.m.
 Roxie, at McNair, May 10, 4 and 7:30 p.m.
 Silver City, at Carter, May 17, 11 a.m. and 2 p.m.
 Louise, at Holly Bluff, May 17, 4 p.m.
 District Conference at Fayette, April 21, beginning

at 9 a.m. Send list of delegates to me and to Rev. M. H. Wells, Fayette, Miss., not later than April 1. Van R. LANDRUM, D. S.

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.

—Thomas Arnold.

The forgiveness that is with God is such as becomes Him. It is not like that narrow, difficult halving and manacled forgiveness that is found amongst men; but it is full, free, boundless, bottomless, absolute, and before which our sins are as a cloud before the east wind and a rising sun.—John Owen.

For Strength in the Critical Days Ahead



As we lift up our eyes for help, we realize that only with Divine Guidance can we hope to survive, either as a nation or as individuals.

In such times as these our worship and our prayers are enriched through daily devotions as provided in The Upper Room. Perhaps that is one reason why the regular quarterly circulation of this publication reached a record high with the January - February - March issue — 1,315,550 copies.

You, your group, or your congregation will surely find The Upper Room just as helpful as do these 1,315,550 readers. The cost is trivial — the return often priceless.

The issue for April - May - June (the Easter quarter) is now ready. Don't miss it. Order your full requirements today.



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HOW TO USE THE *CHURCH SCHOOL*

A Master Tool for Church School Achievement

by John C. Millian
Executive Secretary of the
Baltimore Conference



THE *Church School* is a master tool for Christian Education leaders in the new church. In brief but effective form it deals with almost all phases of local church school work. General church school superintendents, divisional superintendents, and all leaders of youth and adults will find information, inspiration, plans and suggestions which they need for carrying on their work effectively.

As a teacher of youth or adults I need more than ordinary lesson quarterlies to aid me in preparing to teach. The informal and creative method of teaching which we now use enables the pupil to raise major personal problems not always considered in the regular lesson helps. Therefore, I must be prepared at all times to deal with a wide range of pupil problems wherever and whenever they emerge in class discussion. I must be able through wide knowledge and understanding to sit where my pupils sit and approach their problems from their side. Many times in the past I have been inclined to complain that I was too busy to make such thorough preparation and develop such a cultural background.

THE ANSWER

The Church School is the answer to my complaint. It provides me, a busy leader, with both practical lesson guides and this more comprehensive and cul-

tural help. Therefore as a teacher I will study not only the helps in *The Church School* dealing directly with the lesson I am to teach but all the supplementary material so wisely selected for my

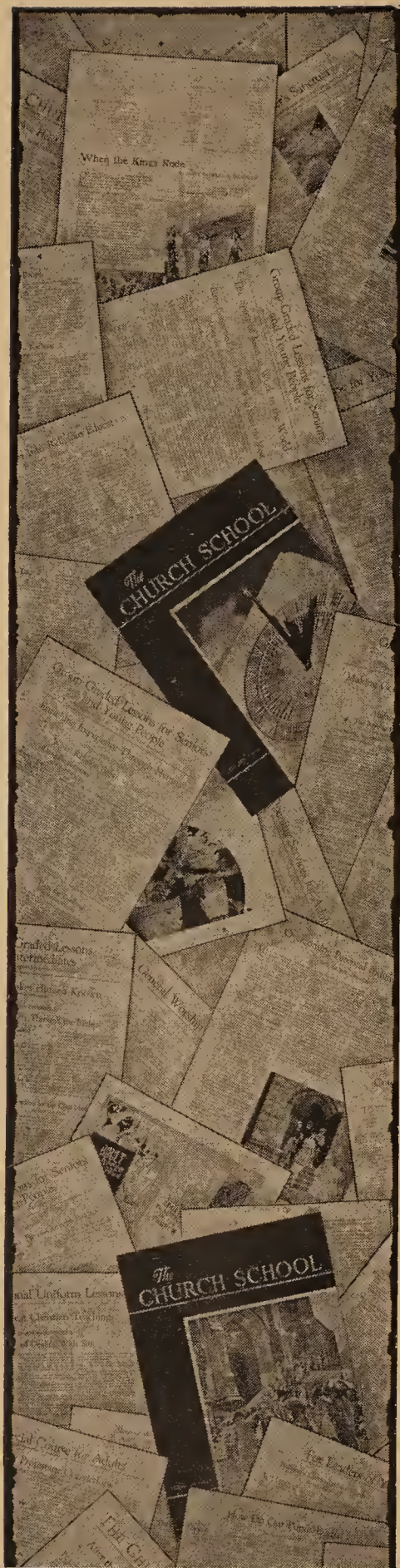
use with my class.

As a department counselor I must use *The Church School* in getting a complete picture of my work both within and without my department. I must become familiar with the lesson materials which my teachers are using, including related magazine articles and other collateral helps. I must use the worship material and suggestions in so far as they are suited to my department. I must study such other articles designed to help me to see the relation of my department program to the total church program.

FOR SUPERINTENDENTS

As a general or divisional superintendent I must look upon *The Church School* as a valuable general work manual helping me to prepare for the major activities for which I am directly responsible with the Board of Education, the workers conferences, and divisional councils. I must as I work through the entire publication see between its covers a body of material closely correlated with all periodicals and other literature serving youth and adults. I must come to appreciate and use *The Church School* as the centralizing agency for a unified youth and adult program.

As a pastor I must read *The Church School* as devotedly as I read *The Christian Advocate*. For me *The Church School* is a valuable digest of programs and plans for Christian Education in the local church. Being familiar with what is contained therein, I will then be able to counsel intelligently with my own Christian Education leaders as they work in our church.



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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

"O what a blessed hope is ours,
While here on earth we stay,
We more than taste the heavenly powers.
And antedate that day;
We feel the resurrection near,
Our life in Christ concealed,
And with His glorious presence here
Our earthen vessels filled."
—Charles Wesley.

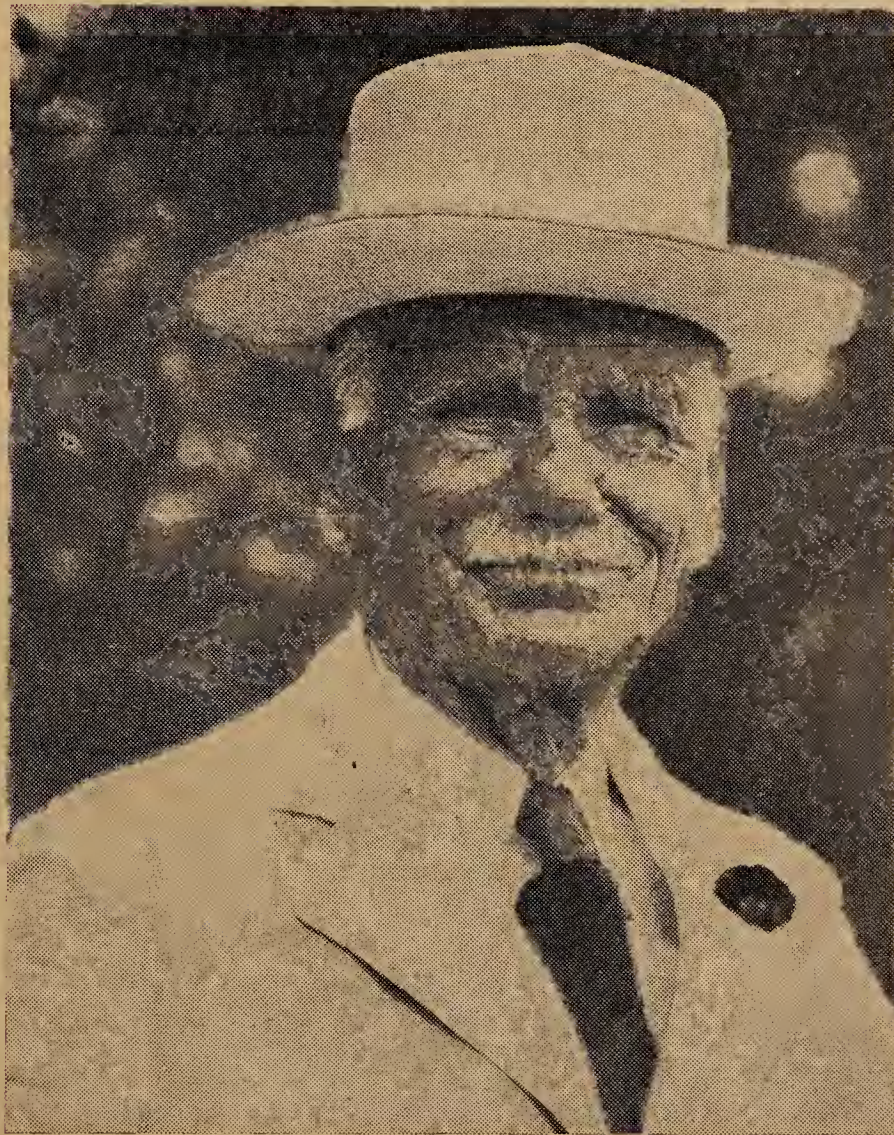
THE PRAYER-ROOM TODAY

Saviour Christ, let not the purpose of
Thy coming be unfulfilled in me. Let me
die to the world in Thy death; let me live
unto God in Thy resurrection. Nor suffer
that old life of self and sin to reawaken
within me. Help me to mortify my mem-
bers that are upon the earth; help me to
nail to Thy cross the lust of the flesh and
the desire of the eyes and the pride of life.
Help me to seek the things that are above,
to set my affections upon them, to make
my home in that world where Thou art.
Let it become true of me also that my
life is hid with Christ in God. Amen.

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HAPPY BIRTHDAY!



Mr. William Boatner Reily, of New Orleans, was born March 6, 1859, and tomorrow he will celebrate the completion of eighty-three years. The Advocate joins many friends in birthday greetings.



WALLET OF THE WEEK



A BIBLE FOUNDATION building for the Nation's Capital is said to be in prospect. The architects' plans are for a ten-story building with a huge open Bible three stories high to be carved out of white marble as an entrance, or front of the structure. In an auditorium to seat twelve hundred, a transcribed program every half hour will be given without charge to visitors and guests. It is to be hoped that the building may not be an afterthought, like Athen's altar "To the Unknown God."

* * *

THE MISSIONARY INCOME of British Methodism has held up marvelously well in the face of the all-out war in which the Empire has been engaged for more than two years. On January 29, the income was approximately seventy thousand pounds short of the total for 1940, and there were only three more days until the end of the fiscal year. It would be necessary to receive eighteen thousand pounds more than last year if the cuts made in the 1941 budget were to be restored. A failure to reach the 1940 total would mean further cuts in missionary budgets.

* * *

AMERICAN AND CANADIAN SCHOOL CHILDREN to the number of fifteen million receive no religious education, according to the International Council of Religious Education. The United Christian Education Advance, made up of ninety per cent of the Protestant organizations of the United States and Canada, has for its purpose the correction of this condition. In the crusade there will be one hundred and seventy thousand Sunday schools and one hundred thousand volunteer workers. The Advance was organized at the recent Chicago convention.

* * *

"THE WRECKORD," issued by the Travelers Insurance Company, presents statistics which show that every accident record for automobiles was shattered in 1941. The figures are forty thousand dead and a million four hundred and eighty-eight thousand injured, as against something more than thirty-four thousand killed and one hundred and sixty-eight thousand injured in 1940. The highest previous record was in 1939, when thirty-nine thousand six hundred and forty-three were killed. Except for the increases, the facts about accidents follow the records of previous years.

* * *

DR. WILLIAM TEMPLE, Archbishop of York, has been designated Primate of England to succeed Archbishop Lang, resigned. The new Primate is sixty years old, is the ninety-eighth Archbishop of Canterbury, is the first son of a former Primate to succeed to that high position and is one of the most socially-minded and able Church leaders of the country. His accession comes at a time when the Church faces great readjustments for its adaptation to the new world order. He spent his youth at Lambeth Palace, which will now become his official residence, and it is altogether likely that he will give Anglicanism a leadership in every way worthy of the succession to which he has been elevated.

CHINESE CHRISTIANS are said to number one out of every thousand of the population of the country; but, according to President J. H. Franklin, of Crozier Seminary, there is a larger number of leaders in the five hundred thousand Christian Chinese than in any similar group in the world. More remarkable is the fact that one-half of the names in "Who's Who in China" are from eighteen Christian colleges and universities. This speaks well for both Chinese Christianity and Chinese education.

* * *

THE OXFORD GROUP AND MORAL REARMAMENT movement seems to be having some troubles with some of its staunch supporters. It is reported that the rectors of Calvary Episcopal Church, New York, have broken with the movement and have declined to permit a further use of the parish house as headquarters of the group. Doctor Shoemaker, the rector of Calvary church, declined to discuss the matter or to assign reasons for the break, and that leaves the subject to become a matter of unhappy speculation.

* * *

THE ORDER OF SIR GALAHAD is a national Episcopalian organization for boys of the church. The organization has one hundred and eighty chapters, and it interprets religion in the terms of boys' interests to its forty-five hundred members. The members are trained for virile Christian manhood. In a typical installation service held in St. Paul's Cathedral, Los Angeles, recently, Richard Hartley, an aircraft worker, was enthroned as the new king of its chapter. The service is ritualistic, but is also very impressive.

* * *

CONSCIENTIOUS OBJECTORS, certified by Selective Service authorities, are largely members of three small sects. The records show that 1,798 of the 3,286 certified are affiliated with the Mennonite, Quaker, or Brethren denominations. Jehovah's Witnesses claim 204, and the Methodists lead the major denominations with a total of 246. What per cent of the draftees are represented is not indicated, but it is easy to see that the number is so small as to be almost negligible. Proposals are now being made for supplemental camps whereby conscientious objectors may be maintained at Government expense.

* * *

THE QUALITY RATING of one hundred and fifty-two successful salesmen, as given by thirty-eight sales managers, forms an interesting study in personal success. The group was rated by certain traits and the figures following each trait indicate the per cent of the number possessing that particular element of success. Here is the list: Active, 93; Positive, 92; Hopeful, 88; Aggressive, 87; Thoughtful, 78; Serious, 70; Quick, 68; Painstaking, 68; Dynamic, 65; Driving, 63; Specializing, 63; Patient, 53; Variety-loving, 47; Deliberate, 45; Conservative, 43; Impatient, 40; Initiative, 39; Speculative, 38; Changeable, 35; Plodding, 27; Domineering, 26; Submissive, 15; Static, 13; Slow, 12; and Negative, 5.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

"THE FACT OF POWER"

War always discovers the essential difference between the idealism of religion and the material and practical aspects of social and national life. The clash results in a challenge by each side of the rights and claims of the other. Perhaps, as George Eliot puts upon the lips of one of her characters, "the truth lies atween" the contenders. If it be insisted that there is a religious basis which is essential to international order, it may be said with equal propriety that there is also a political factor which enters into the achievement and maintenance of religious freedom. It is the responsibility, therefore, of the Christian citizen to help maintain an equilibrium between the idealism of faith and the realism of political life through which international order and religious freedom are achieved. Unless an equilibrium may be established, it is likely that the higher values of religious thought and purpose may run to waste, and organized social life may plod its weary and unfruitful way in selfish indifference to the values of religion.

In the preface to "The Church and the New Order," Dr. William Paton uses the phrase, "the fact of power," to describe the material and practical reality with which religious ideals must constantly reckon. He thinks that in our facing and answering "the questions raised by the fact of power and the part it plays in human affairs," and in the use we make of it as an instrument of civilization lies "the key to the future." He puts up to religion the necessity for recognizing "the fact of power" and the development of a technique for guiding it for the nobler purposes and ends of religion. That does not mean that when civil authority unsheathes the sword, we must abandon our Christian loyalties, but it does mean that we must exert ourselves to lift the thinking of the political unit to a wholesome and constructive plane.

Whether we admit it or not, political power has made important contribution to religious progress. Christianity rode to the ends of the earth upon the chariots of the Roman Empire, and through all the centuries it has found protecting defenses in political power. We hear much of the Pilgrim and the Cavalier who fled to the inhospitable wilderness of the New World for the sake of religious freedom. It was not what they found in America which gave a touch of romance to that adventure, but that they found here the opportunity to implement the devotion of their minds and hearts by a form of political government geared to the impulses of freedom and faith. "The fact of power" is still the patron of our religious idealism and is entitled to a large share of credit for the religious and political freedom which we enjoy.

We could wish that our "fact of power" were more responsive to the Christian ideals which undergird our American civilization. We do not believe that war is right, neither do we believe that it represents the deeper currents of our political life. "No man liveth unto himself" and no nation liveth unto itself any more. We must not surrender our idealism, and we must not forget the splendid contribution which our Government has made toward the incorporation of our religious ideals in a democratic way of life.

BEER, LIQUOR, AND PEOPLE AT WAR

The American people are being blasted day in and day out by sundry persons and agencies for not taking the war seriously. They are charged with slowing up production and retarding the development of effective resistance to our enemies. We have no disposition to defend the delinquencies of any class, but we feel that it might help some to say that there may be a lack of seriousness elsewhere which is being overlooked. Last week *Zions Herald* called attention to the fact that the breweries have secured the inclusion of their trucks in tire rationing priorities, but that trucks for milk delivery, upon which the feeding and the health of the children of the land depend, have been denied inclusion in the tire ration. We cannot say that this is true, but the editor of *Zions Herald* does not usually indulge in loose talk. If this is true, then there are those who need to see this problem as a whole. We make bold to say that we will not win this war with a vice-poisoned and a beer-soaked army, and we will not rebuild the fortunes of the country when the war is over with a population physically undermined by the lack of necessary food, and that includes milk.

There has been a constant plea for the suppression of vice and the closing of liquor joints in the vicinity of training camps, but the answer seems to be tires to keep drink rolling toward the boys in service. Sugar rationing is not only a threat, but is already a reality. The sugar is needed for the manufacture of alcohol for the making of munitions. The thousands of gallons of alcohol now in storage could be redistilled and the sugar ration eased. What right, in justice or morals, has liquor to be favored over the people? We are against liquor. We look upon it as a traitorous camp-follower making weak the fighting forces of the nation. In times of public peril, no more dangerous fifth column can be found. We object to this berating of the public unless those who indulge in it are reasonably consistent in their attitudes. There is a need for deadly seriousness and sober thinking, but an unfair share of dereliction should not be unloaded upon the doorsteps of the public.

MR. WILLIAM B. REILY

On March 6, Mr. William B. Reily, of New Orleans, will complete the eighty-third year of his earthly pilgrimage, and many friends in Louisiana and elsewhere will share thoughts of him on that happy day. They will not be able to share the festive occasion at his fireside, but they will recount in their hearts his many substantial contributions to the happiness of his fellowmen. On his last birthday, we wrote of the stirring scenes and the marvels of American progress compassed by his span of years, and now another cycle has been added to his life story. Naturally his eighty-three years of toil have taken from his store of physical vigor. He does not need to follow the strenuous course of other years and he takes an easier stride. He is reasonably well and he spends his time at home except for a ride in the afternoons. We salute our good friend and wish for him many more birthdays before his journey is done. We sincerely hope that he may live to witness the return of peace to our country and that no lingering cloud may spoil the ending of his noble life.

A DAY OF BARKERS, CROONERS, DANCERS, AND FADDISTS

The promotional thought of the world today revolves about quirks, clever ruses, and bizarre methods. Certain articles of merchandise are not offered through the ordinary channels of trade, but to the customer direct by high-powered specialists trained for that purpose. Other things are marketed through vaudeville, crooners, and guessing contests—lotteries of tops, labels, and wrappers. In our opinion the process is ethically wrong, socially unconstructive and economically unsound. The installment business offers weekly an amazing volume of "repossessed" merchandise, and the dispossessed are driven to the necessity of repeating the transaction with other dealers.

Education is cheapened by a similar process. A certain system creates a sensation on one campus and other schools import the mechanism overnight. In our national emergency, war-work is made a screen behind which sterner facts are being concealed. The public imagination may be doped by a new toy dangled before its eyes, but the time when an answer will be demanded in results, in the increased power and effectiveness which education implies will be the final test. It is that day which will reveal the true strength of our educational structure.

In the promotion of religion, the situation is little different. We run to social fads, psychotherapy, and sensational pulpit themes which smack of sensation rather than faith, until the primary function and purpose of Christianity are completely obscured. Our ministry of salvation becomes a kind of soap dispensary and a free clinic for neurotics. We engineer a "staged" religion at the expense of an experience-transformed life. The very glamor of novelty and the appeal of compromise are pleas for public favor.

We understand the argument for a resort to secondary agencies. The trouble is that the whole tendency is to make religion "a noble fringe" for social endeavor, and a substitute for the authoritative command of Christ in the control of life. The method prompts wholly secular agencies to undertake the role of Christian instruction

and guidance. Only a few days ago, it was pointed out by Dr. Shedd, of Yale Divinity school, that "Chairs of Religion" have been established at Iowa, North Carolina, Miami, Oregon, and Florida State College for Women. Bernard College has started a course in "Religion and Life," and Yale, Drake and St. John's College of Annapolis, have set up lectures on theology patterned after the series at the University of Virginia, now in its seventh year. Michigan, Wisconsin and Minnesota have counseling courses. All this means, not a reinforcement of Christian education, but an undercutting of the authority of the church in its own field. It means no less the ultimate secularization of religion. It is not necessary that we insist upon a Christianity of mediaeval mintage, but it is necessary that we develop a leadership with the courage of a great faith. No impersonal ministry to the socially unwashed can save the world, or claim the promise of His presence and power. We must hold to a Christ-centered church and a salvation-centered gospel.

Others Say. . .

RICH POOR FOLKS

By Bascom Anthony

The more restrictions our government puts upon us the more impressed I am with the wealth of those who have few wants. They are like Pat's duck, whose short legs made him a slow goer, hard to trip and if tripped could fall neither far nor hard.

I have about decided I am one of the world's rich men, not from the bigness of my pocketbook but from the small number of my wants. When we got into this war I really wanted to carry my part of the load and share in all the self-denials. Up to date they haven't got down to the level on which I live and keep well and happy.

Some blockhead in Washington to show his authority and ignorance put restrictions upon buying gas that raised such a protest he had to reverse himself. That never touched me. Then came price-fixing on cigarettes. That, too, missed me, for when I want to smell badly I eat raw onions.

Later they shut down on buying new tires, but that didn't concern me, for I wouldn't accept as a gift any car ever made so long as I can ride from four to five miles in a public conveyance at the cost of one in my own car. I have no more need for a car than a hen has for a tooth brush, and more than that I don't waste time hunting a parking place.

Now they've put restrictions on bottled drinks and that leaves me untouched for I have too much regard for my stomach to slush it with such stuff so long as I can get clear water, and I have too much knowledge of the world's want to waste nickels and dimes that way.

A long time ago I read something about "keeping the body under" and the soul on top and then living in the top side so closely that the lower side would not disturb you any more than a circus parade disturbs a graveyard. I can't claim to have done all that but I do find that in trying to obey it I have cut needless wants until the Government will have to tax cornbread and buttermilk and hog jowl and peas to reach me on luxuries.

Of course being dead to things doesn't make you rich.

It only keeps you from being poor through wanting them. But it is nice to wake up and find that you live in a world where but few material things are necessary or are desired. It's having the things you desire that makes you rich. I have read somewhere on the very highest authority that the labor and strain is taken out of life's load when we pull it with the yoke of humility. That means for us to quit strutting and to quit trying to keep up with the Joneses. It's fine to have a yoke that doesn't make your neck and shoulders sore.

It's fine to live in a world that doesn't need much money because there are so many things you wouldn't accept as a gift if you had to keep them and pay taxes on them. It's great to have a world wide enough to hold all people, big enough to take in the Heavens, and durable enough to outlast eternity. Such a world can be had by any one who is willing to give his small, expensive and worrisome world in exchange for it. For further particulars apply at the mourner's bench.

—Wesleyan Christian Advocate.

PREScription FOR WAR TIME

By A. J. Cronin
who wrote "The Keys of the Kingdom"

Now that America has drawn the sword and thrown away the scabbard, surely it is time for all of us to look deep into our hearts and view what we are bringing to the struggle.

We are all patriots, of course; we hate the Nazis, hiss the Japanese in the news-reel of our local cinema, cheer the Stars and Stripes shown waving valiantly at the program's end. We even bring our cash out with an air of conscious rectitude, and make a sound investment in Defense Bonds. But isn't there something else that we can do: something not quite so obvious—less showy than the froth upon the river's brink, more like the strong and silent current underneath?

Even yet there may be some of us who don't quite realize the gravity of the ordeal which now confronts us. It was not so long ago that we ridiculed the threat against Democracy, cartooned the antics of the Berlin house painter, laughed our cocksure heads off at the comic little yellow men whose paper empire the experts assured us we'd blow to pieces in three weeks. And complacency, fostered by thoughtlessness, dies so hard!

A week after Pearl Harber, a solid citizen, and my neighbor, whose blood had boiled at the dastardly attack, informed me with a grin how he had beat the rubber shortage by buying in a stock of eight dozen golf balls. On the very day Colin Kelly gave up his life to avenge the honor of his country, my friend was using his utmost endeavor—not to give up his game of golf. Of course, we have been told by those most interested that we must relax, seek entertainment to sustain our morale. But think!—have we not sought entertainment just too long? No boxer ever won a prizefight on a round of night-clubs. Certainly we shall not win this one by chasing down the avenues of escape, awaiting that long-predicted crack in the enemy's morale. Now is the time to tighten our belts, grit our teeth, and steel ourselves to face the naked truth.

Blasted to its foundations, the comfortable world we knew is rocking about our ears. A trail of havoc, of rapine, torture, and enslavement is being blazed around the earth.

PACEMAKERS	
NORTH MISSISSIPPI	
Aberdeen	
Rev. A. Y. Brown, Okolona.....	12
Rev. A. S. Brisco, Derma.....	2
Rev. G. A. Baker, Verona.....	4
Rev. E. H. Cunningham, Amory.....	2
Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	15
Rev. W. C. McCay, Nettleton.....	16
Rev. J. L. Nabors, Jr., Mooreville.....	11
Rev. Milton Jay Peden, Prairie.....	4
Rev. J. V. Stewart, Coffeville.....	12
Rev. T. F. Sartain, Vardaman.....	2
Rev. W. A. Tyson, Tupelo.....	13
Rev. W. D. Waugh, Becker.....	6
Columbus	
Rev. J. J. Baird, Louisville.....	12
Rev. V. C. Curtis, West Point.....	7
Rev. T. E. Gregory, Columbus.....	14
Rev. S. B. Potts, Sallis.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. H. D. Suydam, Mathiston.....	2
Rev. J. D. Simpson, Crawford.....	4
Rev. R. A. Thornton, Shuqualak.....	13
Rev. T. B. Thrower, Kosciusko.....	3
Corinth	
Rev. E. M. Allen, Tishomingo.....	4
Rev. K. E. Clark, New Albany.....	7
Rev. T. H. Ferrell, Booneville.....	20
Rev. J. A. George, Oxford.....	6
Rev. A. C. Bishop, Baldwyn.....	6
Rev. W. R. Hammontree, Corinth.....	11
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	21
Rev. C. L. Ivy, Marietta.....	2
Rev. E. G. Mohler, Iuka.....	2
Rev. Seamon Rhea, Holly Springs.....	22
Rev. C. L. Rogers, Ripley.....	17
Greenville	
Rev. M. E. Armstrong, Jonestown.....	13
Rev. S. E. Ashmore, Indianola.....	19
Rev. W. B. Baker, Leland.....	7
J. H. Johnson, Clarksdale.....	7
Rev. J. C. Wasson, Lula.....	3
Greenwood	
Rev. W. P. Bailey, Minter City.....	6
Rev. A. L. Davenport, Vaiden.....	21
Rev. N. D. Guerry, Schlater.....	2
Rev. E. S. Lewis, Durant.....	3
Rev. W. T. Phillips, Tchula.....	10
Rev. R. E. Wasson, Black Hawk.....	13
Sardis-Grenada	
Rev. A. W. Bailey, Holcomb.....	24
Rev. W. J. Cunningham, Sardis.....	10
Rev. E. L. Jernigan, Olive Branch.....	19
Rev. L. C. Lawhon, Lambert.....	7
Rev. H. P. Lewis, Byhalia.....	6
Rev. N. N. Maxey, Horn Lake.....	2
Rev. W. W. Milligan, Tutwiler.....	12
Rev. J. W. Robertson, Senatobia.....	15
MISSISSIPPI CONFERENCE	
Brookhaven	
Rev. Frank E. Dement, Jr., Monticello..	6
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. N. S. Loftus, Jayess.....	3
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	9
Rev. C. W. Wesley, Hazlehurst.....	13
Rev. G. F. Winfield, Magnolia.....	3
Rev. Roy Wolfe, Prentiss.....	2
Hattiesburg	
A. J. Boyles, Magee.....	20
Rev. J. A. Bridewell, Hattiesburg.....	2
Rev. B. M. Hunt, Hattiesburg.....	3
Rev. E. M. Lane, Montrose.....	4
Rev. B. M. Lawrence, Heidelberg.....	3
Rev. O. S. Lewis, Hattiesburg.....	8
Jackson	
Rev. L. E. Alford, Benton.....	3
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	4
Rev. J. H. Grice, Vaughan.....	2
Rev. Roy H. Kleiser, Jackson.....	3
Galloway Memorial, Jackson.....	4
Rev. G. P. McKeown, Brandon.....	7
Rev. J. S. Noblin, Carthage.....	15
Meridian	
Rev. T. M. Brownlee, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	4
Rev. Murray Cox, Enterprise.....	4
Rev. G. H. Jones, Newton.....	16
Rev. T. A. King, Collinsville.....	6
Rev. T. J. O'Neil, Meridian.....	2
Seashore	
Rev. C. C. Clark, Gulfport.....	65
Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. W. B. Jones, Lucedale.....	6
Rev. J. H. Morrow, Picayune.....	2
Vicksburg	
Rev. R. A. Allums, Gloster.....	7
Mrs. N. E. Cunningham, Gibson Mem.....	11
Rev. T. O. Prewitt, Vicksburg.....	3
Rev. A. W. Wilson, Washington.....	2

In fetid jungles and infested swamps American soldiers, battered day and night, gaunt-cheeked and tight-lipped, are dying, with their backs to the wall—dying that we may live. Surely this is something to remember when next we think of relaxing for another spell of self-indulgence.

For all who care to read, the writing is plain upon the wall. We shall not, we cannot, win this war, without the maximum of sacrifice, the merciless annihilation, by each of us, of self. We cannot buy our way to victory. Masses of men, preponderance of planes, weight of steel alone will not bring us to the clear horizon of a happy peace. This war is a war of the spirit. A vile and pagan creed has reared its hydra head, a creed which degrades the morals and the minds of youth, preaches only the fever and the lust of conquest, suppresses all religion, murders the ministers of God, desecrates churches, hangs, shoots, beheads and burns alive innocent captives, children and old women, in wanton savagery, cuts tolerance and liberality from the lives and hearts of men. It is to destroy this horror that we

have joined ourselves in battle. Not for gain or the conquest of another's territory. This is indeed no ordinary war. It is a crusade, to win which we must use the weapons of the spirit.

Therefore must we hold this burning purpose, constantly, fervently, in our minds, let it color every action of our daily lives. It is not given to all of us to lead the van in battle. At least we can pray for those who do.

Alas! The mention of that word is dangerous. Prayer has become the target of the cynic, the scoffer, the smart sophisticate who would sooner stand upon his head in a crowded street than kneel, in solitude, before the altar of his God. That is but another symptom of our moral lethargy. Those who do pray know what miracles it can accomplish. By prayer I mean no canting lip-service, but a simple raising of the mind and heart to God, a dedication of ourselves to the ultimate reality of all. Even if we are without faith, let us be logical. If we fight to preserve the Christian ethic, the

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Rev. R. A. Allums says that the Gloster and Crosby charge is making a good start on the year's work. Bro. Allums sends a list of seven subscriptions, all of which are new.

Rev. A. C. Bishop has sent in his full quota of subscriptions for the Baldwyn church and two-thirds of them are new, but his effort continues.

Rev. O. S. Lewis reports a great Laymen's Day service at Court Street, Hattiesburg, and much activity in all phases of the work of his church.

Rev. W. R. Hammontree, pastor of Corinth circuit, has our thanks for a list of eleven subscriptions, all of them new. We count this a splendid piece of work.

Rev. W. B. Baker is giving a good account of himself at Leland, Miss., where he is making a good start in his work and also in his Advocate campaign.

Mrs. E. L. Cargill, whose late husband was a member of the Louisiana Conference, has moved from Shreveport and is now living at Alexandria, La., Box 1967.

The members of the Davidson Memorial church, Lafayette, gave a silver tea at the residence of Mrs. J. J. Davidson recently. The building fund was the beneficiary and more than one hundred dollars was realized.

Bishop A. Frank Smith was present at an educational meeting in Alexandria last week, and held a brief conference with the district superintendents following the educational meeting.

Rev. Donald R. Risinger reports everything as moving along well on the Lutch-Reserve charge, New Orleans district. We appreciate his cordial message to the editor of the Advocate.

Dr. J. T. Leggett suffered a gall bladder attack a few days ago and is recuperating in the Methodist Hospital, in Hattiesburg. We trust that he may soon be able to be out again.

Rev. A. S. J. Neill and wife are moving from Bastrop to Springhill, La., where they will make their home with their daughter. Bro. Neill is a retired member of the Louisiana Conference.

Rev. J. V. Stewart, pastor at Coffeetown, Miss., is to be the host of the Aberdeen District Conference on April 28. He is greatly in love with the people of that goodly little city and is doing a splendid work in all departments of the church program.

Mrs. Harris, mother of Rev. J. T. Harris, pastor of Canal Street church, New Orleans, died on last Friday at noon following a long and painful illness. The funeral was held on Saturday afternoon, and the body was carried to White Bluff, Tenn., for burial.

Rev. C. W. Wesley is very happy in his new appointment at Hazlehurst, where he says the people have won his heart by their kindness to him and their loyalty to the church. Naturally he is expecting a great year in that delightful field.

The wife of Rev. E. W. Scott, Clara, Miss., charge, had quite a serious operation in the Methodist Hospital, at Hattiesburg, two weeks ago, and on Monday following, Austin Scott, their son, had an emergency operation for appendicitis. We are glad to be able to report that both are doing well.

Rev. Virgil Morris, pastor of First Church, Lafayette, La., is carrying a full program of activity these days. Among other things were Laymen's Day, a Church-Wide School of Missions, the activities of the Student Center, and a Brotherhood meeting—all in a single week.

It is with sincere regret that we have learned of the illness of Rev. S. L. Riggs, of Shreveport. He was stricken about two weeks ago with an attack of pneumonia. We are glad to be assured that he is improving and we sincerely hope that he may soon be fully recovered.

Rev. W. W. Cammack, retired member of the Mississippi Conference, living at Fayette, Miss., says that he has passed his eighty-ninth milepost and has traveled a little way on the ninetieth. He writes cheerfully of his outlook for the days ahead as he approaches the sunset of his life.

Dr. V. C. Curtis, West Point, Miss., does not let the Advocate down. He has been its friend through many years and has done excellent service as a member of the Publishing Committee from the North Mississippi Conference. Of a recent list of seven subscriptions, only one is a renewal.

Mrs. A. L. Brothers, of Meridian, a daughter of the late Rev. I. L. Peebles, of the Mississippi Conference, says that the Advocate has been in her home since she can remember, and when she married it was the first periodical to grace their home. We greatly appreciate her loyalty through the years and her generous appraisal of the paper now.

Rev. Paul H. Grice says that he has got off to a good start at Louise and Holly Bluff, where the people are kind and loyal. He closed a good meeting at Louise on February 22, in which he had the assistance of his son, Rev. Phil Grice. A number of people were added to the church on profession of faith and by certificate, and the attendance was good throughout the meeting.

Rev. J. Noel Hinson, Blue Mountain, Miss., reports that he has combed the woods for Advocate subscriptions in his territory, and he does not know of another one that he might get. We appreciate the further statement that those who are getting the paper now for the first time are enjoying it and expressing their appreciation for his introducing it to them. Bro. Hinson is credited with 21 subscriptions, fifteen of which are new, and that is a good record for his field.

Rev. Albert A. Collins, pastor at Pelican, La., sends a list of seventeen subscriptions, seven of which are new, and with it a word of enthusiastic appreciation for the people

of that charge. He says that their sympathetic interest and cooperation have greatly cheered and helped them, especially in overcoming the handicaps on account of his wife's serious illness in the hospital. We are glad to know that Mrs. Collins is back home again and greatly improved.

FALKNER CHURCH DEDICATION

Please announce that Bishop Peele will dedicate the lovely little brick-veneer church, at Falkner, Miss., March 18, at eight p. m., war time. All former pastors, presiding elders and members are urged to be our guests that night, and everybody is invited to the service.

J. NOEL HINSON, P. C.

LAYMEN'S DAY AT MELDER

Dear Dr. Duren: We observed Laymen's Day Sunday for Fellowship church, with a good crowd attending and a real good service was held.

Prof. M. L. Monroe is our charge lay leader.

We secured Mr. W. S. Terry, Jr., chairman of the Welfare Department of the State of Louisiana, Baton Rouge, to deliver the address. Mr. Terry is a former member of Fellowship church. He gave us a splendid address which was enjoyed by all.

Our work is moving along nicely.

Sincerely,
JAMES R. STOZIER,
Pastor.

PEARL RIVER OBSERVES LAYMEN'S DAY

Laymen's Day a Red-Letter Day in Pearl River

Promptly on Sunday morning, at the invitation of the pastor, Dr. M. F. Wilson and wife arrived in Pearl River—their mission to adequately represent the interest of Laymen's Day. This they did in fine shape. With a fine program outlined, with Mrs. Wilson at the piano, and Dr. Wilson telling what Laymen's Day was intended to do for the laymen of the church, we soon began to realize that the laymen had a mission and a place in the program of Methodism. Dr. Wilson suggested that it might even help to hold such laymen's meetings quarterly, or much oftener than just once a year, as at present. The laymen of the church had a real thrill as the inspiration was enlarged.

The evening service was family night, and



Bibles were presented to the family with the most children present and in the pew with father and mother. A large print testament was awarded to the oldest member of the church, which of course was given to Mrs. T. P. Crawford, a long-time member.

Thus ended a fruitful day's service in the public sanctuary.

WM. B. VAN VALKENBURGH,
Pastor.

LAYMEN'S DAY, IUKA CIRCUIT

Laymen's Day was observed on the Iuka circuit, Sunday, February 22, at Harmony Church, with four churches represented with a good representation. Mack Sanders, Charge Lay Leader, had charge of the program. Joe Furnice, a splendid young man from Pleasant Hill, who is a beginner in the field as a layman, made a splendid talk on the Church as a group of workers. R. B. Hobson, a faithful layman of Iuka, made a wonderful talk on Stewardship. The program was enjoyed by every one, and we feel that we have all been benefited by this day.

M. N. HAMILL, P. C.

PROGRAM OF ABERDEEN DISTRICT MINISTERS' ASSOCIATION

Calhoun City, March 3, 1942

10:00 a.m.: Devotional.

—Rev. J. W. Holliday.

10:30 a.m.: "Organizing and Directing Mission Study Course"

—Rev. G. A. Baker.

11:00 a.m.: Sermon—Rev. E. R. Smoot.

12:00 noon—Lunch.

1:15 p.m.: Devotional

Rev. P. B. Grisham.

1:30 p.m.: "How to Pray in the World Crisis"—Revs. W. C. McCay, E. F. Tucker.

2:30 p.m.—Business.

2:45 p.m.—District Superintendent.

3:00 p.m.—Adjournment.

J. V. STEWART,

Secretary.

LEWIS MEMORIAL CHURCH OPENED

Dear Dr. Duren: On Sunday, March 1, we held our first preaching service in our new Lewis Memorial Methodist Church. This church has been built as a memorial to the late T. W. Lewis, who served these people so well and who died while pastor of this church.

The total cost, including Butane gas heating system, is approximately \$7,700. However, this is not the actual valuation of the church, since we used the main auditorium and all the material in the old Church School rooms in the new church. And furthermore, the chairman of the Board of Stewards and chairman of the Building Committee was the contractor and he held down the cost as much as possible. I sincerely believe a building such as we have would cost approximately \$12,000.

The Church School annex consists of seven rooms and an "overflow space" to the rear of the auditorium, which will seat about two hundred persons. There is also a large basement in which is a spacious dining room, kitchen, and another room.

We borrowed only three thousand dollars and have four thousand dollars in pledges which are being paid weekly and monthly. The way matters look now we will pay at

least half of our indebtedness by Conference or by the first of January at farthest.

Faternally,

E. F. TUCKER.

LAYMEN'S SUNDAY AT METH- ODIST CHURCH

Sunday, February 22, was Laymen's Day in the Okolona Methodist church, with laymen in full charge of the service at the eleven o'clock hour, the Rev. A. Y. Brown, pastor.

The service was arranged by the Charge Lay Leader, T. G. Abernethy, assisted by a group of laymen of the church.

Lile Murphree, superintendent of the Sunday school, was master of ceremonies, and read a passage of scripture and led in prayer.

A. McDonnell, a member of the Board of Stewards, told of Some Prominent Laymen of the Okolona Methodist Church in Former Years.

The Business Aspect of the Okolona Methodist Church was discussed by Mr. Abernethy, chairman of the Board of Stewards.

Lay Activities in Organization for Okolona Laymen was the subject of a talk by N. C. Moncrief.

S. B. Dottery, a World War veteran and a member of the Board of Stewards, discussed The Responsibility of the Okolona Methodist Church in the War.

The men of the church were especially invited to the Sunday morning service to hear the lay workers discuss the layman's place in the church work.

The pastor was present but took no part in the service.

CRENSHAW AND SLEDGE PROSPERS

My dear Dr. Duren: It is very gratifying to me to report that the Crenshaw and Sledge charge is in a really prosperous state, as indicated by the following items:

Salaries and assumptions have been increased thirty-three and a third per cent over last year; contract has been let for repairs on the Crenshaw church to the amount of eight hundred dollars and the money is in hand; more than half of all connectional claims are in hand, and by the time district conference meets two-thirds of the entire budget for the charge will have been paid.

The church building at Sledge has been completed, paid for, and ready for dedication on March 22, 8 p. m., by Bishop W. W. Peele.

All former pastors and district superintendents and the Editor of the New Orleans Christian Advocate are cordially invited to be present at this service.

We look forward to this happy occasion with pleasant anticipation. A hearty and a warm welcome awaits Bishop Peele and all other visitors.

Faternally yours,

W. C. GALCERAN, JR.

NEWS OF THE POLLOCK METH- ODIST CHARGE

The first service of the Selma Methodist church, in its new building, will be held Sunday afternoon, March 1, at three o'clock. All members and friends of the church are cordially invited to be present. The church plans to organize a Sunday school as soon as it occupies its new building. Four rooms

have been prepared for this. All those interested in the Sunday school are urged to be present next Sunday.

On Sunday, February 22, the Pollock church held its annual Laymen's Day Service, with the program under the direction of Mr. J. E. Davis.

On Thursday night, February 26, all members and friends of the Pollock church enjoyed a buffet supper in the Sunday school room at 7 p. m. This was followed by the study of "The Methodist Meeting House," under the direction of the pastor. This is the mission study book which churches of the denomination are studying this year. The other churches in the charge will take up the mission study in March.

Work on the Clear Creek church is progressing nicely. It is hoped that the remodeling and painting will be completed by Easter.

Lewis Chapel celebrated the Sacrament of the Lord's Supper on February 22.

All churches of the charge will have special services during Holy Week, as follows: Clear Creek, March 31; Pollock, April 1; Lewis Chapel, April 2; Selma, April 3.

Dr. R. H. Harper, district superintendent, held the second quarterly conference at Pollock, on February 15, following the morning service at which he preached. The third quarterly conference will be held at Clear Creek.

RUTH NUTTALL,

Pastor, Pollock Charge.

ROSE HILL CHARGE

Dear Dr. Duren: We are happy to announce that our charge is off to a good start for a full year of service. The Rose Hill church has given us a generous pounding, and this we appreciate very much.

We had our first quarterly conference at Homewood church, Sunday, January 25, and the attendance was up to par and the reports revealed a healthy state of affairs in our work for the kingdom of God. We had a good, spiritual conference, and two great sermons by the Rev. John Lambert Neill, our new district superintendent, which were enjoyed by all who were present. Bro. Neill presided over the business session of the conference with ease and ability.

The charge-wide stewards meeting was held at the parsonage with a good attendance. Bro. Neill was with us and led the devotions. He read the first Psalm and made a helpful devotional address based thereon. The meeting presided over by Bro. C. M. Davis, Charge Lay Leader, was informative and inspiring. Officers elected for the ensuing conference year were Bro. W. A. Lewis, chairman, and Mrs. T. F. Graham, secretary.

We shall do our best to advance the interest of the Kingdom as He leads in these trying days which are facing us with consecration to the heavy task ahead.

You are giving us a great paper, and how I do wish that I were able to induce my people to subscribe for it.

With every good wish to you, I am,

Faithfully yours,

HILARY S. WESTBROOK,

Pastor.

A vicar had been beaten badly on the golf links by a parishioner thirty years his senior, and he was rather disgruntled.

"Cheer up!" his opponent said. "Remember, you win at the finish. You'll probably be burying me some day."

"Even then," said the vicar, "it will be your hole."—Montreal Star.

PERSONAL NOTES AND INCIDENTS

Mr. James V. Reid, lay evangelist from Dallas, Texas, was in a meeting with Rev. Don Wineinger, at Gueydan, recently. The results of the meeting have not been reported to us.

Rev. James Sensintaffar is scheduled to hold a Young Peoples Revival at Eunice next week. He will conduct a Standard Training Class in the morning and preach at night.

Rev. H. M. Johnson, superintendent of the Monroe District, is delighted with his new field and the people whom he has found there. He reports all the preachers as being in high favor and that every prospect points to a good year.

Mrs. L. L. Trent, who was Ann Stevens Lewis, daughter of Rev. and Mrs. O. S. Lewis, writes that she and her husband are kept quite busy at the Y. M. C. A., in Key West, Florida, where many soldiers and sailors go on leave.

Dr. Dewitt Baldwin, Director of Student Work in the Methodist Church, Board of Missions and Church Extension, and Mr. Murray Dickson, of Texas University, spent four days on the Southwestern campus counseling with students recently.

The church building enterprise at Eunice is making marvelous progress. It is roofed and the brick veneering is to begin soon. The plant will consist of a chapel and four rooms, and the pastor, Rev. Otis Spinks, expects it to be completed in May.

We regret to learn that Miss Pattye Lewis, sister of Rev. O. S. Lewis, with whom she lives, had another attack a few days ago. This attack follows a stroke which she had last November. We are glad, however, that her condition was slightly improved, which we hope may continue to her complete recovery.

A Protestant Center adjacent to the campus of Southwestern, and various Methodist churches of the district have been asked for assistance in securing a place for the adequate housing of the religious activities of the College. The Wesley Foundation, the Methodist, Baptist, and Presbyterian churches of Lafayette are cooperating in plans for the Protestant Center.

The preachers of the Lafayette section of the Lake Charles District met at Lafayette on February 9, in regular monthly session. The hour for future meetings was fixed at 10:30 a. m., and Rev. J. B. Grambling was chosen to head the program committee. The pastors made reports on evangelism and missions, and a general discussion of the time for evangelistic services followed. Other matters were discussed, including a change of the date for holding the Annual Conference, and Gueydan was chosen for the meeting on March 9. The group then repaired to a downtown cafe where lunch was served.

APPOINTMENT CHANGES

Please announce the following changes in appointments for the Monroe District: Rev. M. D. Fulkerson, released from Oak Grove charge and appointed to a chaplaincy in the U. S. Army; Rev. S. J. McLean, of Newellton charge, is appointed to Oak Grove; and Rev. James Frank Stone, of Taft, Texas, has been appointed to supply Newellton.

Rev. Frank Stone is a nephew of Dr. F.

M. Freeman, of Noel Memorial church, in Shreveport, and has been a student at S. M. U.

H. M. JOHNSON, D. S.

MISSISSIPPI AND LOUISIANA METHODISTS UNITE IN A COMMON TASK

Next Sunday, March 8, has been set aside by order of the Annual Conference of Mississippi and Louisiana as "Memorial Home Day." This is the one day of the year on which the Methodists of the two States unite in a common task of raising sufficient funds to make possible the great service of mercy and sympathy rendered by our Memorial Mercy Home-Hospital, at 815 Washington Ave., New Orleans. This is the one day on which every preacher may proclaim the gospel of a new chance with assurance that his message will be blessed with concrete and practical results. Rev. J. G. Snelling, the efficient and self-sacrificing superintendent, says that of the hundreds of girls who have come under the influence of the Home, eighty-five per cent of them have been redeemed and saved to a life of usefulness. Too, the unnamed babies have been placed in good homes and have been given a real chance in life. We have no institution in the bounds of the two States which has done more to bring comfort and hope to homes that have been broken. Some of the finest young girls have ventured too far or trusted too fully. They repent with bitter tears. The Memorial Mercy Home gives to them a new chance and sends them out with the Good Master's words: "Go, and sin no more."

Don't forget, this is a large Home. It cares for about one hundred girls every year. The cost is necessarily very high, but the good accomplished is worth infinitely more than all the cost. "Suppose they were yours?"

I am sure that every one of our preachers will count it a privilege to present this most worthy cause from the pulpit and that every Methodist will want to share in the offering to be made next Sunday. Send your offering at once to Dr. Snelling.

W. W. HOLMES.

THE NIGHT SERVICE

By Rev. W. A. Tyson

The good bishops of our church recently issued a statement in which they deplored the tendency to omit the evening services. They are exactly right.

Some reasons: A few cannot get to the morning services; a few want to attend church twice on Sunday; a few roamers and stragglers may drop into church at night.

If the auditorium seats 500 to 900 people, and is comfortably filled in the morning, maybe with chairs brought in occasionally, to have only 75 to 150 at night seems rather a let-down. This is so discouraging to many of the preachers that they are inclined to quit having church at night.

Remember when we first started? If we could get as many as 75 to 150 people to listen to us, we were very happy. A large number of people does not necessarily make an effective, helpful, good service. Some of the best are informal, with only a few present.

One unpardonable thing is for the preacher to fuss about those who are not present. That will destroy all of the atmosphere of

worship, and it will drive folks away from church.

Let the preacher go ahead with the best service that he is capable of giving. Careful preparation and a deep desire to help someone will hold the crowd and perhaps even increase it.

There is a rather fond assumption that if you "put the fodder in the rack" the stock will come to get it. That is not so. The stock may be too sick to eat; the stock may be filled with weeds and grass and not be hungry; the stock may be too far away to know that there is "fodder in the rack;" the stock may be so wild and untamed that you can not get it to come near a rack. However, it is true that if the stock comes to the rack several times and finds it empty, it will not come any more. Careful, sincere, prayerful study will "put the fodder in the rack."

Twenty-five letters were written to pastors of the larger churches just after the bishops made their pronouncement. Here is some of the information obtained:

Ten per cent of the stewards attend church at night.

A little less per cent of the Church School teachers attend church at night.

Only twenty-one per cent of the churches have ushers at night to welcome and to seat those who come.

Thirty-one per cent have enough of a choir to really lead the singing, or to have any good music.

Those few churches where the ushers and the choir are faithful and where the leadership of the church supports the night service have a fair sized congregation that continues to be present regardless of the pulpiteer. (Of course, if the preacher became too mediocre the attendance would drop).

There is a rather old-fashioned trick which moderns call "passing the buck." There is a tendency on the part of church authority to "pass the buck" to the preacher. If he can not get a night crowd without stewards, teachers, ushers, and music, then he is not any good. The whole matter is his fault. So says the shallow brain.

There are a few churches with large night crowds. They have very attractive preachers, who are drawing cards through their powers to make the Gospel interesting. At the same time these churches and these preachers have music, ushers, support of the leadership, a corps of visitors and teams of publicity (some of them have a paid public relations counsel, or publicity agent).

Some of which is very distasteful to the majority of preachers and church officials. But, in behalf of those who use these methods: there are so many things to attract attention away from the church; it becomes necessary to use some method to attract attention to the church.

One minister says, "I'd rather use so-called distasteful publicity and preach to a church filled with people in person than to use so-called ethics and preach to a congregation of spooks (those lovely people who are present in spirit and absent in body)."

Finally: So what? Keep at the job; be

WHEN IN NEW ORLEANS
SHOP AT HOLMES.
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

sincere; be prayerful; prepare the best sermon you can; do your best. You plant the seed; God sends the sunshine and rain and makes the harvest.

MAN "A BODY PSUCHIKON"

By Rev. J. D. Ellis

Paul in his letter to the Corinthians applies the word "some," body, to sun, moon, and stars, and he applies the word to man: "There are bodies celestial and bodies terrestrial." Man is a body "of the earth, dust poured." (I Cor. 15:47).

Paul taught also that man is "a body psuchikon" (I Cor. 15:44), a psychical body, a soul organism, sensitive, animated.

Man is a body and man is a body psuchikon.

Man had no being before he became a body.

In one place (I Cor. 2:14), Paul used the words "psuchikon anthropos," "psuchikon man."

Psuchikon is the adjective for the noun "psuche," which means soul.

The first man, Adam, was "a living soul." "a body psuchikon," "psuchikon man."

Man today is a soul formed organism, animated, sensitive.

A mass of matter revolving in the heavens, such as the moon, is not a body psuchikon, but a body abiotos, inanimate, lifeless, mindless, insensible. Sun, moon, and stars are not soul organisms.

Man is "a body psuchikon" in his entire organism. Soul organism includes the self-conscious Ego, and does not exclude the material. It stands for the organism as a whole, with the life principle.

Beasts, fishes, and birds are bodies psuchikon: they are organisms with life, and are souls. Any animated organism is a soul. According to Genesis, there were living souls of fish, fowls, beasts, cattle, and creeping things before man was created a living soul. They were organisms alive, and sensitive. (Gen. 1:21-25).

The English translation is "living creature," but the Hebrew reads "living soul."

Adam was afterward created, and Jehovah Gods brought the beasts of the field unto Adam to see what he would call them. "And whatsoever Adam called every living soul, that was the name thereof." (Gen. 2:19).

Man was made out of the dust of the ground, and at first man was a dummy, without life. He was inane, void of sense of being. He was mute, without life and consciousness. Jehovah Gods then breathed into man's nostrils the breath of life, and man became an animated organism with consciousness, conscious of self and of things about him. He became "psuchikon anthropos." "Living soul" constitutes the organism complete.

If, in some places of Scripture, "soul" stands for the self-conscious Ego (the internal, thinking part of man), so does the word "spirit," so does the word "mind," and so does the word "heart." The Scriptures identify the rational faculties in man as "mind," "soul," "spirit," or "heart," and each word stands for the man himself, the self-conscious Ego. Man does not have four things which are conscious; he has only one thing within that is conscious, and this consciousness is represented as "mind," "soul," "spirit," or "heart."

Another thing taught by Paul is that the body psuchikon dies and is buried: "It is sown a body psuchikon." (I Cor. 15:44). Buried in the grave lifeless, after death.

Psuchikon anthropos dies. Man as a living soul dies: As a body psuchikon, he dies!

This is a doctrine of Scripture, time and again from Genesis to Revelation.

Also, man, fish, fowl, beast, cattle and creeping things become "dead souls."

In many places where the English translation reads "dead body," the Hebrew text reads "dead soul," and the words are applied to man in the writings of Moses and the prophets as "dead soul."

The doctrine of "dead soul" pervades the New Testament Scriptures, and was taught by Jesus, Paul, and John. (I can easily furnish the proof for any doubting Thomas).

Another thing taught by Paul is that man as a body psuchikon, as a living body of flesh and blood, cannot inherit the Kingdom of God. (I Cor. 15:50).

The body psuchikon will be raised but it will be changed into a body pneumatikon (spiritual). "It is sown a body psuchikon, it is raised a body pneumatikon." (I Cor. 15:44).

Paul puts in contrast the body pneumatikon of the resurrection, with the psuchikon man preceding the resurrection.

The body pneumatikon is what Paul calls "a mystery," a mystery which he did not explain, because he could not. The best he could say was: "We shall all be changed." ("Allasso," to make different).

The body pneumatikon (our future organism) will be moulded by the Lord Jesus, and probably less conformed to the lower animal life. It will be the realization of ideal life and being.

The body psuchikon will be loosened from corruption, weakness, dishonor, and mortality.

The body pneumatikon will be incorruptible, and not subject to sickness, disease and death. Its life principle will be external. The pneumatikon succeeds the psuchikon, and "the quickening spirit," or life-giving power, is Jesus Christ. (I Cor. 15:45-46).

The King James translators translated "psuchikon" into the words "natural" and "sensual." Other translations read "animal."

It can be said that "the body psuchikon" is natural, animal, and sometimes lewd and voluptuous, but the real teaching is that man is a body psuchikon in his entire organism.

Today we hear "the image of the earthy," (dust poured).

"We shall also hear the image of the heavenly," (above the sky). I Cor. 15:49. The building which we shall have "from God," and "eternal in the heavens," is the body pneumatikon; and Paul said in the preceding verses, "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus." He also said, "We groan, longing to be invested from heaven."

Man was made out of clay,
And is a vesture of decay.

Living soul includes the form,
The dust and breath of creatures born.

Man as a whole is living soul,
And life eternal is his goal.

PRESCRIPTION FOR WAR TIME

(Continued from page 5)

least we can do is to give it a chance in our own lives.

Goodness is of itself a weapon of undreamed of power. It unifies, sustains, fills the soul with fortitude. It gives us patience to endure all things to the end. In this hour of crisis, in the darker hours of suffering

which may come, our empty churches beckon us. Let us fill them to overflowing, fill them in the spirit of the Pilgrim Fathers who, on this very soil, found what millions now have lost—freedom to worship God.

None would dare to fathom the vast inscrutable design which molds the destinies of men. Yet if we could presume to lift our eyes and read the darkling stars, we might dimly glimpse in this terrible judgment which now enfolds our world, some stern and masterful purpose for the betterment of all humanity. The world had forgotten God. Indulged by years of easy living, dazzled by the false illusions of material prosperity, we had turned our faces from the skies. Now we must slough off, like a snake-skin, the selfish habits of the past. We must again embrace, gladly, the bare simplicities of life, practice self-discipline, economy, a Spartan austerity. Make no mistake. Our enemies have austerity and iron discipline, both. It is for us to prove that sacrifice to Attila must pale before the sacrifice of Christ.

If God be for us, who can be against us? This is the faith, humbling yet exalting, in which we must band ourselves as one great brotherhood, marching in unison toward the dawn. When the sound and fury of battle lie behind us, the lessons we have learned will not have been in vain. The blueprint for enduring peace will be ready, in our hands.

--Redbook, used by special permission.

WISE OR OTHERWISE

By Rev. James H. Felts

I am one hundred per cent for sacrificial service, BUT MY SALARY MUST NOT BE CUT.

"I'll go where you want me to go, Dear Lord"; and I know where that is and demand to be sent there.

A pew-fed preacher is more likely to have a pulpit-fed congregation.

When better preachers are "just around the corner," better congregations are on the golf links.

"It's my home and I will hang as many curtains as I please," she said. And she continued hanging curtains and turning on lights in daytime. Married? Certainly.

The stars are always interesting and dependable teachers. Hollywood stars are occasionally interesting, always tinsel, and seldom worth more than six for a nickel.

He shot a whole box of cartridges at a squirrel. No hit. He looked at the squirrel swaying high in the top of the tree and said: "By gum, if I had another box of cartridges I'd git you." Moral. Preachers should carry plenty of ammunition.

"A signed check in your pocket is much more valuable at the bank than a 'please remit' in the mails." W. L. D. AIN'T IT THE TRUTH!

A make-believe life is often colorful though tinsel dressed, but, like dictatorship, ultimately humiliating and disastrous.

An appointment made to satisfy the ambition of a preacher is seldom satisfactory to the heart-hunger of a congregation.

A significant quotation: "When our cowboys got drunk they did it without benefit of the society of 'nice girls.'"

True or false? District superintendents are appointed a year at a time like pastors?

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"With grieving heart and stricken conscience we confront the fact of war. But we are not in despair. God, whose holy love is declared in Jesus Christ, is not in eclipse except as we have turned from Him to walk in our own shadow. He has made us for Himself; and, be the night short or long, we shall yet praise Him."

—Federal Council of Churches.

* * *

"Christianity and Democracy in America"

It is now time to begin planning for the study of the second quarter: "Christianity and Democracy in America," using the text, "Christian Roots of Democracy in America," by Arthur E. Holt.

Purpose of the course: "To help members of the church to discover the Christian roots of democracy; to acquire a clearer, more adequate conception of the meaning of democracy; to become aware of the points of tension in society today which indicate weakness in our democracy; to understand that the Christian church is essential to the existence of democracy, in that it furnishes the atmosphere and helps persons develop the ideals and power through which democracy can be sustained; and to recognize the challenge that present conditions offer the church for a constructive program of Christian missions and social action."

Following is a suggested outline for a four-lesson course which may be expanded into five or six lessons:

Lesson No. 1

"What Is Democracy?"

Purpose: To discover the meaning and implications of "democracy" as the term is used in this study.

1. What do we mean by "The American Way of Life?"

(a) The right to participate in government.

(b) Equality of opportunities.

(c) Equality before the law.

(d) Free private enterprise.

(e) Religious liberty.

2. Contrast democracy with the "isms."

Worship.

Lesson No. 2

"History of Democracy"

Purpose: To discover the roots of democracy in the Old Testament, its growth in the life and teachings of Jesus, and its further expression in the early church.

1. Democracy in Old Testament community.

2. Teachings of Jesus concerning democracy.

3. Early Christian community and democracy.

4. America's written contribution to democracy.

(a) Declaration of Independence; (b) Bill of Rights.

Worship.

(Two lessons could be made of Lesson No. 2—the second one being a discussion of the 4th topic.)

Lesson No. 3

"Challenges of Democracy to Our Times"

Purpose: To face the situation in certain

areas of our group life in which we have failed to practice democracy.

1. Through education.

2. Through economics.

3. Through race relations.

4. Through the home.

5. Through civil liberties.

(Contrast ideal of each with the reality—helps in February Adult Student.)

Worship.

Lesson No. 4

"Relationship Between Christianity and Democracy"

Purpose: To show the Christian impulses underlying American democracy.

1. Does democracy depend upon religion?

(See "Washington and the American Dream," February Adult Student.)

2. What can we do to make democracy work?

(a) In our homes; (b) In our communities; (c) In our churches.

Worship.

(Two lessons could be made of Lesson No. 4—the second being a discussion of the 2nd topic.)

Text: "Christian Roots of Democracy in America," Arthur E. Holt, 60 cents. Supplementary book: "Author of Liberty," Robert W. Searle, 60 cents. Further suggestions for this study will be given on this page next week.

Some questions for discussion during this study:

Why this crisis in democracy?

Does democracy depend upon religion?

Does Christianity depend upon democracy?

Will democracy work in our time?

Which is most important—economic or political democracy?

What are the most undemocratic forces in your community?

In what way could your church cooperate more actively on behalf of democracy with other churches for community agencies?

What is your responsibility as a citizen of a democracy?

* * *

Eight Life Memberships Presented

Although it was not required to meet during the first quarter, the Tri-County Zone, Seashore District, met with the Kreole W. S. C. S. as hostess, and made a study of "Finding God Through New Endeavors."

Mrs. C. L. Nelson presided and a most profitable day was spent reviewing the accomplishments of 1941 and planning for 1942.

A resolution was adopted commending the Governor for his stand concerning liquor and lawlessness.

The highlight of the day was the presentation of eight Life Memberships: to Margaret Wathon Thompson, by her grandmother, Mrs. W. A. Thompson; to Barbara Annell Lennip, by her mother; Marsha Delores Carety, by her grandmother, Mrs. R. E. Wells (these were Baby Life Members); to Mrs. W. P. Dailey, Mrs. G. W. Bowen and Miss Tillie Swan, by the Moss Point W. S. C. S.

The surprise of the day came to Miss Ina Thompson, district chairman of Life Memberships, when the zone presented a mem-

bership to her. Now, Miss Ina can march in the parade of Life Members in the new organization!!!

The meeting closed with all joining hands and singing "Blest Be the Tie that Binds," and as a special courtesy the choir of the Negro church in Kreole rendered several numbers.

* * *

In Memory of Mrs. Minnie Lightsey Williams

"In the passing of our beloved friend and co-worker, Mrs. Minnie Lightsey Williams, memories come to us of early days when we worked together, also how we continued to work together in our new W. S. C. S., of Daleville Methodist church.

She was called to her rest after a protracted illness, during which she suffered greatly, but with Christian fortitude she bore her pain with great patience.

Resolved, that the memory of her life, which has been a living testimony of her love for Christ, her church and her friends, shall ever remain with us.

Resolved further, that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate, and that they be entered upon the permanent record of our society.

Respectfully submitted,

MRS. D. E. HARBOUR,

MRS. JANIE BELL.

Daleville, Miss.

* * *

In Sympathy

We extend the sympathy of our entire membership to Miss Ruth Carryer, our deaconess at Bethelhem Center, in Jackson, because of the passing away of her father. To Mrs. John Guyton, secretary of the Vicksburg District, because of the passing away of her sister, Miss Swan, of Macon.

* * *

Extra! Extra!! Extra!!!

The "Revised Guide" for the W. S. C. S. is now off the press!!! It may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

The report books for local secretaries and treasurers are to be off the press early in March. Price 35 cents each.

* * *

Why Do We Have War?

Why do our trenches flood with sacred human blood?

Why are we killed in battle like horses and like cattle?

Why do we suffer starvation and destruction of our nation?

Why do we bomb the farm? we know we do much harm.

Why do we not have pity and not bomb the city?

Why don't we realize people are killed, And much innocent blood spilled?

We must have hatred in our heart

And from God we depart,

While in this sin we tread.

We should come back to God.

HUGH MAYERHOFF.

(Age 11 years)

Meridian, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Information Concerning Conference Election, March 17-19, 1942

Please Read Carefully and Bring to Conference

The election method set up by the Division and Jurisdiction varies somewhat from our former procedure, so this sheet of information is sent out to all societies.

A Conference Research Committee was set up by the Woman's Division of Missions and Church Extension. This Research Committee consists of one woman from each district. These women are on the alert continuously for women of consecration and ability who have the time and are willing to serve in various places of leadership in zone, district and conference.

The Research Committee will make a report to the Nominating Committee at Conference, suggesting names which have been presented to them for conference officers.

The Nominating Committee will consist of one woman from each district, elected by qualified delegates of her district after conference opens its first session Tuesday morning. A seventh woman will be elected from the entire body. No conference officer will be eligible for a place on this Nominating Committee. Please be thinking of a woman from your district who is accustomed to election procedure in women's organizations in the state, Federated Club, civic and patriotic organizations, so they may proceed with the election as expeditiously as possible.

The Nomination Committee will make its report, one officer at a time, to the floor, other nominations may be made from the floor, then the qualified delegates will vote by secret ballot, the resulting majority constituting an election.

Please submit names to the undersigned Research Committee of women for these conference officers, we need your help. Secure the consent of these women before presenting their names to the Research Committee or nominating them from the floor.

This election will be for the usual period of two years.

Very sincerely,

THE RESEARCH COMMITTEE.

Aberdeen District—Mrs. R. P. Neblett, Water Valley, Miss.

Columbus District—Mrs. Jasper Weber, Mathiston, Miss.

Corinth District—Mrs. D. H. Hall, New Albany, Miss.

Greenville District—Mrs. W. H. Ratliff, Sherard, Miss.

Greenwood District—Mrs. A. Y. Sturdivant, Minter City, Miss.

Sardis-Grenada District—Miss Mamie Jones, Hernando, Miss.

* * *

Dear Co-Worker: The second annual meeting of the Woman's Society of Christian Service, of the North Mississippi Conference, will convene at Oxford, March 17-19, 1942.

In today's world of confusion, of mixed values, of total resources involved in total

war, we cannot ignore the challenge which is now at the door of the church or the challenge to the missionary program of the church. We answer this challenge by reaffirming our faith in the Fatherhood of God and brotherhood of man and by reconsecrating our efforts in this great adventure of kingdom building through fellowship and service.

Realizing all this and realizing also that another year with new problems of conservation may make different conference plans necessary, we have worked prayerfully and carefully—omitting all non-essentials—making the program as constructive as possible for each of you who attends.

The theme is "To Know Him and Make Him Known."

Bishop Peele will address the conference Tuesday evening, and the hour will close with the Communion Service.

Miss Ruth Wheaton, from the Woman's Division of Christian Service, will speak on Wednesday evening.

Mrs. K. W. Warden, from Memphis, will talk on Wesleyan Service Guilds, on Wednesday evening, also. Delegates and members of the Guild will be special guests that evening.

Miss Julia Wasson, our own missionary from China, will conduct the mid-morning hours of meditation and worship.

Each adult society is due one delegate, and each Wesleyan Service Guild is due one delegate. Send the names of these delegates—at once—to Mrs. O. H. Douglass, of Oxford. If your delegate's name is not sent in, we will expect you to send her to the hotel at the expense of your local society. Homes are all alike. We know how embarrassing it would be to have perfectly strange people come in at the dinner hour and tell us they were our delegates! Send in those names.

This is election year. A sheet of instructions is enclosed. Please read carefully and come to conference prepared to expedite this phase of our work as much as possible.

The noon lunch will be arranged. Some will be served at the church for the usual 50 cents. Others may go to the school cafeteria, or uptown, as they prefer. The local hostess will serve dinner Tuesday and Wednesday evenings—breakfast, Wednesday and Thursday mornings.

Conference will begin promptly at 10 a. m., Tuesday, March 17, and adjourn Thursday, the 19th, by 2:30 p. m. All time is new war time.

New Report Books are ready. These are much more satisfactory than the ones printed last year. If you will want these at all in the next few months, please order at once. There is a limited supply. The Revised Guide Book is also ready. All materials come from 420 Plum St., Cincinnati, Ohio.

Rev. J. A. George, the pastor-host, and Mrs. A. S. Woods, president of the host society, and her committee are working with us to make this the best conference possible.

Will you pray with us for the conference, that it may meet the needs of the delegates and visitors; that it may bring us a step

nearer our goal in kingdom building in North Mississippi?

Yours in fellowship and service,
CORA R. RATLIFF,
(Mrs. W. H. Ratliff)

President.

Sherard, Miss.,
February 21, 1942.

* * *

Woman's Society of Christian Service Met for Business and Social Meeting

The W. S. C. S. met at the Clarksdale Methodist church, Monday afternoon at 2:30 o'clock, for a business and social hour. The program was opened with a piano prelude played by Mrs. S. B. Entekin. Mrs. A. K. Shaifer, president of the society, served as leader for the devotional period, using as her subject one of the outstanding women of the Bible—Esther the Loyal. The scripture reading was taken from the Book of Proverbs, twenty-second chapter, the first six verses, and contained a splendid lesson for each and every one.

After two well-loved hymns of courage and loyalty had been sung, Mrs. Shaifer presented Mrs. Roberta K. Borden who told in a most charming manner the story of Esther. She stressed Esther's courage and loyalty and told with what fearlessness she approached the king in behalf of her people. Mrs. Borden closed her remarks with a prayer in which she asked that we might strive to make our lives more like that of Esther.

Mrs. Shaifer presided over a brief business session during which many interesting reports were made by various committee chairmen. Mrs. Pat Holcomb read the minutes of the last meeting and they were approved.

Mrs. John Curtis told of the World Day of Prayer service to be held at the Presbyterian church on Friday afternoon at 3 o'clock. She urged a large attendance, when we will all pray for peace along with our neighbors throughout the world.

Mrs. J. B. Lindsey, Mission and Bible leader, announced the homes in which each Circle will meet on next Monday for the Bible lesson. She urged again that in order to get greatest benefit from the study it would be well to review the message and lives of the prophets Amos, Hosea, Jeremiah and Isaiah, and to read over the books of Esther, Daniel and Jonah.

The Christian Social Relations chairman, Mrs. F. E. Gilliland, told of work to be done for the Red Cross and the need of workers. She also announced that courses in First Aid were being offered for those anxious to take advantage of this splendid training.

Mrs. Shaifer read a letter from Mrs. Butler, president of the Methodist Hospital Auxiliary, telling of the splendid work accomplished during the past year.

Mrs. Sam Cartledge's circle led in attendance with nine members present.

The meeting closed with the benediction: "Let your light so shine before men that they might see your good works and glorify your Father in Heaven."

Members of Mrs. F. G. Bobo's circle acted
(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Mrs. Pollard Honored

Mrs. John B. Pollard, conference president, has recently been elected to membership on the Board of Control of the Woman's Building, at Mount Sequoyah. She will serve on this committee as a representative from the Louisiana Conference.

* * *

Challenging News from the Mission Field

Extracts from a Letter of a Worker in the Home Field

"For the first time our scout masters and the troop committeemen were included in the Scout Masters Training School, which is held every fall. Seven of them accepted the invitation and three of them received their Scout Masters' certificates. The scout executive said they were the first Latin-Americans to receive their certificates out of twenty-three counties. They are proud of the achievement. Every year they have their annual banquet. In this section it has been an unheard of thing for the Latin-Americans and Anglo-Americans to meet socially. This year ten of our men and their wives attended the banquet. The Americans were so nice to them you would have thought the Mexican people had been going to affairs like this often. Our scouts were the first Latin-American boys to be invited to the big American camp. The owner of the local newspaper has never been interested in our interracial work, but through the Scout Masters' Training School he gives us space each month. Our people had a splendid Christmas. There was real home life this year; each family had their Christmas tree, their Christmas dinner, white tablecloths, and either chicken or turkey for dinner. They were so happy over having reached the place in which there could be a real home life." (This interesting paragraph shows what a genuine expression of brotherhood can mean to the home life of our Latin-American friends living among us. This year we shall have unusual opportunity to study all Latin-American work and become more intelligent and generous givers to Methodist Latin-American missions.)

A Glimpse of Korea

"The simple folks on Kangwha Island are continuing in the faith which they received from their missionary friends. The church has been permitted to carry on its work and the people are interested and enthusiastic. A high school lad in a Bible class goes home in vacation and gives them some message from his own experience of the Father's love and care. A university student in the class testifies to the Christian character and effectiveness of the message of this lad." This is cheering to those of us who have comforted one another by affirming our faith in our Korean Christian comrades as we have said: "The Korean Christians will carry on."

One of the nine women appointed FRIENDLY SERVICE AMONG THE JAPANESE IN AMERICA writes: "Last Monday in a gale of east wind I rode out to Mrs. Takashima's home. I found the grandmother, the mother and a thirteen-day-old baby sit-

ting by the fire, with two neighbor women quietly visiting over a cup of tea. They welcomed me and I produced some Sunday school pictures which they pored over. Finally, the mother of the baby asked if I would sit over in the middle of the davenport and explain what each of these pictures means. So I began with September and went through a whole quarter telling in simple Japanese the Bible stories. None of the women is a Christian. At least three of them are ardent Buddhists, who have never heard about Jesus in a language which they could understand. More and more we are convinced that this open door to the hearts of Japanese in our midst is second to no other work that our Mission Board has. It is fraught with possibilities for service, and for true Americanization of those who live among us and are very lonely. Moreover, every friendly deed done among them now will become a link in a chain along which we can find our way back to the hearts of Japan as soon as the dark curtain lifts again." (We must not fail to continue and increase our giving so that the Woman's Division will have the funds for whatever God may lead His Church in doing.)

Work of a Bethlehem House in One Urban Community

"A Red Cross Unit has been set up at Bethlehem House and a considerable amount of sewing and knitting has already been done for Civilian War Relief by the women and girls in the community. This is the only Negro Red Cross Unit in Jefferson County. The Bethlehem House, with the help and cooperation of other individuals and groups, has rendered a unique service by sponsoring a class for Negro spastic children. We have checked with the National Society for Crippled Children and other organizations, but have not found any record of another class for Negro spastics." (Some of your money helps these Negro children.)

From California

The blackout and raid-warning system is well set up. "San Diego, California, is the scene of one of the largest defense programs in the country. It is a base for navy, army and marine corps. Literally acres of airplane factories are being built. This entails large housing projects for the families of workers and service men, and for single men. But this expansion is also bringing girls to the city to work in offices and shops. Our Esther Hall is cooperating with other agencies interested in girls, to provide decent, comfortable, happy living space for them, and recreation for their leisure time." (Are we not glad that we have shared in this effective missionary project? It really saves souls as well as makes safer, better living conditions.)

From Midato, Pakaur, India

"Although the Santals as a rule are very poor—some farming and some breaking stone at about four cents a day—they buy books and furnish clothes for their children, and as many as can pay a few cents each month in fees. This year all whose parents were unable to pay fees were given an opportunity to work one hour a day instead.

One day a nice girl from the sixth class came to me and said she would go home. Not understanding I asked why and she said that she did not have money for her books. Books for the sixth class are rather expensive, but they are used for the seventh. She did not ask for help—just volunteered to go home. I was very happy to be able to say that some Sunday school children from South America had sent a special gift of money from which I could pay for her books and she need not go home. Her mother breaks stones for a living." (Think of what that special gift from South America meant to this Indian girl!)

Bastar State is a jungle area in Eastern Central Provinces, about the size of one-fourth of Iowa. "The late census revealed that the Bastar population has increased 25% in ten years and is now 650,000, only 1% of whom are literate. The ignorance and poverty are unspeakable until every day I am appalled at the conditions. Yet in spite of the fact that the great majority haven't anything but a little rice to eat, they have contributed Rs. 250,000 for the war relief funds. A certain percentage is deducted from the salaries of all state servants and an anna each is collected from practically everyone else. A dollar pays the wages of three men for a week." (How many dollars did I give in 1941 to help in the missionary work of the Woman's Division?)

From Far-Away Algiers

"The population of Algiers has increased perhaps one hundred thousand in the last year because so many refugees have come from France, Poland, Spain and other countries. The population needs have grown faster than the beans and onions, but I think it is going to be better. There are still good grapes and new dates, Datinna for breakfast has come in—it is a good drink made from dates. Vegetables also are scarce because many are shipped to France. Perhaps peace will come before every bit of cloth, metal, food, etc., becomes as precious as here. It is difficult to get anything repaired, whether it is a clock, bicycle, spigot, or shoes. Nothing stands still today. Everything seems to be changing except Christ, who is the same yesterday, today and forever. There is now (may it be of long duration) an opportunity to spread the gospel because more people are ready to listen, are eager for the truth. The stars are still shining and love will lighten the way." (That is the kind of Christian courage your missionaries manifest everywhere.)

Colegio "Irene Toland," Matanzas, Cuba

To Colegio Irene Toland, 1941, brought new joys. One of these is our school auditorium. Previous to 1941 we had no chapel or assembly hall whatever; now we have a beautiful building which not only the school, but the city of Matanzas as well, may enjoy. We had the honor of having Bishop Kern dedicate our new building on May 20, and also on that memorable date, of having Miss Elizabeth Lee speak. Another acquisition of 1941 was a much needed school bus, larger and more comfortable than the worn-out old bus." (Another blessing to others which your gifts to missions have provided.)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 8, 1942

By Rev. W. C. Newman

DISCOVERING WHY PEOPLE DRINK

Lesson Text: Genesis 43:34; Psalm 104:14-15; Proverbs 31:4-7; Ecclesiastes 2:1-3, 10-11; Isaiah 56:12; 1 Cor. 10:6-7

Golden Text: Wine is a mocker . . . and whosoever erreth thereby is not wise.—Proverbs 20:1.

Those who selected the scriptures for this lesson have amassed a great deal of Biblical evidence against the use of beverage alcohol. But if we wish to know why people are so determined to drink to excess, I think we must look into the hearts of the people of our generation, and not be afraid to read what is there.

The Pressure of the Social Group

"Everybody does it. . . ." How familiar that excuse is. It does not matter that it is illogical, untrue, stupid. To those who give that excuse for drinking it seems adequate enough.

Perhaps the church never did fully influence the social customs of this country. I know that it has tried very hard to do so. But every effort the church has made in that direction has only been resented. Yet I have the conviction that unless we can find a way for religious idealism to permeate the college campus, the club room, and the very minds of our various social groups, we are not going to be able to maintain our boasted democracy.

Therefore it seems sensible to me that the people who do not drink, and who do not want drinking to be the fixed social habit in our communities, begin a counter-offensive in public opinion in their own group. Why allow the drinking crowd to set the standard? Why be ashamed to say without embarrassment, "I do not drink?"

The Desire to Escape

It is an old story—this business of men drinking to "forget my troubles." Of course that phrase either includes or implies a whole category of things that men say drives them to drink. An unhappy marriage, financial troubles, disappointment, an unbearable sorrow, or any of the other very real disasters that come upon us.

But, unfortunately, men are not very consistent in offering this as an excuse for drinking. I have noticed that college students and alumni are about the best illustration of that fact. If a football game is lost many drink for consolation. But if the game is won they drink in celebration. So the theory that men drink as an escape is untrue.

But even if it were true, the experience of the race through thousands of years proves without any room for argument that drinking never relieves one of any kind of a burden, but on the other hand adds to and multiplies one's burdens many times over.

Willful Stubbornness

The truth is that while some men begin drinking in the belief that it is harmless and

pleasant, and others drink for any one of the above reasons or for some other, the most of us continue to allow beverage alcohol to be sold and used to excess in this country out of simple stubbornness.

All around us is the evidence of its destructiveness. It has been the means of corrupting our public officials, it has created places of very great evil and danger in all our communities and along our roadsides, it has broken strong men and destroyed fine young people.

And everybody knows these things. No serious group of men to whom I have ever put the question have made any effort to defend drinking. It is universally admitted to be one of our greatest problems.

Yet with a persistence that would be worthy of a better cause we demand that its use be not even a little restricted, and when some fine family wishes the young people in their home to refrain from its use they are marked as out-of-date and joy-killing moralists.

Such stupidity is beyond understanding. It lies deep in man's bent to sinning. It is closely associated with what Methodists used to call "the world, the flesh, and the devil."

And much as it will deflate our self-righteousness we had better all of us remember that the "world, the flesh, and the devil" dwell in us. The old doctrine of man's inherent badness may have been pretty hard on our egotism, but it seems to me to have a lot of sense in it. Let any man examine himself honestly, and see if he does not have to fight himself continually.

Therefore it is foolish to foster and encourage one of the great enemies of human goodness and human happiness—drinking. A sensible society would refuse to allow it to be advertised in newspaper and radio, to be thrust upon our children by those who are only interested in making fortunes from its manufacture and sale, and to have our public officials connive in its sale to the destruction of our whole moral and political structure.

IN CASE

The inimitable Will Rogers said, "ALL I KNOW IS WHAT I READ IN THE PAPERS." Unlike him, I know more than that. I read in the papers that I went to our Jurisdictional Conference in Oklahoma City, which I know I did not.

I know that because, on the eve of my hoped-for departure, I was seized with flu, a distracted husband, a doctor, and two nurses. Thanks to the Lord and good attention, I am "up and at 'em again."

Take a tip from me and do not believe all the stories you read in the papers about our missionary work being of no avail in occupied areas in other lands. His spirit will survive. Home and abroad need your money, service and prayers. Do not lag in your opportunities and duties.

MRS. E. C. GIBSON.

Monroe, La.

Now, God be praised, who to believing souls gives light in darkness, comfort in despair!—Shakespeare.

STILL ALIVE

By Rev. James M. Lewis

Some time ago a lady friend of mine asked my wife the startling question: "Is Bro. J. M. Lewis dead?" "No," said my wife. "Why?" "Well, because he hasn't written to the Advocate in so long." Sometimes "silence is golden," especially in these tragic days. But for the sake of my friends who still love me, and like to read what I may write, I will try to bring them something that is worth while.

It has been raining and stormy-looking all day today, and I am thinking of other kinds of "storms" that are moving with ravaging fury over the earth today. Storms that will touch with force almost every home in America before it is over. Storms that will wipe out some of our most cherished possessions. It is doing that now in many parts of the world. I refuse to say any more about THAT, but I want us to look on the brighter side, for there is a brighter side, that will bring us joy in our most trying hours.

Is our God interested in this troubled world? Does He recognize the fact that He has millions of followers here on earth who are looking to Him for help and guidance? Are we in danger of losing sight of the great eternal verities of God, His sovereignty, majesty and power? Now let me say it gently, but we lost something pertaining to God during our first World War that we have never yet regained, and until we regain that "something," we are facing utter chaos and ruin. We all know that for the first time in human history the church failed to bring about a general sweeping revival following the last great war. Many great evangelists did their utmost, and some great meetings were held. Thousands of souls were saved, but it was not general. We have tried to excuse ourselves by saying, "We are living in different times and we must EDUCATE OUR PEOPLE INTO CHRISTIANITY." "The old revival ideas of pre-war days are out of date; calling people to the altar, to weep over their sins, is old-fashioned, absurd and silly." And we are teaching in our churches that the Holy Ghost did not overshadow the Virgin Mary, and she did not conceive by Him, but Jesus was born a natural baby as all other babies are. We are teaching that Jesus Christ did not know who he was, or what he came here for, until he was baptized by John in the River Jordan. Of course such teaching is rank blasphemy in the sight of God, and we are SPITTING IN HIS FACE WHEN WE TEACH THAT. Do you really expect God to answer our prayers when such infidelity is being taught in our churches? Well—I don't. Listen, Jesus Christ is equal with God the Father, and the Holy Ghost. It makes no difference what skeptics teach on the subject.

Our nation and all the nations of the earth will have to come to that understanding of Jesus Christ, REPENT of their SINS in sack cloth and ashes, cry aloud for mercy before war will cease, and righteousness prevail over every nation on earth. There is no other way out except through Jesus Christ, the sovereign LORD of all creation. McComb, Miss., 519 Pa. Ave.

THE CHRISTIAN FIRESIDE

BUTTONS

By Rev. Vivian T. Pomeroy, D. D.

One day I had a letter from Hoskins. Hoskins was with me at college. An excellent scholar and full of good works—almost irritatingly so, we used to think. At that time long ago I did not quite know what it was about him which disappointed me. Only later did I realize that in spite of his brain, his good looks, his friendliness and his magnificent figure, Hoskins had a little streak in him, and this streak was almost fatal.

For Hoskins had one weakness. Though richer than most of us, he was mean about money. He called it thrift. "I come of thrifty people," he would say. "It's in my blood."

I once went for a long tramp with him over the hills. Splendid days! And we would stop at an inn for tea. Honey and scones and cream and strawberry jam. As we were half way through, Hoskins would say, "Mind, no treats; we go shares." And one day, alas! I had no money but a pound note, which the innkeeper could not change. I rummaged in my pockets; found two six-pences and twopence ha'penny. That made one shilling and twopence ha'penny. Tea was one and three for each. Hoskins said, "All right, I'll pay. You give me the one and twopence ha'penny, and haven't you got a postage stamp to make up the ha'penny?" I had. It was correct; it was just; it was right enough; but somehow I grew wildly angry and gave the innkeeper the whole pound note, saying loudly, "Take for both of us out of that. Give me the change when I come again. I'm always coming." And stubbornly I refused to settle with Hoskins. On the way back Hoskins gave me a kindly and humorous lecture about money. "You'll come to want, old man," he said. "You do such fatuous things. You're not balanced."

"Thank God for that," I said.

But Hoskins shook his head. "Mark my words," he said, "you'll end in the poor-house. Still I enjoyed that tea. Many thanks for it. But really, old chap, you must keep watch on yourself. Thriftlessness is really a sin." And his face glowed warmly into my closed and scowling one.

So when I got a letter from Hoskins, saying that some war business had brought him to America and offering to meet me in Boston, I did not want to go. Queer! A clever fellow; strong character; has done splendid things. Of course, I must see him; talk of old times. All the same, I did not want to go.

I reflected on it. I thought, "If Hoskins had been a wild sinner, you'd be excited to see him. If he had been in prison, or murdered his aunt, or led a rebellion, you'd feel you mustn't miss being nice to him; but this tiny thing sticks, looms large, stays

in your eye. Brace up now! Think of all the big things he has done—and forget the rest."

And so thinking, I took up a magazine which had come by the same mail as Hoskins' letter. My eye fell on something about women's fashions. Idly I read, "Much may depend on a button. Buttons must not be regarded as mere fasteners. They sum up and determine the class to which the dress belongs. A button may be decisive."

Then I laughed to myself. Precisely! The button wrong. That was the hideous thing about the noble Hoskins.

I did meet Hoskins. I found him unchanged. I paid the bill for the dinner. Hoskins only fumbled. But it was a pleasant evening. I was considerably cheered by the thought of the buttons.

THE OLD FOLKS AT HOME

It was the annual effort in aid of church funds.

A gallant effort it was, I thought.

There was a midday luncheon.

There was a sale of work.

There was afternoon tea.

There was a concert in the evening.

How that congregation managed to find so much that was good to eat in war-time, how they succeeded in running a sale, and how they juggled with home supplies to provide tea in spite of present difficulties, I do not know. But they did.

Then came the evening concert.

In previous years this had always been in the hands of the Guild; but over forty members of the Guild are in the Forces now. Very well—there could be no concert, you might say.

There was a concert, however, for when someone bemoaned the fact that young folk were missing, someone else declared that the old folk were there.

It was the old folk of the congregation who organized that concert. It was they who went on the platform. It was they who sang and recited and gave a sketch. It was they who filled the breach, took up the war-time challenge, kept the flag flying, and carried on superbly.

"You see," they said quietly, "we want the church to be here and going strong for the young folk in the peace to come."

Methodist Recorder.

WHAT A BOY'S CURIOSITY DID

A little more than three hundred years ago a small boy lived in one of the towns of Holland. His father, Hans Lippershey, was an optician and made spectacles.

The young Hans liked to play about his father's workbench, looking through the lenses and putting on the spectacles. One day he took up two of the lenses, one in each hand, and went to the open door of the shop, where he amused himself with looking at various objects through first one lens and then the other, noting how differently they appeared through the different lenses. He moved his hands rapidly, holding first one piece of glass and then the other before his eyes. All at once he started. The tower of the church way down the street had suddenly seemed to leap towards him. For a second he had seen the time of

day by the clock on the tower. Never before could he see the hands of the church clock from the shop. Again he held up the lenses and looked through the one and then the other. The clock stayed down the street where it had been for many years.

The boy began to use his brains on the puzzle. "What was I doing when it came so near? Why, I was moving my hands fast." So he tried to repeat his movements. After a few moments he cried, "There it comes again!" He plainly saw the clock tower. "Why, I crossed my hands then!" After a few more trials and a little thinking, he said, "The tower comes near when I look through both lenses at once."

Then the lad went to his father with his story. The optician suspected the commercial possibilities of this wonderful thing, but he knew that people couldn't carry around two glass lenses in their pockets and hold them up in their fingers before their eyes, so he put the two lenses into a tube, and the wonderful instrument which we call a telescope was invented—or discovered.

And this happened because one lad was interested in things about him, experimented with them, and thought about them.

Curiosity is one of the qualities implanted in man's nature from the beginning. It is the impelling force back of all progress. But beware that our curiosity is exercised on proper and worthwhile things. Let curiosity lead us to investigate useful things, elevated things, valuable things, worthwhile things.—Expositor.

Whosoever is not in Him as the way is out of the way and lost; whosoever is not in Him as the truth is in fatal error; whosoever is not in Him as the life is dead in sins.—John Hall.

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WOOD JUNIOR COLLEGE

Rev. M. H. McCormack Leads Religious Emphasis Program February 2-8.

Wood Junior College, under the direction of the Religious Council, was fortunate in obtaining the services of Rev. M. H. McCormack, one of the outstanding men of the North Mississippi Methodist Conference and pastor at Fulton, Miss., to conduct a series of religious services on the campus during the week of February 2-8. Rev. Mr. McCormack is a graduate of Millsaps College, and a person deeply interested in youth and their relation to the Kingdom of God on earth.

The theme chosen for the week was Facing Life With Christ. Among the topics of Rev. Mr. McCormack's were: What Is My Life?; Christ as Our Changing Ideal; Personal Discipline, God's Gateways, Why Be a Christian? The Art of Being a Good Neighbor, What About Sin? and Our Race Relations. In explaining these various subjects, he said:

"Religion is the life of God in the hearts of men. We can only capture this life when we have the Spirit of Love which is obtained through the life and teachings of Christ."

"The difference between abstract truth and vital reality is that truth is the adjustment of the mind to facts; abstract truth is facts seen, but not experienced; vital truth is the adjustment of the whole personality to facts. Is it sufficient to say that we know what honesty, chastity, sobriety and courage are, and that we believe in them with all our hearts, and not practice them in our everyday living? Consecration and concentration are the basis of personal discipline. Let us press toward the mark of the high calling of God."

"True happiness is found only when we have a holy, healthy and wholesome spiritual life."

"Once we have passed an experience in life, we can never return to it. No man having put his hand to the plow and looking back can find this true happiness."

"Go put your creed into practice. All sin comes from getting; all righteousness from giving."

"Experience both the abstract and vital truth in personal purity; practice absolute justice and virtue, and you will be truly a Christian. Christianity is the vital life that God has to offer. Those who do not possess this life have their greatest experience in life awaiting them."

Among the highlights of the week which were achieved in connection with the splendid worship services were: recreational singing by the whole student body under the direction of Mrs. Carl Privette; and an outdoor supper; various periods of discussion and meditation in each dormitory; and a

forum following each service. Miss Ethelene Sampley, director of the Wesley Foundation at Mississippi State College for Women, was on the campus for two chapel periods during the week and helped discuss the two most prominent questions: The Disciplined Life and What About the Christian and War?

Concluding, and truly emphasizing the week, was a Vesper Service which was a service of worship and dedication; a Sunday morning assembly of meditation, given in connection with the sermon on Race Relationship; and the closing service Sunday night when a tableau representing the three Crosses on Calvary was shown, making real and applicable to life the importance of the Cross to old age, to middle age, and to youth, through student actors. This assembly concluded with a Communion service.

Special music was presented at each service by Brooks Haynes and the College Glee Club.

The increased interest in the abundant life, the newly formulated higher ideals by many of the students, and the determination to carry out a life of personal discipline, fully signifies that the people at Wood Junior College will continue to Face Life With Christ.

ANENT CHAPLAINS

Dear Dr. Duren: I omit formal salutations in this letter. I want a word about Methodist chaplains.

I have read all the articles in both Advocates on this question. I think what has been said—as if my thinking amounted to a great deal—has been well said. This angle seems, however, to have escaped notice, namely: that the Methodist ministers who have their A. B. degree and have completed five years of correspondence work from Emory—one on admissions, four during first four years—have the equivalent of a degree from many of the theological schools of the Protestant Church. Therefore, I do not believe the Army or Navy would be lowering the standards should they add to their requirements "or the equivalent of a graduate from a standard theological training school."

I took the correspondence course—"Conference Course"—back in those days when your instructions were on the outside of the envelope. I spent five hours on a final examination, on Wesley's Sermons. The only other time I have ever had to do that was under Dr. Bishop at Ole Miss. So I maintain that the Army and the Navy should be informed that many men in Methodism have the "equivalent" of a B. D. who do not have the degree. I can name a dozen in our conference alone.

If "widespread emphasis on a form of pacifism which, if carried to its logical conclusion would place America, limp and helpless, at the mercy of Adolph Hitler and his cohorts" has also left the B. D.'s limp as Bishop Leonard indicated, let the Army and Navy write the word "Equivalent" and see if this dozen or so I could name in our conference will not answer the call.

With us preachers there is a "foot of the class" matter for those who drop out, for whatever cause, that is having something to do with this shortage of Methodist chaplains.

Any minister who leaves any Methodist Conference to go as a chaplain ought not only to be assured that he will receive "as good as he left" but as good as those in his group have when he returns.

ED. TUCKER.

PREACHERS RETREAT, COLUMBUS DISTRICT

The preachers of the Columbus District will meet at Weir, Miss., for a two-day conference and retreat. The first afternoon will be devoted to a consideration of a preacher's "spiritual development," his reading and preparation, and his attitude toward the war, followed by a preaching service at night.

Wednesday morning will be devoted to a discussion of the preacher's pulpit work and his relation to the various organizations of the Church, concluding with a sermon at the eleven o'clock hour.

The afternoon session will be given over to a discussion of the various relations as pastor and the problems growing out of that relation, and the session will be concluded with a consecration service. Some one specially appointed will lead the discussion of each topic named in the agenda.

RESOLUTIONS OF APPRECIATION

Whereas, God in His infinite wisdom, has taken our friend, brother and co-worker, J. M. Combs, from our midst and to that house not made with hands, eternal in the heavens; and

Whereas, his humble spirit, devotion and loyalty to God, his church and Church School, and his untiring labors for the betterment of his church, our Church School, and the community in which he lived, have proved a benediction and a blessing to all who knew him; therefore be it

Resolved, that we count it a privilege and a blessing to have known him and to have been a co-worker with him in the Kingdom of God; that we extend to all his loved ones our deepest sympathy; that copies of these resolutions be sent to his family, to the New Orleans Christian Advocate, and a copy be kept in the minutes of our Board of Christian Education.

Board of Christian Education,
Poplar Springs church. By:
Floyd W. Price, W. Jack Lewis,
Mrs. W. J. Harper, Committee.

Meridian, Miss.

Good man are more solicitous and desirous to know the duty that is to be done by them than to know the events that shall occur concerning them; for duty is ours, events are God's.—Matthew Henry.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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3. Stuffy Nostrils.
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5. Nasal Irritation due to colds.
6. Cracked Lips.
7. Cuts and Scratches.
8. Minor Burns.
9. Dry Nostrils.
10. Sore Throat, due to colds.

Jars or tubes, 30c.

MENTHOLATUM

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

as hostesses for the social hour, when a period of good fellowship was enjoyed.

* * *

Rosedale Society Observes World Day of Prayer

For seven years, now, the church women of Rosedale have met together for prayer and worship on Good Friday, the accepted World Day of Prayer. This year the service was held in the Methodist church and while led by Mrs. Turner, the president of the Methodist W. S. C. S., it was participated in by Presbyterian, Baptist and Episcopalian women.

The Methodist church, with spring flowers, soft lights and a worship center that called attention to the central theme of the service, "I Am the Way," helped the group to forget self and enter into the spirit of the program. The young women from the Baptist choir furnished the music for the afternoon. The offering was taken by young Charlie Allen, an Episcopalian. This amounted to eleven dollars, the largest offering given since the World Day of Prayer has been observed in Rosedale.

Appreciation for the opportunity of prayer and worship at this time was on the lips of all who attended.

* * *

Leland Observes World Day of Prayer

Reports tell of the unusual service held in the Leland church. There they did not follow the program prepared for the Day. They made the church conducive to the spirit of worship with flowers, soft lights, quiet, inspiring organ music and printed prayers. There was no set time for worship. Anyone who wished could come into the church for a period of silent prayer and worship. At the door stood someone to hand you a sheet of mimeographed prayers. These you could follow at your own discretion, and for as long a time as you wished to stay for worship and meditation.

* * *

Did you have a particularly worshipful service on Friday, February 20th? If so, we would like to have you tell us about it.

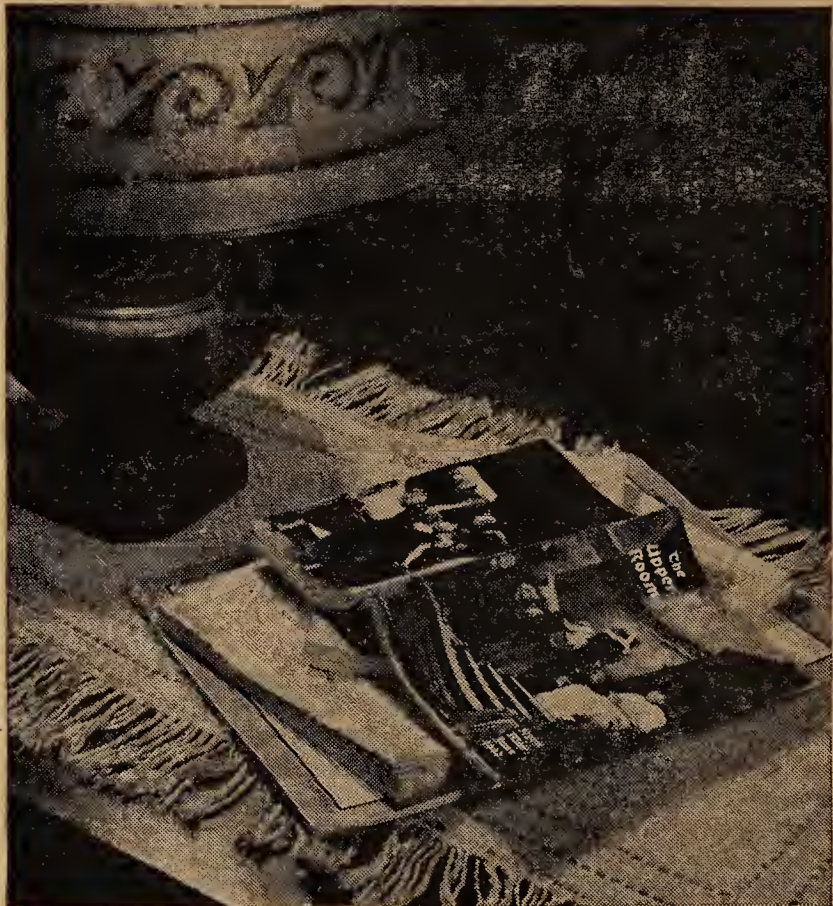
LOUISIANA CONFERENCE

Monroe District—Second Round

Stone Avenue, at Stone Avenue, March 8, 11 a.m.; Q. C. to be arranged.
Mer Rouge, at Bonne Idee, March 15, 11 a.m.; Q. C. 2 p.m.
Gordon Avenue, at Gordon Avenue, March 15, 8 p.m.; Q. C. to be arranged.
Columbia Circuit, at Walnut Grove, March 22, 11 a.m.; Q. C. 2 p.m.
West Monroe, at West Monroe, March 22, 8 p.m.; Q. C. to be arranged.
Newellton, at Newellton, March 29, 11 a.m.; Q. C. after service.
Rayville, at Rayville, April 5, 8 p.m.; Q. C. after service.
Oak Grove, at Kilbourne, April 12, 11 a.m.; Q. C. 2 p.m.
Lake Providence, at Lake Providence, April 12, 8 p.m.; Q. C. after service.
Waterproof, at St. Joseph, April 19, 11 a.m.; Q. C. 2 p.m.
Tallulah, at Tallulah, April 19, 8 p.m.; Q. C. after service.
Grayson, at Shiloh, April 26, 11 a.m.; Q. C. 2 p.m.
Columbia, at Columbia, April 26, 8 p.m.; Q. C. after service.
Sunrise, at Sunrise, May 3, 11 a.m.; Q. C. 2 p.m.
Bastrop, at Bastrop, May 3, 8 p.m.; Q. C. after service.
Delhi-Crowville, at Crowville, May 10, 11 a.m.; Q. C. 2 p.m.
Sterlington, at Sterlington, May 10, 8 p.m.; Q. C. after service.
Pioneer, at Campbell's Chapel, May 17, 11 a.m.; Q. C. 2 p.m.
Gilbert, at Beouf Prairie, May 24, 11 a.m.; Q. C. 2 p.m.
Wisner, at Wisner, May 24, 8 p.m.; Q. C. after service.

Winnsboro, at Winnsboro, May 31, 11 a.m.; Q. C. 2 p.m.
Monroe, First Church, at First Church, May 31, 8 p.m.; Q. C. to be arranged.
Mangham, at Union, June 7, 11 a.m.; Q. C. 2 p.m.
Oak Ridge, at Fairbanks, June 7, 8 p.m.; Q. C. after service.
Bonita, at Jones, June 14, 11 a.m.; Q. C. 2 p.m.
H. M. JOHNSON, D. S.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution which destroys machinery, but the friction. —Christian World Pulpit.



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Approaching the Easter season in a world at war, worshipful men and women feel more than ever the need for a stronger devotional life. It is this need to which The Upper Room responds. You will find the issue for April-May-June (the Easter quarter) deeply inspirational.

Order your full requirements at once. Pastors and other group leaders may use our consignment plan to purchase ten or more copies to one address at 5 cents each, postpaid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35.

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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Life like war, is a series of mistakes, and he is not the best Christian nor the best general, who makes the fewest false steps. Poor mediocrity may secure that; but he is the best who wins the most splendid victories by the retrieval of mistakes.—Frederick William Robertson.

THE PRAYER-ROOM TODAY

My Father, make me less unworthy of those I have known who, in troubles far more real than mine, have shown a radiant gladness, and whose strength in hours of weakness has been the joy of the Lord. Let me share their faith, that I may know their joy. Shine into this darkened heart, Thou Lord of light, and let all my glooms vanish at Thy presence. Dwell henceforth in me, gracious Spirit, bringing forth Thy fruit of holy joy. Amen.

JACKSON, MISS.
Millsaps College Library
Jan 43

Millsaps College
Library

Never Forgotten

I want you to know you are never forgotten,
That the old, old days hid in memory sweet
Are still a part of my life that I cherish,
Without them so much would be incomplete.
And you are mixed up with so much I remember,
Your name I so often utter in prayer;
Never forgotten, on earth or in Heaven,
Always the child of God's tenderest care.

I want you to know you are never forgotten,
That my thoughts and my prayers are enfolding
you round;
Rest on His promises, go where He sends you.
Do what He bids you, faithful be found.
Look up and trust Him, a new day is dawning,
Stretch out your hand and take His today;
Bought by Him, loved by Him, never forgotten,
Hid in His heart forever and aye.

—Selected.



WALLET OF THE WEEK



A SCHOOL BOARD ELECTION in Cleveland, Ohio, is reported to have resulted somewhat disastrously for the Catholics of that diocese. It seems that for the two years previous the Catholics had a majority on the board, and just before the election the archbishop demanded that the entire board of directors be constituted of Catholics. According to a news item, the reaction to that demand resulted in the election of a majority of Protestants. If it is true that such a demand was made, it should convince those who made it that Americans are not subservient to any form of church dictation in wholly public affairs.

* * *

THE MUSIC OF ASIA is an adaptation to the cultural standards of the people rather than an importation of the instruments and the music of the West. The farm lad of Soviet Russia plays his folk music on a distinctly national instrument. The Indian singer plays the accompaniment at Hindu festivals on a crude wind instrument. The same thing is true of the pipers in the hills of Burma. The drummers of the Netherlands East Indies beat their marches on drums peculiar to that part of the world. In French Indo-China the seven-piped flute is used to express the rustic life of the musician.

* * *

EXCESS CHURCH PROPERTIES are taxable, according to a decision of the Commissioners of the District of Columbia. The order to list such excess properties for taxation affects sixty-six per cent of the land held by the Visitation Convent, and forty per cent of the Washington Cathedral Close. Taxation on these two properties, at the present rate, will amount to about ten thousand dollars a year. In the absence of specific statement as to what might be considered "excess" holdings, the Commissioners adopted the standard applied in school property exemptions.

* * *

A CHILDREN'S CHAPEL is an innovation in Cathedral architecture by which special recognition of the needs of child life is made. The idea originated during the first World War in a Children's Chapel in Chester, England, but was made a distinct part of Washington Cathedral, and the first of its kind in any land. Every thing about the chapel is designed to meet the needs of worship for children and everything reflects the permanence of cathedral architecture and purpose. The Children's Chapel is a memorial to Roland Lester Taylor, and is the children's place of prayer in a "House of Prayer for all People."

* * *

THE ABORIGINAL AINU, of Hokkaido in the north of Japan, live in grass houses, have been a subject race of Japan for a thousand years, and still have managed to keep their language, their religion, their habits of life, and their dress. In recent years, they have been denied the right to observe their distinctive festivals and also the right to teach the Ainu language in their schools, all in an effort to absorb them. Some believe that they are the oldest race on earth, and they are distressingly poor and know comparatively nothing of social progress.

THE CHICKALOON ROAD in Alaska will be one of the world's most scenic highways when it is finished, according to *Alaska Life*. It will be a twenty-four foot boulevard with wide sweeping curves and a constant succession of breath-taking views. The road is being built as part of the plan for military defense of Alaska, but will minister to the opening up of the virgin country of a vast ice-bound region whose streams are fed by mountain glaciers and where there is an untapped wealth of wildlife.

* * *

THE AMERICAN INDIAN is the only group in North America which now has a birth rate above that required for replacement. For a while it seemed that the race might soon disappear, but the Indian population has substantially increased in recent years. The race has not been trained to compete on equal terms in industry, trade and professional life with the white race. The problem of expanding their horizon is no less a matter of race maintenance than of preserving the aspects of Indian culture after the distinctive pattern.

* * *

A METHODIST COLLEGE at Athens, Alabama, has inaugurated a novel scheme for continuing the educational service of the institution which has been running for one hundred and ten years. In a college-owned industrial unit silk stockings are made by the students who work four hours each day. It is said that the churchwomen collect and donate thousands of pairs of old silk stockings and the students support themselves by converting this material into new stockings.

* * *

THE DUTCH CHRISTIAN PRESS, which has been one of the most potent weapons of Christianity in those parts, has been diplomatically suspended by an order of the Nazi regime denying them the paper upon which to print the papers. These Christian dailies, *De Nederlander*, *De Standard*, and others, after fifty years of splendid service to Christianity and the people of the unhappy Netherlands, must now become a memory until the day when the tyranny of ruthless war lords shall come to an end.

* * *

MARTHA McCHESNEY BERRY died in an Atlanta hospital on Friday of last week at the age of seventy-five years. Forty-one years ago she gave up the ease and comfort of the station to which she was born and found life and fame in the cultural and educational service which she rendered to the mountain folk of North Georgia. The Berry schools at Rome, Georgia, constitute one of the most remarkable romances of American education. The plant covers thirty-five hundred acres of ground, the student body numbers one thousand boys and girls, and there are one hundred and twenty-five buildings for housing its students and its industries. Miss Berry won the greatest philanthropists of the country to her cause, among them Andrew Carnegie and Mr. Henry Ford, the latter contributing a total of two million dollars to her work.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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ALFRED P. HAMILTON, Associate Editor

C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

MINISTERIAL LEADERSHIP

The ordinary pulpit dabbler knows precisely the needs and the lacks of the ministry of his day. Perhaps he is the more certain if his going hither and thither is such as to relieve him of the responsibility for seeing his program through. There is, however, never a day nor a situation in which church leadership is not a major problem. The spiritual development of the community hangs upon it, and the fortunes of a church rise or fall with the type of leader who heads its march.

Every church faces the responsibility and the necessity for developing a ministry intellectually and culturally equal to the demands of the day to which it belongs. The great communions are engaged in an all-out effort to fill their pulpits with capable and fully trained men—trained even in the details of administration. Methodism has great and worthy centers for meeting this demand. But those who have any measure of connectional oversight know that the needs of ministerial preparation are not fully met by cultural and technical emphases. A real ministry is founded upon a man, not a machine. It is possible for him to be a master of social grace and refinement and at the same time an utter failure in ministerial effectiveness.

It seems to us that the final factor in the making of an effective ministry and in the building of a great church is personality—not preaching always, not technical administration necessarily, but the ability to adapt one's self helpfully and constructively to every condition and situation. In the matter of developing such a ministry, the local congregation is a field of discovery and exploration, and by the same token it is a clinic in which resources of leadership are revealed and magnified. Great pastorates seldom stand alone. Indeed most of them shine in the glory of predecessors, just as the ministry of John the Baptist came to flower and fruit in the fame of the immortal Harvester.

An outstanding ministry will have a place in its program and interest great enough to house without embarrassment the variety and the divergent gifts, even the clashing interests, represented in its care. It must be true to the fundamentals of Christian thought and life. It will place great emphasis upon the home and upon worship. It will not fail to stress the value of prayer, private and corporate. The minister who shall follow this way humbly and devotedly and systematically, may say in the end with the aged and triumphant Mr. Wesley: "I am become, I know not how, an honorable man." Along with training and culture, the world always seeks a man's best which is himself.

THE WAR TIME TASK OF THE CHURCH

An article in the March issue of *Advance* seems to us to make suggestions which should be extremely valuable to our ministers and churches in war time. The writer calls attention to the fact that church records for war periods uniformly show a decline in the number received on profession of faith. The World War records for the Congregational churches in the United States show a decline from 43,172 in 1915 to 29,467 in 1918. The accessions in all Protestant churches for the period of the War Between the States fell from nine per cent of the total membership in 1855 to four per cent in 1862. For the Spanish-American War the accessions declined from seven per cent to four per cent. In the World War the number declined from six and one-half per cent to three and one-half per cent.

There are various reasons, of course, for this recession, such as the removal of great numbers of young men from community life, etc. The writer thinks that in war emergencies pastors are weaned away from routine pastoral services and turn to a community spread to such extent as to lose the greatest and the most permanent impact of their ministry. The disproportionate emphasis upon the fiery theme of war results in a neglect to provide for the spiritual nourishment of the people. The ministers become crusaders only to discover an emotional let-down in the church and the abandonment of the moral aims of the church by those who enlisted for the duration rather than for the higher values. Then it is that the church, shorn of its prestige, finds itself under the necessity of seeking a return to "normalcy" while rapacious politicians fix up a peace dictated by utter selfishness and expressing the vindictiveness begotten by the strife. Let two incidents illustrate this point. At Versailles, the German representatives were made to sign under the picture of the President of a beaten France signing at the dictation of a ruthless conqueror, and approximately seventy-five years later the German Chancellor made a beaten France sign armistice terms in the very railway coach and on the very spot where Germany had signed in 1918.

These things, it seems to us, should make clear the duty of the church to hold steadfastly to its changeless message of salvation, and its high moral and social ideals. So long as these are kept to the fore, we are on safe ground. As good citizens, we will support our government, but without such an abdication to material force as in the end will leave the church helpless and deserted. We see little to be gained by the ambitious planning now for the peace to be made in some remote tomorrow. Much may

be gained, however, by a diligent feeding of our congregation and keeping our machinery intact against the day of real testing. In that way and in that way alone can we be fortified and ready for any emergency that may arise.

THE CHURCH'S OBLIGATION TO YOUNG PEOPLE

Some one suggested the other day, "Why don't you write something about the Methodist Church concerning itself about the entertainment of young people?" The more the idea is considered, the more timely it seems.



Hugh N. Clayton

There can be no better place for young people to congregate and have their parties and fun than at their local church. This statement seems incontrovertible. Yet, as a matter of practice the local church is about the last place they do, in fact, use for such a purpose.

One great Christian church has emphasized this phase of its contact with its young people and has secured a hold on them and influenced their lives to a degree that is remarkable. In fact, its custom succeeded so well in Brazil that it convinced an acquaintance of ours, a Presbyterian missionary, that it was sound, although carried to the extreme.

It seems that all social affairs in this region of Brazil centered around the church and that the parents came with the children and young people for their parties and gatherings. In fact, the dances of the community were held in some building adjoining the church, the parents being present with their children.

Of course, this is not an editorial advocacy of dancing in the local Methodist church. However, this missionary was in favor of such a practice, saying that he would prefer his children going to dances there, enjoying themselves in the company and presence of their parents, than having them riding up and down or parked on some road in the dark.

The point is, the church was there looked upon as a place where these young people could conduct their entertainments.

We were recently in a community where the young people of the church, a Methodist church, had instituted the custom of having periodic parties there instead of spending their money at movies, road houses, etc. They saved their money, most of them were employed, and their entertainments were centered in and around their church. Their pastor and his wife were always welcome and a wonderful spirit prevailed throughout the whole membership of this church.

It was one, big happy family, and the pastor is having the time of his life. He is not being paid a large salary, but life is full, sweet and wholesome. His people love the church, he has their affection and friendship, and a wonderful fellowship exists among the members.

The local church should give thought to such a program for its young people. The Methodist Publishing House has ample material for games, parties, contests, and the like.

So often, we hear that the Church is not maintaining its hold on young people. Sometimes, we wonder if the Church, with its program for them, deserves the support it receives from them. We can, indeed, secure their loyalty and love to the Church by a program that will cover all phases of their lives.

H. N. C.

THE SEASHORE CAMPGROUND

Some place-names have a sort of intangible atmosphere clinging to the very soil on which they are founded, while others carry a stereotyped commercial flavor without much individuality. The Seashore Campground is of the

former category. It has a personality all its own. It is the mother of all Southern Methodist assemblies. My own family has been attached to it for three generations already, and the fourth generation is growing up there, imbibing its spirit and traditions, for at least three months out of the year.



Dr. A. P. Hamilton

The import and meaning of the Campground has been especially borne in upon me recently by reason of the passing of one of its oldest inhabitants and staunchest friends, Mrs. Helen Carter, who died some days ago at New

Orleans has been a resident of the grounds in the summer months since she was a girl over sixty years ago. She supported it with her heart and soul, and liberally with her purse throughout these years. She was a woman of vigorous, forthright personality, with an abounding energy which was turned to good account in her shrewd management of rather extensive business affairs in New Orleans. She will be sadly missed by hosts of friends who have come to think of her as an integral part of the institution itself.

A place takes on the character of those who live in it or love it. These grounds have become holy with the memories of great names and saintly personalities, who lived mightily and preached mightily here. Keener, McTyeire, Jefferson Hamilton, the Parkers, Matthews, Munsey, Lamar, Quayle, Candler, and a host of "the spirits of just men made perfect." The very live-oaks that go down to the sea here, seem to whisper awesomely together of the great spirits of those who have wrestled with God beneath their boughs in days ago, and also to "lift their leafy arms to pray."

Or, as beautifully expressed in the words of Sidney Lanier's Marshes of Glynn:

"Beautiful glooms, soft dusks in the noonday fire—
Wildwood privacies, closets of lone desire,
Chamber from chamber parted with wavering arras of leaves—
Cells for the passionate pleasure of prayer to the soul that grieves,
Pure with a sense of the passing of saints through the wood,
O, braided dusks of the oak and woven shades of the vine!"

And the people who come year after year to its ministries of pulpit and pew, people of cultured manners and

the Christian graces, give the place warmth of personality and a charm that abides. Such people as Dr. and Mrs. George Brown, whose names are "as precious ointment poured forth"; and many others through the years, from Mobile, New Orleans and Mississippi, have made it a place vivid with memories and throbbing with spiritual life.

A few years ago Rev. Jim Sells, as executive secretary, gave fresh impetus to a program of work and inspiration, especially in his efforts to revive the original feature, the Camp Meeting.

The trustees have had a herculean task to perform and have wrought well. But through the hard years of the great depression it looked as if the church would lose everything it had here. In this emergency Mr. C. O. Chalmers, whose wife has just recently "crossed over into Campground," in another sphere, worked without compensation in season and out, for the preservation of this great center of inspiration and spiritual ministry. The fruits of his labors and those of Mrs. J. A. Bishop seem now to have justified the faith of our fathers.

If this be true, it should be considered a happy day in our Methodism, because here has grown up in the deep South an institution peculiarly Methodist and likewise peculiarly Southern in its stamp. It is worth preserving not only for the sake of its ancient name and fame, but for the sake of the future united church.

In the language of dedication delivered many years ago at the launching of a great church enterprise in a city of this same Gulf Coast, let us re-dedicate this old Campground to an even greater future in these words:

"This desk is to be sacred to the earnest, fearless and faithful declaration of the word and will of God; these seats to humble, prayerful, pious hearing of the Divine counsel, and this altar to the prayer for mercy, the sigh of penitence, the tear of contrition and the shout of triumph; in short, to the promulgation and the reception of the whole scheme of Christianity.

"Here may heart meet heart, and man meet his God."

A. P. H.

CENTENARY COLLEGE'S CONTRIBUTION

The importance of small denominational institutions to a democracy is becoming increasingly apparent through the contributions of such institutions as Centenary College, the oldest college west of the Mississippi. Indicative of their willingness to cheerfully and willingly sacrifice for the successful prosecution of the war was the purchasing of Defense Bonds of large denominations by the Greek letter organizations.

The Kappa Alphas, through their president, Gilbert Hetherwick, bought a \$1,000 bond. Outgoing president, Carl Vollmer; President Jimmy Harris, Sam Gipson and Walter Heard represented the Kappa Sigma Fraternity at the purchasing of a \$500 Defense Bond from James McDowell, a local bank employee, and former Kappa Sigma treasurer. Stated Kappa Sigma's Carl Vollmer, "I am indeed proud of the fine patriotic spirit displayed by Kappa Sigma and all the other organizations. That such a spirit exists argues well for our college and our country."

Miss Gladys Pearl Tippet, president of the Chi Omega Sorority, purchased a \$50 bond in the name of her group. Miss Gerry Baird, president of the Zeta Tau Alpha So-

rority, announced that her Sorority contemplated purchasing a bond in the immediate future. Thus the various Greeks have bought bonds totaling \$1,550, aside from individual buying which is brisk. Mr. Sam Randolph is in charge of selling Defense Stamps in the registrar's office.

During the Civil War, Centenary College was suspended—the students had all gone to war. All of one year's graduating class were killed in the war. Today that same spirit is being manifested at Centenary. Dr. F. E. Lowance is head of the Night School Defense Training Program, with a present enrollment of about 70 men and women. The purpose of the course, which is under the auspices of the U. S. Bureau of Education,

is to train adults who are needed in vital industries where vacancies now exist. Centenary is the only Liberal Arts College in Louisiana offering this course. Plans call for immediate expansion in courses in Chemistry, Mapping, Office Management and Surveying, as well as the addition of 3 radio classes with 125 students enrolled in radio alone.

Centenary College was the first institution in Louisiana to cooperate with the government in the Civil Aeronautical Program, and has trained more C. A. A. pilots than any other institution in Louisiana. Aiding in another phase of the defense effort, the

(Continued on Page 13.)

PACEMAKERS

NORTH MISSISSIPPI

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Rev. G. H. Ledbetter, Egypt.....	2
Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	15
Rev. W. C. McCay, Nettleton.....	20
Rev. J. L. Nabors, Jr., Mooreville.....	11
Rev. Milton Jay Peden, Prairie.....	4
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Rev. E. R. Smoot, Aberdeen.....	8
Rev. E. F. Tucker.....	6
Rev. W. A. Tyson, Tupelo.....	14
Rev. W. D. Waugh, Becker.....	6

Columbus

Rev. J. J. Baird, Louisville.....	12
Rev. V. C. Curtis, West Point.....	7
Rev. T. E. Gregory, Columbus.....	14
Rev. S. B. Potts, Sallis.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. T. W. Smallwood, Ethel.....	2
Rev. H. D. Suydam, Mathiston.....	2
Rev. E. M. Shaw, Longview.....	3
Rev. J. D. Simpson, Crawford.....	4
Rev. R. A. Thornton, Shuqualak.....	13
Rev. T. B. Thrower, Kosciusko.....	3
Rev. J. D. Wroten, Columbus, First.....	59

Corinth

Rev. E. M. Allen, Tishomingo.....	7
Rev. K. E. Clark, New Albany.....	12
Rev. T. H. Ferrell, Booneville.....	20
Rev. J. A. George, Oxford.....	6
Rev. W. R. Goudelock, Corinth.....	5
Rev. A. C. Bishop, Baldwyn.....	6
Rev. W. R. Hammontree, Corinth.....	11
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	21
Rev. C. L. Ivy, Marietta.....	2
Rev. E. G. Mohler, Iuka.....	2
Rev. W. C. Newman, Corinth.....	60
Rev. Seamon Rhea, Holly Springs.....	22
Rev. J. E. Roberts, Booneville Ct.....	10
Rev. C. L. Rogers, Ripley.....	17

Greenville

Rev. M. E. Armstrong, Jonestown.....	13
Rev. S. E. Ashmore, Indianola.....	19
Rev. W. B. Baker, Leland.....	7
J. H. Johnson, Clarksdale.....	7
Rev. J. C. Wasson, Lula.....	3

Greenwood

Rev. W. P. Bailey, Minter City.....	6
Rev. A. L. Davenport, Vaiden.....	21
Rev. N. D. Guerri, Schlater.....	2
Rev. E. S. Lewis, Durant.....	4
Rev. W. T. Phillips, Tchula.....	10
Rev. R. E. Wasson, Black Hawk.....	13

Sardis-Grenada

Rev. A. W. Bailey, Holcomb.....	25
Rev. W. J. Cunningham, Sardis.....	10
Rev. E. L. Jernigan, Olive Branch.....	19
Rev. L. C. Lawhon, Lambert.....	11
Rev. H. P. Lewis, Byhalia.....	6
Rev. N. N. Maxey, Horn Lake.....	2
Rev. A. C. McCorkle, Charleston.....	12
Rev. W. W. Milligan, Tutwiler.....	12
Rev. J. W. Robertson, Senatobia.....	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman.....	2
Rev. Frank E. Dement, Jr., Monticello.....	6
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. N. S. Loftus, Jayess.....	3
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	10
Rev. C. W. Wesley, Hazlehurst.....	13
Rev. G. F. Winfield, Magnolia.....	3
Rev. Roy Wolfe, Prentiss.....	4

Hattiesburg

A. J. Boyles, Magee.....	20
Rev. J. A. Bridewell, Hattiesburg.....	2
Rev. B. M. Hunt, Hattiesburg.....	8
Rev. E. M. Lane, Montrose.....	5
Rev. B. M. Lawrence, Heidelberg.....	3
Rev. O. S. Lewis, Hattiesburg.....	8

Jackson

Rev. L. E. Alford, Benton.....	3
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	4
Rev. J. H. Grice, Vaughan.....	2
Rev. J. C. Jackson, Hamburg.....	4
Rev. Roy H. Kleiser, Jackson.....	3
Galloway Memorial, Jackson.....	4
Rev. G. P. McKeown, Brandon.....	7
Rev. J. S. Noblin, Carthage.....	15

Meridian

Rev. T. M. Brownlee, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	4
Rev. Murray Cox, Enterprise.....	4
Rev. G. H. Jones, Newton.....	16
Rev. T. A. King, Collinsville.....	6
Rev. T. J. O'Neil, Meridian.....	2
Rev. H. W. F. Vaughan, Decatur.....	2

Seashore

Rev. J. B. Cain, Columbia.....	4
Rev. C. C. Clark, Gulfport.....	101
Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. W. B. Jones, Lucedale.....	8
Rev. R. I. Moore, Long Beach.....	3
Rev. J. H. Morrow, Picayune.....	2

Vicksburg

Rev. R. A. Allums, Gloster.....	10
Mrs. N. E. Cunningham, Gibson Mem.....	11
Rev. J. A. McRaney, Hermanville.....	4
Rev. T. O. Prewitt, Vicksburg.....	3
Rev. A. W. Wilson, Washington.....	2

CONFERENCE NEWS AND PERSONALS

Rev. A. S. Brisco has a very cooperative people on the Derma charge and we appreciate his assurance regarding the Advocate.

Rev. E. S. Lewis, of Durant, Miss., puts the Advocate on a war footing by his cheering message, "Keep them flying."

Rev. G. H. Ledbetter is making progress on the Buena Vista, Miss., charge, and he is looking forward to another good year with his people there.

Rev. J. J. Baird with characteristic loyalty sends a good list of subscriptions to the Advocate and says: "More to follow, Dr. Duren, and again I say, more to follow."

Rev. E. M. Allen writes enthusiastically of his work at Tishomingo, Miss., where he has found a great people. We appreciate his good word concerning the Advocate.

Rev. W. D. Waugh, pastor at Becker, Miss., begins his ministry in a systematic way and included in his thought is the New Orleans Christian Advocate.

Rev. Elmo LeBlanc, pastor at Pine Grove, La., paid a business and social call at the Advocate office last week. We greatly enjoyed his fine spirit.

Rev. J. D. Simpson reports a very cordial reception for his second year on the Crawford, Miss., charge. He reports a very encouraging outlook for his year's work.

Rev. C. C. Clark reports that the encouraging outlook at Gulfport continues and that all the departments of church work are going forward in a satisfactory way.

Bishop A. Frank Smith, of the Houston area, will do the preaching during the Holy Week services at First Church, Corpus Christi, Texas. Services will be held twice daily from Palm Sunday through Easter.

Rev. W. R. Goudelock reports satisfactory progress in his work at Southside, Corinth. The North Mississippi Conference has no more faithful member than is Bro. Goudelock.

Rev. Dan P. Yeager says that he has made a good start on the Williamsburg charge, notwithstanding the facts of sickness and war distraction. He is working and praying for a successful year.

Rev. J. L. Nabors, Jr., feels that things are pointing toward a good year on the Mooreville, Miss., charge. The pastor's salary was increased over last year and the people manifest a splendid spirit.

Rev. W. C. Newman, Dr. H. M. Bullock, Miss Frances Decell, and Dean Malcolm Guess were among the leaders at the Conference of the YMCA and the YWCA held at Allison's Wells, March 6-8.

Our good friend, Mrs. W. E. Moreland, has as the goal of her ambitions for the church at Natchitoches, La., the New Orleans Christian Advocate in every Methodist home. She has not attained that goal, but she does not surrender.

Rev. Otis Spinks, Eunice, La., was a business visitor in New Orleans on Monday of last week, and while here he paid the Advocate office a call. He was looking after the furnishings for his new church which is now well under way.

Rev. C. J. T. Cotten, Gonzales, La., is no quitter in any task to which he sets him-

self. He greatly appreciates the splendid reinforcement of the Gonzales church by the addition of Mr. and Mrs. O. A. Lowe, who came from Lake, Miss.

A card from Rev. M. W. Beadle, a superannuate of the Louisiana Conference, indicates that he is living at Sandy Hook, Miss. This is the address given in the Conference Journal and Bro. Beadle did not write anything concerning himself and his activities.

Rev. J. B. Burns, pastor at Ashland, Miss., which is a large mission charge of nine churches, thirty miles in length, says that he is having an extremely difficult time with a worse outlook, because his car is eight years old and the prospect for getting tires to keep it going none too good.

Rev. A. C. McCorkle adds to a business note the assurance that things are going well at Charleston, Miss., and that he dislikes to think of the time when he may have to move. His finances are in good shape and the charge moves along in a very satisfactory way.

Our good friend, Rev. A. W. Bailey, of Holcomb, Miss., complains that we moved him across the State in a recent personal which appeared in the Advocate. We did not know that we had done such a thing, but a man of his type does not have to be labeled in order to be located.

Rev. W. C. Newman requests that we give credit to Bro. E. M. Cochran for the splendid Advocate campaign in First Church, Corinth. Bro. Cochran is a man of unwavering loyalty at all times and in all things. We greatly appreciate his splendid service in the Advocate cause.

Rev. and Mrs. J. R. Countiss, of Starkville, Miss., were visiting in the home of their son and his wife, Dr. and Mrs. Eugene Countiss, of New Orleans, the early part of last week. They were particularly visiting their new granddaughter, the Christmas gift to Dr. and Mrs. Countiss, whom they had not seen before.

Clarksdale Methodist church has voted unanimously to raise \$40,000 with which to begin an educational building estimated to cost \$75,000 when completed. The work of the church is making good progress and Colonel Johnson reports the Conference outlook for the Benevolences to be fairly satisfactory.

Rev. A. Y. Brown has a novel scheme for his Fellowship of Service offering. A miniature church building is kept in the church and the offering placed in it is divided according to the recommendation of the Council of Bishops, except that the one-

third for the Okolona church is disbursed for men in the service of their country.

Mrs. L. E. Ward, Poplarville, Miss., writes that she has not been receiving her Advocate regularly. When we looked the matter up we found that the box number given us was 112 instead of 95, as she gives in her notice to us. This may account for the failure, but it is our purpose to follow it through and see that she gets her paper.

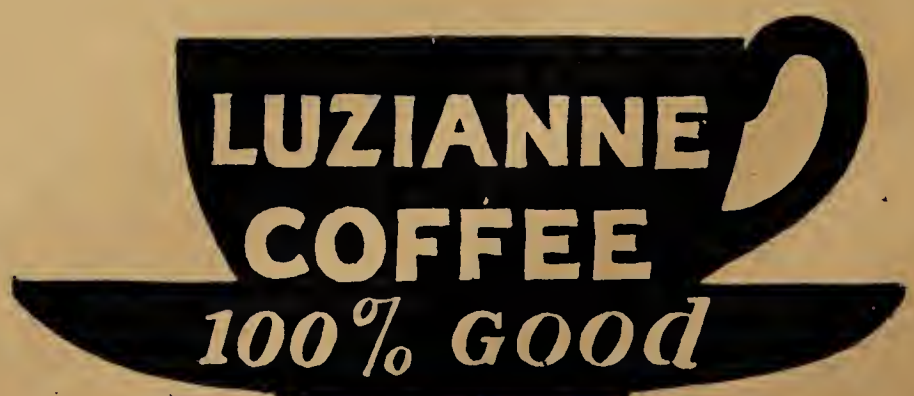
Rev. Mathis E. Armstrong is delighted with his people on the Jonestown-Coahoma charge. He has a nice, comfortable parsonage, a well-filled pantry, and many of the conveniences of life. His new situation, coupled with the love and remembrances of the people of Shuqualak, naturally gives his new year and his new charge a rosy prospect.

The wife of one of our superannuates cheers us with a message of her appreciation of the Advocate, which she says has been in their home for more than forty years, thirty years of which was spent in the active ministry. She and her husband are living in a little home in northeast Mississippi, and enjoy the privilege of doing something for the Master.

Rev. W. C. McCay, of Nettleton, Miss., sends a subscription to the Advocate for Mr. John L. Evans, who was a Sunday School superintendent on his charge and is now in the Navy. That is a fine service and nothing would keep the service men more in touch with the home church than the Advocate. Bro. McCay reports that he is having the best year since he has been on the Nettleton charge.

Rev. John W. Robertson continues to give a good account of himself at Senatobia, Miss., where he is beginning his fifth year, which promises to be the best thus far. He has had a 10% increase in his budget, paid a \$3,000 parsonage debt, and has improved the church building at a total cost of \$1,300. He sends in a list of 15 subscriptions, and in that work Mrs. W. J. East, chairman of the Committee of Christian Literature, shares the honors.

Mrs. J. V. Bennett, Corpus Christi, Texas, sends us the news of the marriage of Mr. J. Milton Bennett, son of the late Rev. J. V. Bennett, of the Mississippi Conference, and Miss Estelle Simpson, of Moss, Miss. The marriage was solemnized at Cleveland, on February 20, 1942. Mr. Bennett lives at Ruleville, Miss., where he is an instructor in Science and high school principal. His wife teaches English and other subjects in the same school.



The Anti-Saloon League of Louisiana is scheduled to hold the annual meeting of the board of trustees at the Baptist Bible Institute, in New Orleans, at 10 a. m., on March 12. An interesting program has been arranged featuring liquor in relation to the national colors. The speakers will be Mr. E. S. Lotspeich, secretary of the Y. M. C. A., and Dr. J. D. Grey, pastor of First Baptist church. All the ministers of the city are invited to attend the session.

The editor had the delightful privilege of a lunch with Mr. and Mrs. Joseph S. Ulland and their daughter on last Friday. Mr. Ulland is a member of the Methodist Board of Publication and lives at Fergus Falls, Minn. Miss Ulland is a teacher of history in a high school of Minneapolis. They were here spending a few days seeing the sights in our quaint and interesting Southern city. Mr. and Mrs. J. W. Reily were host and hostess for the delightful hour that we had together.

The Aberdeen District Ministers' Association met at Calhoun City, Miss., on March 3, according to report from Rev. J. V. Stewart, secretary. Rev. E. R. Smoot was the preacher for the day; Rev. G. A. Baker led the discussion on "Organizing and Directing a Mission Study Course"; and Revs. W. C. McCay and E. F. Tucker led the discussion on "How to Pray in the World Crisis." At the conclusion of the business session, the district superintendent presented matters relating to the district and the session adjourned.

THE PASTORS OF GREENWOOD DISTRICT MEET

On March 3rd the pastors of the Greenwood district met in the First Methodist church in Greenwood, Miss. Our efficient district superintendent, Dr. Henry F. Brooks, honored us with his presence. At this meeting the following program was carried out:

Devotional—Rev. H. N. McKibben. Song leader, Rev. W. T. Phillips.

Business.

Sermon and administration of the Lord's Supper—Rev. J. E. Stephens.

Noon—Adjourn for lunch.

Devotional—Rev. E. C. Abernathy. Song leader, Rev. W. O. Hunt.

What will be the value, if any, of the proper interpretation and application of the social creed of our church as given in paragraph 19, 1712, 1940 Discipline, on a just and lasting peace?—Rev. N. D. Guerry.

Discuss the right of employees and employer to organize for collective bargaining, paragraph 1712, sec. 8—Rev. W. P. Bailey.

What should be the Christian's attitude toward racial and minority groups in this country today?—Rev. W. S. McAlilly.

District matters—Dr. Henry F. Brooks.

Dr. Brooks made the following announcements:

The Annual Conference of the W. S. C. S. will be held in the Methodist church in Oxford, Miss., March 17, 18, 19. Bishop Peele will preach for them March 18.

The District Missionary Institute and the W. S. C. S. District Conference will convene in the First Methodist church in Greenwood, April 15.

District conference for Greenwood district will convene in the Methodist church in Webb, Miss., May 6. Rev. Clovis G. Chappell, D.D., pastor of Galloway Memorial church, Jackson, Miss., will preach at 11 a. m. for us.

Three ladies honored us with their pres-

ence. They were: Mrs. R. T. Hollingsworth, the wife of the chairman of our Association; Mrs. J. E. Stephens, the wife of our pastor-host; and Miss Virginia Thomas, Director of Religious Education of Millsaps College.

Miss Thomas was introduced to the conference and brought us a stirring message on the importance of the training of the adults of our church.

A. L. DAVENPORT, Secretary.

MERIDIAN DISTRICT

Our district superintendent, Rev. J. L. Neill, has completed his first round of quarterly conferences on this district. He reports progress on every charge in the district.

Decatur, DeSoto, Collinsville, Lauderdale, Philadelphia, Poplar Springs, Porterville, Newton, Quitman, Scooba, Union, and Wesley charges have made substantial increases in pastor's salary. Considerable increase has been made in acceptance on Benevolences. A very few charges did not record their acceptances at the first quarterly conference, but indicated that there would be no decrease from last year's acceptances.

The first day of February, the McGowan Chapel church on the Pachuta charge, was burned. Just as soon thereafter as permissible a building committee was created. This committee went to work, and February 28 the District Church Building and Location Committee met in the parsonage at Pachuta and thoroughly discussed plans, and the progress made by the Building Committee and membership of the church. It was found that the members of the church unanimously agreed to rebuild on the same lot on which the burned church stood, that very satisfactory plans for the new building had been agreed upon, and that practically enough money has been secured in cash and good subscriptions to build a new church. The building was authorized, and the pastor and the local building committee said that work would begin at once, and that the building would be finished at the earliest date possible.

The church at Linville, on the Cleveland charge, was burned, and the district superintendent reports that the district building committee will be called to meet at an early date to authorize rebuilding at that point.

Considerable improvement has been made on the parsonage for Central church in Meridian. Considerable improvement has been made on Fifth Street Church.

At the time of this writing, a revival meeting is in progress at Fifth Street Church, with Rev. O. H. Scott of Vicksburg doing the preaching.

No other mass revival meetings have been held within the bounds of this district to date, except the meeting at Central church the second week in January, with Bishop Edwin H. Hughes doing the preaching, mention of which has already been made.

The District Leadership Institute of the W. S. C. S. was held in Central Church, Meridian, March 3., with Miss Ruth Esther Wheaton of Sheboygan, Michigan, the principal speaker. Practically every church in the district was represented in this meeting and a most attractive program was rendered.

All the Methodist churches in Meridian and vicinity are planning to have a Four-Course Standard Training School in Central Church, beginning April 19th.

Fourteen preachers from his district attended the Bible Conference in Millsaps College February 23-25, and most of the pastors

and the district superintendent are planning to attend the Pastor's School at Biloxi, June 15-20.

T. J. O'NEIL, Reporter.

FEB.-MARCH BUSY MONTHS FOR BROOKHAVEN DISTRICT

Methodism in the Brookhaven district is on the march. The months of February and March have brought a great forward-looking program that has touched every charge in the district. Beginning the month the district came together at Brookhaven on Feb. 4th and held the Missionary Institute in the morning and the Christian Education Institute in the afternoon. A large attendance of representative laymen from over the district was in attendance upon the meeting, with practically every pastor present.

The program of the morning included discussions of such subjects as, The Church Board of Missions and Church Extension, The Successful Church School of Missions, and World Service Sunday in the Congregation. A roll call of charges was made and the Mission Study Book for this year was presented. At eleven o'clock the Institute had the privilege of hearing Rev. Ezra Cox, representative of the General Board of Missions and Church Extension. Dr. Cox gave a very graphic and interesting report of the work of Henderson Settlement School in Kentucky as a living illustration of what the Church is doing in the home mission field.

In the afternoon a forceful and helpful presentation of the work of the three age groups of the church's educational program was had. Rev. Irl H. Sells closed the Educational Institute and the meeting with a helpful worship service, using as his theme, "I Magnify My Task." Bro. Sells plead that we allow "no blackout of Christian teaching."

The 22nd of February was observed as Laymen's Day in almost every church in the Brookhaven district. On circuits it will be held on successive Sundays. Definite plans have been made and are being carried out to have the observance in every church in the district this year. Bro. Curtis Youngblood, district lay leader, was the speaker at the LaBranch Street church, McComb, and brought a great message. He has formulated and is carrying out a fine program of Lay Activities in the Brookhaven district.

March is to be the month of Bible Conferences and Training Classes. Beginning Wednesday night, March 4th, Dr. Emmett S. Johnson, of Emory University, will hold a three-day Bible Conference in Centenary Methodist church, McComb. During this conference workers' meetings will be held at Magnolia and Tylertown.

Dr. Johnson will then go to Brookhaven for a similar conference and meetings with workers. The final conference for the district is to be held at Crystal Springs, where the Rev. James W. Sells is the pastor. Thus the entire district will be covered by Bible conferences and workers' meetings.

Definite plans have also been made for a Training Class within the reach of every charge in the Brookhaven district, to be held during the month of March. The southern portion of the district will have a three-teacher school at Centenary church, McComb, beginning Sunday, March 15th. The teachers for this school will include the Rev. James W. Sells, pastor of the Crystal Springs Methodist church, and the Rev. R. H. Clegg, district superintendent, and Dr. A. P. Hamilton, professor at Millsaps Col-

lege and District Director of Adult Work of the Jackson District.

These are days of great opportunities for the Methodists of the Brookhaven district.

W. S. CAMERON,
District Reporter.

ADDITIONAL NOTES AND INCIDENTS

Bishop W. W. Peele is scheduled to meet the district superintendents of the North Mississippi Conference, at Oxford, on March 18.

Judge C. Ellis Ott, of Bogalusa, La., delivered the Layman's Day address at Columbia. Forty-five from the Men's Class occupied reserve seats for the service. Rev. J. B. Cain is pastor of the church.

Rev. Dr. Otto Porter reports that he has gotten off to a good start in the work of the Jackson District. He says that some of his laymen take him for a "tenderfoot" superintendent.

Dr. J. L. Neill has closed out a good round, his first in the office of District Superintendent. He has found his brethren uniformly cordial and cooperative, and he is hoping for many gains in the Annual Conference audit of the year's work.

Mr. J. R. Porter, Advocate representative for First Church, Gulfport, and Rev. C. C. Clark pastor, have done magnificent work in the Advocate campaign. First Church, Gulfport, heads the list of all the charges in Mississippi up to date. Our hat is off to two of the best soldiers we know.

Rev. W. C. Newman and his aide, Bro. E. M. Cochran, of First Church, Corinth, are second in Mississippi, and lead the procession in North Mississippi. We sincerely appreciate the splendid work which they have done. Corinth is the point furthest away from us in miles but it is nearby in our heart.

Mrs. T. F. Harwell, wife of the editor of The Kyle (Texas) News, has been on a visit to her son and his family during their siege of sickness. Rev. Don L. Harwell, the son, was in the Advocate office last Friday, and we are glad to know that the skies are brighter for him and his good wife. Both are much improved and hope soon to be fully recovered.

Rev. J. D. Wroten and First Church, Columbus, are in third place with fifty-nine subscriptions. This is far and away the best list First Church has had since we have had the editorial responsibility. In the list are many names of dear friends whom we have carried in our hearts since we were pastor there twenty-five years ago. It cheers us to have our old friends in our wider parish.

CHURCH EXTENSION NOTICE

The Church Extension section of the Mississippi Conference Board of Missions will meet at Capitol Street Methodist Church, Jackson, Miss., March 24, at 2 p.m. If you wish to have your application for a donation or loan considered at this meeting, please send it to Rev. M. L. McCormick, Brookhaven, Miss., before this date or bring it to this meeting. All Conference Board applications to be considered by the General Board at the annual meeting, April 30, at Louisville, Ky., must be in the hands of the secretary on or before March 31, 1942.

OTTO PORTER, President,
M. L. McCORMICK, Secretary.

MISSISSIPPI ORPHANAGE ON AIR

The Mississippi Methodist Orphanage, under direction of Superintendent Fred McDonnell, will direct a special program composed of a representative chorus from the Home, over WJDX, Jackson, Miss., Sunday, March 15, 3 to 3:30 p. m., on the Gospel Radio Voice period.

C. E. DOWNER.

EASTER OFFERING FOR ORPHANAGE AT RUSTON

Dear Brother: Easter Sunday, April 5, is only four Sundays off. I am sure you are fully aware that this is "Orphanage Day." Our entire support must come from this offering, for we have no other source of income. God has been good to us in the past; our people of Louisiana Methodism have

THE SPECIAL CAMPAIGN CONTINUES

Of course the Advocate Campaign will continue as it has done in other years, culminating in August. Bishop Decell has expressed the desire that the special effort originally scheduled for February be continued and we will gladly continue the "special effort" period with weekly reports. The North Mississippi Conference has done excellent work in many charges, as the "Pacemaker" reports indicate, and many charges of the Mississippi Conference have also done splendidly. One interesting fact is that more than half of the subscriptions received are new. That means positive growth. We sincerely appreciate all that has been done and we extend the opportunity and every promise that we have made. We earnestly hope for a full roster of the charges and pastors of these two conferences in our Pacemaker report. Let's go!

Bishop Peel writes that at his meeting with the district superintendents on March 18, "I expect to take some time to impress upon them the necessity of carrying through to a quick conclusion as well as a satisfactory conclusion the matter of the Advocate."

been liberal and kind in their help of this great work. The critical days that are upon us, as well as those ahead, make it imperative that I call upon you to please put forth special efforts to secure the best offering your people have ever made.

Our treasury is almost depleted. In fact, March bills will have to be paid out of the Easter income. We have felt most keenly the increased cost of living, for practically everything is higher than a few months ago. I trust you will begin at least two Sundays before Easter in reminding your people and appealing to them for a generous contribution.

You will be interested to know that our children have enjoyed good health during the year, also that they are doing well in their school work. We have 85 in the grammar grades, 55 in high school, and 17 in college, also a group too small to attend school. We will have 12 high school graduates and two college graduates during the year.

I will mail you and your Church School superintendent the usual offering envelopes, also our paper, the "Visitor." Please distribute them urging that the "Visitor" be

read carefully, for it will contain information concerning this cause your people will want to know.

Thanking you for your kindness and help, and asking God to bless you in your work, I am

Cordially yours,
C. B. WHITE,
Supt., Louisiana Methodist Orphanage.

LOUISIANA CONFERENCE CHURCH EXTENSION NEWS

Debts on church property in the Louisiana Conference are being retired these months. Within the last two conference years a total of \$79,432 was paid on the principal of debts. A number of obligations of long standing have been liquidated.

The Conference and General Boards have aided churches through donations in the amount of \$10,720 during the last five years. Of this amount \$4,950 was placed by the Louisville office. Of the number aided, twenty-one churches and fourteen parsonages had not received aid previously. Loan grants in the amount of \$13,901 were placed in the same period.

Fire damage to church property is costly to Methodism. Within the Louisiana Conference during the last five years, the total damage reported was \$16,878. Of this amount \$13,901 was net losses not being covered by insurance.

This is the appropriate time to concentrate on church debts. A little hard work in planning and conducting a campaign will pay big dividends.

ATTENTION, MINISTERS!

M. Ashby Jones, D.D., of Atlanta, representative of the National Conference of Christians and Jews, will be the feature speaker on the Convention Program of the Mississippi Congress of Parents and Teachers, Thursday morning at 10 o'clock in the convention hall of the Robert E. Lee Hotel, Jackson, Miss. Dr. Jones will use as his subject, "Making America Safe for Differences."

The address will be followed by a panel discussion on "Religious Education in the Public Schools," led by Dr. R. L. Hunt, President of the Mississippi Conference Board of Education and a member of the State Parent-Teacher Board. Assisting will be two ministers, two school superintendents and two lay people, among whom will be Dr. H. M. Bullock of Millsaps College, Raff Brav and Mr. John H. Brunini, outstanding Catholic laymen of Vicksburg.

A cordial invitation is extended to all ministers to attend and participate in the discussion.

MRS. C. C. CLARK, President,
Miss. Congress of Parents and Teachers.

UNION LEAGUE MEETING, RUSTON DISTRICT

The All Better Christian Union League met at Calhoun Methodist church on March 6. An inspiring program on "Christian Living and How to Live It" was given. Following the devotional program, a business session was held and officers were elected as follows: Counselors, Roy Grant and Mrs. Basil Vining; President, Mary Larsh; First Vice-President, Alma Lee Huff; Second

Vice-President, Leona Johns; Secretary-Treasurer, Ula Pearl Pipes; Corresponding Secretary, Marie Golson; and Reporter, Willie Dean Chandler. Churches represented were Eros, Lapine, Carlton, Choudrant, Indian Village, and Douglas. The next meeting will be held at Lapine, in April. Refreshments were served to seventy-three persons.

WILLIE DEAN CHANDLER,
Reporter.

BOOKS

Personalities Behind the Psalms, Sermons on Twelve Psalms and their Authors, by Robert B. Whyte. Abingdon-Cokesbury Press, New York, Nashville. pp. 191. price \$1.50.

Dr. Whyte, the author of this volume, is a Presbyterian minister who was born and educated in Canada. He spent the early part of his ministerial career in eastern Canada, but has been in Presbyterian pulpits of the United States for nearly twenty years. He is now pastor of First Presbyterian Church, Cleveland, Ohio.

The uniqueness of this series of studies is in its approach to the interpretation of the Psalms. It is the view of the author that the Psalms are not more the conventional songs of the Hebrew people than they are the intellectual and spiritual portraits of the authors to whom they are credited. For example, Heman, the practically unknown psalmist, he regards as having been a man of deeply contemplative cast of mind, whose uncertainty concerning death and the future life dominated his thought. He interprets the psalm credited to him as being a lonely and "mystic trek" into the shadows of the unseen world which ends, not in agnosticism, but finds at last confidence and anchorage in God.

Another fine touch is found in the reinterpretation of certain passages which are made inconsistent and impossible by the ordinary translations. We have in mind the passage in the ninetieth psalm: "Thou turnest man to destruction; and sayest, Return, ye children of men." Dr. Whyte holds that "destruction" is a gross mistranslation, and that it should be rendered "contrition," which is the translation of the very same word in other passages, a rendering which gives reasonableness and consistency to the passage. The book is an interesting and a profitable study of a form of Biblical literature which has been too little understood.

These Prophetic Voices, edited by T. Otto Nall with foreword by Nolan B. Harmon, Jr. Abingdon-Cokesbury Press, New York, Nashville, pp. 171, price \$1.50.

This book consists of twelve sermons by as many representative Methodist pastors. The preachers are: Clovis G. Chappell, Henry H. Crane, Albert Edward Day, Pierce Harris, J. W. Hawley, G. Ray Jordan, Paul Quillian, Richard C. Raines, Merton S. Rice, J. N. R. Score, Ralph W. Sockman, and Ernest Fremont Tittle. It is a fair cross-section of the pulpit of the Methodist Church, and it represents equally well the three constituent groups which united in the making of the Methodist Church. Those interested in sermonic literature will find herein the variety and the composite voice of the Methodist pulpit today.

There Are Sermons In Stories, by William L. Stidger. Abingdon-Cokesbury Press, New York, Nashville, pp. 240, price \$2.

This new volume from the pen and heart of one of America's most unique and versa-

tile ministers fully sustains the reputation which he made by his previous books. It is not, as the title might lead one to believe, a book of sermons. It is rather a book of illustrative material interpreted and glorified by this master of the art of turning the simple and commonplace things of life into irresistible inspirational tides of thought. For the constituency of this paper, it will have a special interest because much of the material was used in the series of lectures which Dr. Stidger gave at the Seashore Camp Ground Pastors' School last summer. Those who heard him then will certainly desire to own a copy of this book. It will strengthen the approach of any minister in his effort to reach and enlist his people. It will also open the way to a new understanding of how small things may be made into great and helpful messages for those to whom he ministers from week to week.

The Lord's Prayer, by Ernest Fremont Tittle. Abingdon-Cokesbury Press, New York, Nashville, pp. 127, price \$1.

In this little volume, Dr. Tittle undertakes to use the Lord's Prayer as a lens for searching out the true implications of the Kingdom of God. It reflects the courage of his own position on the social values and attitudes of life, and there will be many, doubtless, who will feel that it is Utopian in its tone. But could it be more Utopian than is the Gospel of Christ? The fact that it moves much faster than our own inclinations and impulses reflects less upon the book than upon our own spiritual obtuseness. Whether one may agree with all that he finds on these pages or not, he will find a line of invigorating and stimulating thought which may lead to richer and more fruitful living. Certainly he will be able to follow more understandingly the thought of Jesus in this model prayer.

Evangelism in the Home Church, by Andrew W. Blackwood. Abingdon-Cokesbury Press, New York, Nashville, pp. 160, price \$1.00.

Sometime ago we had the privilege of reviewing Dr. Blackwood's volume, "Preaching from the Bible." We expressed the feeling that it was a most suggestive book in what was almost a virgin field. In his studies in evangelism, he deals with what is probably the most important and varied problem in the propagation of Christianity. No other activity of the Christian Church has been more discussed, nor with less of finality and decision than has evangelism. The author of this volume believes that effective evangelism must center in the home church, and that it cannot be a momentary flare upon the horizon. We think that the history of the great revivals furnishes good evidence for his assumption that the results of a great spiritual movement must be directed and conserved by a pastor, supported by churchmen who are minded to weld its results into a permanent Christian community—a positive center for continued radiation of Christian truth. The book offers a practical and workable outline for every phase and person who shares in the evangelistic responsibility of the home church. As a man of great pastoral experience and of great gifts as a teacher, he lays a worthy offering upon the altar of the church.

The Way of the Transgressor, A Book of Sermons on Sin, by Costen J. Harrell. Abingdon-Cokesbury Press, New York, Nashville, pp. 178, price \$1.50.

Dr. Harrell is one of the best known and most widely appreciated ministers of the

Methodist Church. He has made worthy contribution to the library of study-books of Methodism, and has reinforced his written contribution with a teaching ministry to pastors and other groups throughout the Church. In this book of twelve sermons, he deals with various aspects of sin, its causes, its fruit and its cure. The messages are saturated with his own earnestness of soul, they are the expressions of his own deep conviction, they reveal his fidelity as a student of Scripture, and they are inbreathed with the tender concern of one who knows the touch of Christ in his own life. We commend this book to any person who seeks a sound interpretation of sin in its relation to life. Here also he will find an optimistic portrayal of Christ the ultimate victor over sin.

The Church and the New Order, by William Paton, D.D. The Macmillan Company, New York, pp. 188, price \$1.50.

As Secretary of the International Missionary Council, Dr. Paton occupies a position of great advantage for the gathering of information upon which he may base his interpretation of world trends. At the time this volume was written, however, neither Russia nor the United States were actively in the war. This change and the growth of China as a strategic factor in the conflict have somewhat shifted the center of gravity in world events. The changes have also thrown some of the author's conclusions out of focus. The future of British Imperialism and the fortunes of India, not to mention the probable course of Jewish life, are far more unsettled than when these pages were written. What may be the course of events tomorrow no one knows.

The principles upon which Dr. Paton relies for the final outcome of the desperate world situation now prevailing seem to us to be sound. If the course of history is to be decided by the winning of the war by the democracies, it is equally true that upon the church lies the responsibility for laying the groundwork for a peace that will emphasize human worth and freedom—guiding principles in the reconstruction of the post-war world. It is altogether likely that the influence of English-speaking peoples may be vastly less in the reshaping of international boundaries, but Christian principles must furnish guidance if we are to achieve a peace which shall rest upon righteousness, racial understanding and international equity and opportunity.

No Sign Shall be Given, by Hugh S. Tigner. The Macmillan Company, New York, pp. 198, price \$1.75.

This is an excellent book in the contemporary trend of religious literature that seeks to give a Biblical perspective to the present day events.

Dr. Tigner's starting point is the description of an abandoned rural church. This leads him to ask: What is the meaning of that scene which could be duplicated in so many other places? It is one of the signs of the time; and when Dr. Tigner has finished (Continued on Page 13.)

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"For a generation Christian women have worked for international understanding and for a better social system. Today these hopes have been supplanted by world chaos, increased racial hatreds and a general sense of insecurity. There is danger that the prevalent feeling of futility may cause us to content ourselves with routine responsibilities, overlooking the fact that great new opportunities confront church women in today's world. We who cherish the American dream of true democracy know that its fulfillment can come only by following the way of Jesus in all of life's relationships. x x x There are immediate problems present in almost every community. By working together on these problems Christian women can do much to undergird the principles of democracy and help our country take its share in building a Christian world community."—National Committee of Church Women.

* * *

"Christianity and Democracy in America"

Following are suggestions for materials to be used with the outline which appeared on this page last week:

Lesson No. 1

"What Is Democracy?"

"Christian Roots of Democracy in America," Chapter 1.

"I Am an American," Frances Cavanah and Lloyd E. Smith, price 10 cents from Kress or Woolworth. (See pages 90 to 103.)

"The Ghost of Caesar Walks," Henry Smith, price 10 cents from Methodist Publishing House, 810 Broadway, Nashville, Tenn. (This gives the "isms.")

"Author of Liberty," Robert W. Searle.

Lesson No. 2

"History of Democracy"

"Christian Roots of Democracy in America," Chapters 2, 3 and 4.

"I Am an American," pages 6 to 54.

"Author of Liberty."

Lesson No. 3

"The Challenges of Democracy to Our Times"

"Christian Roots of Democracy in America," Chapters 5 and 6.

"Integral Democracy for America," Barclay, in Adult Student, September, 1941.

"Leadership in a Democracy," Holloway, and "Democracy in the Work of the World," Myers, in Adult Student, February, 1942.

"Author of Liberty."

Lesson No. 4

"Relationship Between Christianity and Democracy"

"Christian Roots of Democracy in America," Chapter 8.

"Washington and the American Dream," Eddy, and "Freedom Tempered with Cooperation," Ross, in Adult Student, February, 1942.

"Religion and the Democratic Way of Life" Burrows, in Adult Student, February, 1942.

"Author of Liberty."

Additional material:

"Homeland Harvest," Limouze.

"Toward a Christian America," Morse.

"City Shadows," Searle.

(The above are books used in former studies.)

"The Faith We Declare," Edwin Lewis.

"This Nation Under God," Holt.

"The American Canon," Marsh.

(The book, "The American Canon," is especially good—it can be ordered from the Methodist Publishing House for \$1.00.)

Readers' Digest:

June, 1939: "Democracy Works."

February, 1941: "Look to the Spirit Within You."

March, 1941: "Americans: Heirs of the Future"; and "Prayer is Power."

April, 1941: "The American Century."

May, 1941: "The Forgotten Moral Issue"; and "Quincy Goes to Church."

December, 1941: "Whither Bound?"

Radio:

"Frontiers of American Life," addresses by Dr. Mark A. Dawber, price 75 cents, from Department of National Religious Radio, 297 4th Avenue, New York.

"Bound in the Bundle of Life," by Margaret T. Appelgarth, is a volume of 17 programs including poetry, dramas, liturgies and devotionals which will be excellent with the study of "Christianity and Democracy in America." It can be ordered from Harper Brothers, 49 East 33rd Street, New York, N. Y., price \$1.50. This book will be invaluable as an aid in all church programs.

* * *

News from Anne Deavours

In a letter to Mrs. Jesse H. Graham, president of the W. S. C. S. of Central church, Meridian, Miss Anne Deavours writes of her rural work in Mexico:

"It was good to get back to Gral. Teran and work, after my year's furlough. The fresh memory of the conditions I had become accustomed to in the U. S. contrasted against the conditions here, made the needs although the same I had known before, seem more staring and urgent. Since the work had been discontinued during my absence, I knew more or less where I had to pick up and begin again.

"Since my furniture had been stored and the house where I lived rented out, it took some time to get the house in order again and much needed repair work done. However, in about six weeks I felt almost as if I had not been away. It seemed to be generally understood by the people that my former program would be continued, so by that time four small groups of women had already begun their weekly cooking classes, the children were meeting in my house for their weekly night game hour, and on rainy, cold days, my living room was the center for their group meetings, when not in school.

"It seemed natural for people to begin coming again asking for help in getting to doctors, specialists and clinics. It was good to begin again the visiting among the people, renewing old acquaintances and friendships and making new ones. From week to week I looked forward to having small groups of children or grown-ups in my house for social hours. Everyone seemed to be expecting me to do the things which I had done before and their attitude made it easy to begin anew the discontinued program.

"Monday was set aside for visiting, especially for making arrangements for clinic

patients who needed to go to doctors or specialists in Monterey. Monday evenings the children came for their hour of table games. Tuesday was used for taking patients to out-of-town doctors and clinics. On Wednesday and Thursday the four cooking groups had their classes. Wednesday night was church service and often on Thursday and Friday nights I invited small groups in for informal social hours. Friday was visiting day. Saturday I was usually found at home part of the day, since that was housecleaning day and the day on which the children came for one reason or another. Late Saturday afternoon I usually went visiting. Sunday morning and evening were given to church services, while in the afternoon groups of children often gathered at my house to play.

"The cooking classes, as usual, showed much interest in their work and the girls often came back when the kitchen was not in use to repeat some of their recipes, especially the cakes and pies! It has been interesting to note that as a result of their interest in cooking, several have bought stoves and others are planning to do so. A few have shown special interest in "fixing up" their kitchens and homes with ideas found in some of the American magazines. There have been more social gatherings for young people than formerly and members of the cooking classes have shown very special interest in planning their parties.

"Since my living room is so small, on Monday nights when the children come to play, the whole house—living room, bedrooms, kitchen and dining room—is turned into a play room. The boys seem to enjoy the play hours more than the girls do.

"Visiting never ends nor grows monotonous. Most of the visits are just friendly ones, but a great many are also made in the interest of clinic work and many others are "Johnny Appleseed" visits (as I call those when I go to give papaya seeds and plants). The doctors both here and in Monterey are very cooperative in helping the patients that I take to them. I am glad to note that the people employ the doctors more than a few years back. This is especially true in cases of childbirth. I keep in close touch with the patients that I take to the doctors and help them in carrying out the doctor's orders.

"I cannot visit in the name of the church, but I have the privilege of helping with the work inside the church building. I teach a class of teen age girls, good workers if not such good students. I help the women in the missionary society with programs and plans. There is always a place for extra workers in building up the church school as well as on special occasions.

"This summer, instead of having a kind of informal camp outing as I usually have, I helped four of the girls to earn money to attend the camp sponsored by the Board of Religious Education of our church, and three others to spend a week in Monterey with a friend. The first group had never been on a camp before and the second had never been in a city before. Both thoroughly enjoyed their new experiences.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Suggestions for Prayer During March

Foreign—Cooperative Work in West China.
Home—Retired Workers.

* * *

Zone Meeting at Senatobia

The first quarter zone meeting of the W. S. C. C. of the Sardis-Grenada District was held in Senatobia, on February 25, 1942. The presiding officer was Mrs. J. F. Barber, of Lake Cormorant. An inspiring program based on "Finding God Through New Endeavors," as subject was presented. There were fifty-five members present.

MRS. E. H. WIYGUL, Sec.

* * *

Summer Seminar

Plans have been completed for the special seminar on Christian Social Relations and Local Church Activities for the summer of 1942. **THE PLACE:** Garrett Biblical Institute, Evanston, Illinois; **THE TIME:** Two periods of two weeks each—June 22-July 4, and July 6-July 18; **COLLEGE CREDIT** for two weeks of intensive work in line with Garrett requirements; **DIRECTOR OF SEMINAR:** Miss Louise Young, Professor of Sociology at Scarritt College, Nashville, Tenn.; **PURPOSE:** To give specialized training to leaders in the work of the Department of Christian Social Relations and Local Church Activities. **APPLICATION** for work in the seminar should be made immediately to Miss Thelma Stevens, Executive Secretary of Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, N. Y. Application blanks will be sent on request. The minimum entrance requirements for one of these seminar periods is the equivalent of an A. B. degree. **COST:** Room and board for two weeks totaling \$20, plus travel item. No tuition fee necessary. **JURISDICTIONS AND CONFERENCES ARE URGED TO PROMOTE THIS SEMINAR.**

* * *

Second Annual Meeting, Oxford, Mississippi

Tuesday Morning, March 17, 1942

"Where there is no vision, the people perish."—Proverbs 29:18.

Worship—Mrs. A. L. Woods.
Organization.

Report of Recording Secretary—Mrs. N. N. Maxey.

President's Message—Mrs. W. H. Ratliff.
Vice-President's Report—Mrs. Dan Comfort.

Organization for Election.

Report of Conference Secretary—Mrs. R. P. Neblett. Aberdeen District—Mrs. J. G. Carpenter. Columbus District—Mrs. Z. O. Graham. Corinth District—Mrs. L. K. Carlton. Greenville District—Mrs. R. M. Yarbrough. Greenwood District—Mrs. C. V. Maxwell. Sardis-Grenada District—Mrs. Damon Page.

Benediction.

Tuesday Afternoon

"You must trust your Father utterly, and behave to every man as to a beloved brother,

er, knowing that he, also, is a son of God."

—J. Middleton Murry.

Worship—Mrs. L. K. Carlton.
Christian Education—Rev. S. H. Caffey.
Wesley Foundation, M. S. C. W.—Miss Ethelene Sampley.

Wesley Foundation, State College—Mr. Harold Patrick.

Student Work—Mrs. Albert Stuckenschneider.

Youth Fellowship—Mrs. N. J. Golding.

Children—Mrs. M. E. Woodson.

Benediction.

Committee Meetings.

Tuesday Evening

"Measure thy life by loss instead of gain; not by wine drunk, but the wine poured forth; for love's strength standeth in love's sacrifice; and whoso suffers most hath most to give."—Harriet Eleanor King.

Worship—Rev. J. A. George.

Music—Choir.

Address, "To Know Him"—Bishop W. W. Peele.

Sacrament of the Lord's Supper—Bishop W. W. Peele, assisted by Rev. W. R. Lott.
Benediction.

Wednesday Morning, March 18, 1942

"We shall waste our time and utterly fail if we bring to the work of the Kingdom less than the hard thinking and the burning passion, which some are dedicating to modern attempts to meet our human problems."—Morgan Watcyn Williams.

Prayer Room—Mrs. W. R. McCormack.

A Capella Choir—Wood Junior College.

Order of Business.

Missionary Education and Service—Mrs. E. M. Sharp.

Wood Junior College—Dr. E. W. Seay.

Malvina—Miss Carrie Brown.

Rust College—Miss May Webster.

Board of Missions—Rev. V. C. Curtis.

Jurisdictional Meeting—Mrs. H. L. Talbert.

Meditation and Worship—"Knowing Him Through the Home"—Miss Julia Wasson.

Spiritual Life and Message—Mrs. W. R. McCormack.

Christian Social Relations—Mrs. Henry Williams.

Health and Defense—Dr. D. V. Galloway.

Committee Reports.

Introductions.

Benediction.

Wednesday Afternoon

"Forces of Religion must concern themselves with those social and economic factors which debauch life, close the doors of opportunity and work injustices upon the poor and defenseless. Brotherhood must be the ideal, love the law, and justice the rule."—Dr. Roy L. Smith.

Hymn and Prayer—Mrs. E. E. McKeithen.

Report of Treasurer—Mrs. D. H. Hall.

Life Members—Mrs. J. F. Wilburn.

Scarritt Associates—Mrs. W. C. Galceran.
Wesleyan Guild.

Historian—Mrs. N. N. Maxey.

Committee Reports.

Invitations for 1943.

Benediction.

Executive Meeting.

Wednesday Evening

"The way of life is the way of the cross, calling upon men to overcome evil with costly good and to build a world in whose blessings and opportunities all races and nations may share."—Ernest Fremont Tittle.

Worship—Miss Lilla Mills.

Music—Choir.

Woman's Division of Christian Service—Miss Ruth Wheaton.

Christian Citizenship—Dr. R. L. Hunt.

Benediction.

Thursday Morning

"Jesus lived so deeply and so mightily that he has become man's unquiet conscience, secret strength, and sheltering home."—Dr. George A. Buttrick.

Prayer Room—Mrs. W. R. McCormack.

Hymn and Prayer.

Order of Business.

Literature and Publications—Mrs. C. A. Pilkinton.

Christian Advocate—Mrs. Ernest Moore.

World Federation of Methodist Women—Mrs. N. N. Maxey.

Methodist Home—Mrs. E. T. Clark, Mrs. Fred McDonell.

Octagon Products—Mrs. J. N. Dunn.

Educational Control of Alcohol and Other Narcotics—Miss McKeithen.

Meditation and Worship—Miss Julia Wasson.

Meditation and Worship—"Knowing Him Through Sharing"—Miss Julia Wasson.

Forum Hour—Miss Ruth Wheaton.

Association of Southern Women for the Prevention of Lynching—Mrs. Jessie D. Ames.

Status of Women—Mrs. E. L. Jacks.

Appointment of Standing Committees.

Committee Reports.

Introductions.

Benediction.

Thursday Afternoon

"How rare it is to find a soul quiet enough to hear God speak!"—Archbishop Feneon.

Memorial Service—Mrs. R. A. Tucker.

Committee Reports.

Standing Committee Reports.

Special Committee Reports.

Officers Installed.

Benediction.

But the gospel is not an opinion. It is a tremendous fact of history. It is more than a fact. It is an act of God Himself. It is something of which you and I could never have formed an opinion unless God Himself had revealed it, and done it. The gospel is the whole story of Jesus, and that actual story, even to the death on the Cross and the Resurrection, alone made and still makes it credible that God is Love, omnipotent Love.—Dr. R. H. Strachan.

What excellency and importance lies in belief? It is a work of God, and not of man. First of all other things a man hears the Word of God; for therein the Holy Spirit reproves the world of sin. When one is alive to sin, then he hears of the grace of Christ. Together with the Word comes the Holy Ghost, and gives belief where and to whom He will.—Martin Luther.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

South Central Jurisdiction Conference

The First Annual Meeting of the South Central Jurisdictional Conference of the Woman's Society of Christian Service convened for a four days session in the First Methodist Church, Oklahoma City, Okla., on February 17, Mrs. George Sexton in the chair.

The theme of the program was, "Mid the Darkness, Light." The President, Mrs. Geo. Sexton, in her inspiring message said, "The Church is the one uniting force in the world today. It is the hope of the world. The light that shines in the darkness, a light of love and brotherhood that must be kept burning. She emphasized the importance of our missionary work and stated that the need was greater than ever before.

Guided by the guest speakers and the leadership within the Jurisdiction, the spiritual tide rose to high levels during the meeting, creating a sense of the great responsibility Christians have to hold high the cause of Christ.

Important factors in upholding the rare qualities of the meeting were the presence of Bishop W. C. Martin, Mrs. J. D. Bragg, Dr. Paul Quillian, Mrs. J. W. Mills and many others who made their contribution in addresses, sermons and other ministries. Mrs. Bragg, in her address, the subject of which was, "For the Living of these Days," urged that women accept the responsibility resting upon them, to strengthen the spiritual forces of the church and to be able to stand firm in the fundamental truths of life. She stated that the past year had been one of great achievement in that the membership had been increased to 1,246,894 and \$3,690,000 had been raised for all purposes during the year. However, the greatest victory had been in the things of the Spirit, and this fact made the work of this year a work to rejoice over.

The messages brought to the Conference from our missionaries and deaconesses were inspiring and hopeful, although in many places it might seem that "The Light" had grown dim. Yet the feeling was very evident that it had not been put out and would shine on down the ages.

* * *

First Quarter Supplies, 1942

Dear Supply Secretary: I visited MacDonell French Mission School yesterday. The campus is always lovely. The live oak towering over the Wesley House and playgrounds made a pretty picture with many swings hanging from its branches. Miss Ella Hooper was happy and gracious, and the teachers and children emulate her with fineness of spirits—happy, kindly, and thoughtful.

Spring is just around the corner, and girls and boys are studying hard so they can pass with honor. The girls, ten to fourteen, are looking for your supply boxes, hoping you will send them some wash material for dresses. They are eager to make their own. The boys are hoping there will be some school shirts and overalls. Each boy needs one white shirt and three work shirts, and there are about thirty-five boys.

If women living in the rice district can send some "pockets of rice," it will fill hungry mouths, and syrup would be very welcome, too. Jellies and preserves are always big helps in the dining room.

Are there any druggists in our Methodist family? Miss Hooper tells me she must pay retail prices for medical supplies. They need so many staples on the medical shelf, such as listerine, milk of magnesia, bandage gauze, adhesive tape in different sizes. Other urgent needs for the school are electric light bulbs in forty and sixty watts.

When you send food or new supplies to Miss Hooper, MacDonell French Mission School, Houma, Louisiana, please enclose a Shipments of Goods blank or a slip of paper stating the actual cost of box and postage.

All supply gifts of money go to Mrs. C. C. Carver, Rayne, Louisiana. Please mark your checks and money orders for regular supplies to MacDonell School. Living expenses have increased, but the children must be clothed and fed. We cannot cut down on their support. We must increase our help in order to care for them.

Have you sent your share to help furnish a room at Scarritt? If you haven't, please give it this quarter. As soon as we have raised the \$150 required to furnish the room, a brass plate will be placed on the door with the name of our Conference in honor of Mrs. Lela Carre. This cash supply gift is also to be sent to Mrs. Carver, marked for the Scarritt Room.

In these trying times, may God give to each of us poise of soul and understanding, and may He give us wisdom and courage for the living of these days.

Sincerely and with love,

MRS. C. I. JONES,

Conference Secty of Supplies

6215 St. Charles Ave., New Orleans, La.

P. S.—I'll be looking for your first quarter supply report the first of April.

* * *

The National Training School, Kansas City, Missouri

The National Training School for Christian Workers is controlled by the Woman's Division of Christian Service of the Methodist Church.

The course of study meets the requirements of the church for the education of deaconesses; two years of general education (comparable to the Junior College) and two years of special vocational training.

Applicants must be graduates of accredited high schools, 18 years of age or over. They must be in good health, with well-developed Christian character and studious habits.

Graduates become parish workers, social workers in church settlements, directors of religious education teachers in missionary schools, foreign missionaries and rural pastors. Placement is through the Personnel Office of the Methodist Board of Missions. The demand for qualified Christian workers far exceeds the supply.

Cost per year is \$300 for board, room and tuition. Books, fees and incidentals are extra. Most students work for a large part of their expenses.

New Literature

The Revised Guide. Each 10 cents. Shows how to organize; contains things officers should know about their duties and plans; furnishes information for standing committees; also gives young people's and children's secretaries outlines of their plans; tells what, where, and how to order literature.

The Corresponding Secretary's Book. Each 35 cents. Local. District. Conference.

Treasurer's Book. Each 35 cents. As we go to press, we expect the Corresponding Secretary Books to be ready, and we hope the Treasurer's Book will be. If for any reason your order is not filled promptly, you may assume it is because of some unavoidable delay.

We have on file many orders for Corresponding Secretary's and Treasurer's Books. Some conferences are securing them to sell to district and local societies. Orders from local societies which have come directly to us we expect to be shipping early in March.

—From The Methodist Woman.

* * *

News from the Columbia W. S. C. S.

The Columbia W. S. C. S. has elected the following officers for the ensuing year:

President, Mrs. J. E. McClanahan; vice-president, Mrs. V. M. Mouser; recording secretary, Mrs. Lilla Gilbert; corresponding secretary, Mrs. Gilbert Jarrell; treasurer, Mrs. Wayne Blanks; local treasurer, Mrs. A. D. Bridges.

Secretaries: Missionary Education and Service, Miss Bertha Pierce; Christian Social Relations and Local Church Activities, Mrs. O. H. Watson; Student Work, Miss Adele Reddit; Young Women and Girl's Work, Mrs. Grace Brandin; Children's Work, Mrs. Flo Morris; Literature and Publicity, Mrs. May Butler; Supplies, Mrs. B. O. Cummings.

At the regular meeting of the W. S. C. S. Feb. 25, we had with us State Vice President, Mrs. J. J. McKeithen, who in her characteristic manner gave us an interesting report on the Jurisdictional conference which met in Oklahoma.

We also observed the World Day of Prayer.

The work of the Columbia Society is going forward under the able leadership of our pastor, Rev. W. R. Wendt. We are glad to have him and his family with us.

We welcome them.

MRS. MAY BUTLER.

WILLIAM SMITH TOWNSEND

William Smith Townsend was born near the present town of Walker, in Livingston parish, Louisiana, Feb. 26, 1865. A few years later he, with his mother, who was a widow, and four brothers and three sisters, moved to East Feliciana parish, near what later became Blairstown. Here Oak Grove church was built in which the Townsend family took a prominent part in carrying on the activities of this church for many years. In 1886 Mr. Townsend was happily married to Miss Nettie Dearing, of East Baton Rouge parish, and they began their

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 15, 1942

By Rev. W. C. Newman

THE MIGHTY WORKS OF JESUS

Lesson Text: Matthew 8:23-34

Golden Text: What manner of man is this, that even the winds and the waves obey him?—Matthew 8:27.

The miracles of Jesus have given a lot of trouble to a lot of modern people. Some have said that such things are a direct violation of all natural law and of all reason, and cannot be accepted as true. Others are willing to accept them as literally as they are written in the Gospels. While still others simply do not know what to do with them.

As for me, they do not give me nearly as much trouble as does the Sermon on the Mount. I have found the teachings of Jesus so difficult to believe fully, so hard to keep perfectly, so high above my own sorry conduct that I have had no time to worry over his miracles.

Really to love my enemies, to believe that the meek do inherit the earth, to refrain from judging others, to seek to become a servant rather than a master—these and the other things Jesus SAID have caused me a lot more trouble than anything he ever DID.

So I think we will do well to dispense with any argument about the possibility of miracles, and try hard to find how to live up to the high ethical ideals which they teach.

The Power of Faith to Calm Troubled Souls

It is no greater matter that the winds and the waves lay down in humble obedience to the words Jesus spoke, than it is that the men in the boat found themselves unafraid when Jesus spoke to them.

What manner of man is this that even the turbulent, fearful, hysterical spirits of men obey him?

For great as has been the destruction wrought by storms at sea, they have never taken so frightful a toll of human life and human happiness as have the storms which rage in the minds and spirits of men themselves.

Rage, lust, avarice, jealousy, hatred, covetousness—these are the vicious winds that drive us about like rudderless ships and crash us against the rocks to destroy our effectiveness, our decency, our very souls. And my great need is not so much for enlightenment on the exegesis of this scripture as it is to hear the voice of Jesus speaking to quell the tempest aroused in my own life by these utterly destructive winds.

Demons—Ancient and Modern

How natural that the people of Jesus' time should attribute to "demons" the wild, fierce ways of men who were insane, or epileptic, or convulsed with fear, or grief, or illness as are so many we know today. And they were not as wrong in their diagnosis as some have supposed. Every one of us has felt some demon or other within our-

selves, and some of us have felt—like that other poor fellow of whom Jesus inquired his name—that the demons in us are so many we ought to be called "Legion."

I, too, have sometimes prayed fiercely that Jesus would call the "unclean spirit" to come out of me. Demons are not yet gone out of the world.

Our Need to Believe

Modern Christians have, I think, gone far enough now with their controversies over theology, their formulations of complex church programs. It is now needful that we show the world an unshakable faith.

Let us believe in Jesus and hear what he has to say to us and to our time. That way lies the "great calm" spoken of in our lesson for today.

BOOKS

(Continued from page 9)

reflecting upon this subject he has unraveled before us one of the finest analyses of the ills of our contemporary culture, and one of the most superb vindications of the Christian Gospel which it has been our pleasure to read.

Like in his previous book, "Our Prodigal Son Culture," Dr. Tigner speaks in a language which is incisive, gripping and prophetic. It makes magnificent reading. Some of his pages seem to leap into sudden life.

The analysis and insights of this rather youthful author are unusually illuminating. For instance, his chapters on "Saving the Values of Democracy," and "Why Our Colleges Can't Educate," are unanswerable. His passage on the Message of the Church will make the minister yearn for greater and better preaching when he stands in his pulpit.

Dr. Tigner takes the position that in its distress the world is likely to ask the Church for a miraculous panacea. But "a sinning world which has fallen into a tragic situation cannot be suddenly lifted out of that situation as if no sin had been committed." "No startling sign from heaven can be given. But none is needed. For there are the signs of the time to be read by those who are willing to learn their significance—and those who will not read the signs of the times would remain unimpressed by the sign of heaven anyhow."

And these signs are made quite clear indeed in Dr. Tigner's fine book.

A. M. S.

CENTENARY COLLEGE CONTRIBUTION

(Continued From Page 5.)

Domestic Science Department is planting vegetable gardens on the campus.

Centenary College stands traditionally willing to aid its country in every way possible, and under the capable leadership of Dr. Pierce Cline is making a very material contribution to the defense effort.

JOHN M. WOODS.

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Jackson, Glendale, March 11, 7:30 p.m.; Q. C. later.
Madison, at Pochontas, March 15, 11 a.m.; Q. C. later.
Mendenhall, at D'Lo, March 15, 4 and 7:30 p.m.
Lena, at Contrell, March 18, 11 a.m. and 1:30 p.m.
Benton, at Midway, March 22, 11 a.m. and 1:30 p.m.
Flora, at Flora, March 22, 7:30 p.m.
Lake, at Lake, March 25, 7:30 p.m.
Jackson, Bessie Shands, March 26, 7:30 p.m.
Jackson, Capitol Street, March 29, 11 a.m.; Q. C. later.
Jackson, Galloway Memorial, March 29, 7:30 p.m.; Q. C. later.
Canton, North Side, April 1, 7:30 p.m.
Walnut Grove, at Madden, April 5, 11 a.m. and 1:30 p.m.
Clinton and Ridgeland, at Clinton, April 5, 7:30 p.m.
Raleigh, at Burns, April 12, 11 a.m. and 1:30 p.m.
Harperville, at Hillsboro, April 12, 4 and 7:30 p.m.
Greenfield and Richland, at Greenfield, April 16, 7:30 p.m.
Carthage Circuit, at Goshen, April 19, 11 a.m. and 1:30 p.m.
Carthage Station, April 19, 4 and 7:30 p.m.
Morton, at Independence, April 26, 11 a.m. and 1:30 p.m.
Florence, at Star, April 26, 7:30 p.m.
Brandon, at Pelahatchie, May 3, 11 a.m.; Q. C. later.
Shiloh, at Lodoar, May 3, 2:30 p.m.
Jackson, Millsaps Memorial, May 3, 7:30 p.m.; Q. C. later.
Homewood, at Gasque Chapel, May 10, 11 a.m. and 1:30 p.m.
Forest, May 10, 7:30 p.m.
Canton, First Church, May 17, 11 a.m.
Sharon, at Lone Pine, May 17, 2 p.m.
Jackson, Grace, May 17, 7:30 p.m.; Q. C. later.
Spring Ridge, May 20, 7:30 p.m.
Vaughan, at Ellison, May 24, 11 a.m. and 1:30 p.m.
Bolton and Raymond, at Raymond, May 24, 7:30 p.m.
Fannin, at Drakes, May 27, 11 a.m. and 1:30 p.m.
Camden, at Camden, May 31, 11 a.m. and 1:30 p.m.
Terry, at Terry, May 31, 7:30 p.m.
The District Conference will convene at Mendenhall, April 22, at 9 a. m. Pastors, please elect your delegates and send me their names by April 10.

OTTO PORTER, D. S.

Meridian District—Second Round

DeSoto, at Hopewell, March 8, 11 a.m. and 1:30 p.m.
Quitman, March 8, 4 and 7:30 p.m.
Pachuta, at McGowan's Chapel, March 15, 11 a.m. and 1:30 p.m.
Enterprise, at Stonewall, March 15, 4 and 7:30 p.m.
DeKalb, at New Hope, March 22, 11 a.m. and 1:30 p.m.
Collinsville, at Pleasant Grove, March 22, 4 p.m.
East End, Meridian, March 22, 7:30 p.m.
Matherville, at Salem, March 29, 11 a.m. and 1:30 p.m.
Shubuta, March 29, 4 and 7:30 p.m.
Shubuta, April 5, 11 a.m., for sermon.
Hawkins Memorial, Meridian, April 5, 7:30 p.m.
District Conference, Central Meridian, April 9, 9 a.m., for the day.
Chunky, at Bethel, April 12, 11 a.m. and 1:30 p.m.
Philadelphia Ct., at Cooks Chapel, April 12, 4 p.m.
Philadelphia, April 13, 7:30 p.m.
Philadelphia, April 13; Q. C. at 10 a.m.
Cleveland, at Lynville, April 19, 11 a.m. and 1:30 p.m.
Meridian Ct., at 34th Avenue, April 19, 7:30 p.m.
Scooba, at Binnsville, April 26, 11 a.m. and 2:30 p.m.
Poplar Springs, Meridian, April 26, 7:30 p.m.
Lauderdale, at Lauderdale, May 3, 11 a.m. and 2:30 p.m.
Fifth Street, Meridian, May 3, 7:30 p.m.
Rose Hill, at Hopewell, May 10, 11 a.m. and 1:30 p.m.
Decatur, at Hickory, May 10, 3:30 p.m.
Enterprise, May 10, sermon 7:30 p.m.
Central, Meridian, May 17, 11 a.m.
Vimville, at Pleasant Grove, May 17, 4 p.m.
Porterville, at Union, May 24, 11 a.m. and 1:30 p.m.
Wesley, May 24, 7:30 p.m.
Newton, May 31, 11 a.m. and 2 p.m.
Union, at Mt. Zion, May 31, 4 and 7:30 p.m.
Hope at Henry's Chapel, June 7, 11 a.m. for sermon.

J. L. NEILL, D. S.

Ideals are like stars; you will not succeed in touching them with your hands. But, like the seafaring men on the desert of waters, you choose them as your guides, and following them reach your destiny.—Carl Schurz.

FOR SALE: 166 Campground. Eight Rooms: Good Condition. Write Miss M. Rodd, care of Miss Adeline Smith, 1514 Foucher St., New Orleans, La.

THE CHRISTIAN FIRESIDE

HOW STRONG IS OUR SPIRITUAL LINE OF DEFENSE?

In this busy world of today we are so much concerned with our material welfare that we leave almost unnoticed the most important part of life that is so essential to abundant living—that is the spiritual side. Successful living requires more courage than cash, more faith and more prayer than material armament. Truly, it takes guns and ammunition to win a war, but it takes Christian fortitude to attain a victory.

A true test of the strength of our spiritual life is made by the amount of God's love that is in our hearts. There will be no race prejudice if His love is there. God isn't concerned about our color; He is interested in our souls. We are all brothers in Christ. I sincerely believe that this will have to be realized before we can ever expect to have peace on this earth.

Our Bible tells us many ways in which we might strengthen our spiritual lives, namely, love God, love our neighbors as ourselves, love our enemies, pray for those who spitefully use us, do unto others as we would have them do unto us, etc.

Think how much stronger we would be if we spent as much time communing with God as we spend in scheming how we might get even with someone who has done us some injustice! This world would soon be won for Christ if every Christian would return good for evil. It is indeed a challenge to every Christian today to put on the whole armor of Christ.

(Miss) RUBY SIGMAN.

A QUEER TAILOR

By Elda Sprunger

Have you ever been to a tailor shop? If so, you probably saw the tailor sewing with his shining steel needle. But there is also a bird which is a tailor. This bird, however, does not use a steel needle to do his work. Instead, he uses his long, slender bill as a needle.

He is called a tailor bird, and he lives in India and in the Philippine Islands. He has a very queer way of building his nest. First, he chooses two leaves close together at the end of a twig. With his long slender bill he pierces holes all around the edges of both leaves, except on top. This is left for the opening. When this is done the bird hunts for something with which to sew the two leaves together. He may find bits of

wool or silk threads. Or perhaps he uses threadlike fibers from plants. Using his long slender bill as a needle, he skillfully draws these threads through the holes in the leaves. In this way the leaves are stitched together, forming a bag. After the bag is made nice and soft inside with grass, hair, or plantdown the nest is finished, and ready for the mamma tailor bird to lay eggs in it.—Our Dumb Animals.

THE EDITOR'S FRIEND

Dear Dr. Duren:

I want to think you for the nice pen and pencil set. I am writing with the pen. It is the first one I have ever had. I still have



the little star. I am in the second grade. I wish you would come to see us. We like Okolona.

With love,

Your little friend,
MARJORIE ANN BROWN.

Well, Marjorie dear, how is this for a piece of editorial impudence? We appreciate your picture because we appreciate you, and we are happy to introduce our little friend to the Advocate family.—Editor.

BISHOP CANDLER AND THE OLD HYMNS

Mr. Editor: As I read the piece in the Christian Advocate of February 26th on Bishop Candler by A. P. H., I thought of my grandmother (who was the mother of the late Rev. J. D. Harper of the Louisiana Conference, also the mother of my mother). How they liked to sing that old hymn, "O, Come, Angel Band." It was a special favorite with them, and I, too, like it very much. When I was a child I thought my mother could sing it so sweetly, and in my childish thought would soon see that angel band coming.

When my mother was dying I thought surely that angel band of which she sang so sweetly was hovering around to bear her longing spirit to its eternal home. Would that more of these old hymns were sung now. "How Firm a Foundation" is one of my special favorites. I very much admired

Bishop Candler as a speaker and writer, and above all that strong Christian character which meant so much to the world. I read everything I can find with his name on it, for it was always such an inspiration to me to hear him and read his writings.

You are giving us a good paper and I enjoy its pages each week. Hoping the interest in it will continue and much success come your way, I am,

Very Respectfully,

MRS. T. W. BEVILLE.

Bernice, La.

EMORY DEAN RESIGNS TO TAKE DEFENSE POST

By John L. Sandlin

Dean Boyce F. Martin, of the School of Business Administration of Emory University, has handed in his resignation, effective April 1, to accept the position of "defense expeditor" with the Louisville Cement Company of Louisville, Ky.

Robert C. Mizell, director of University development and head of Emory's recent successful drive for University Center funds, will serve as acting dean for the remainder of the academic year.

Dean Martin had previously refused three offers of defense positions in Washington. Constant and increased pressure from the government, however, led him to accept his new position in private enterprise, where he feels he can be of more service.

"I'm leaving Emory with much regret," Dean Martin stated. "However, after consulting with Dr. Cox, I've decided that since it seems the government is not going to allow me to remain here in education, I would be of more service in private business working indirectly for the government than I would be in the maze of red tape in Washington."

At Louisville, Dean Martin will have the special assignment of finding ways to increase production of essential war materials manufactured by the cement company and its subsidiaries.

Mr. Mizell, the new acting dean, was president of Sparks College before its merger into the present Emory at Valdosta. He joined the Emory staff in 1935. For the past few years he has been teaching the course in real estate in the School of Business Administration, in addition to directing the University's campaign for funds.

Dean Martin came to Emory in August, 1940, from Harvard University, where he had been assistant dean of the Graduate School of Business Administration. For some months he has been assisting the federal government in enlisting trained personnel from the southeast for positions in key defense industries.

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis



LATEST NEWS FROM THE MISSIONARIES

The Board of Missions and Church Extension of the Methodist Church is in receipt of a cablegram from the Netherlands missions consul in Batavia, Java, under date of February 23, giving the following information concerning Methodist missionaries who were evacuated from Singapore before that city fell to the Japanese:

The Rev. Douglas P. Coole, of Kampar, F. M. S., the Rev. Robert A. Blasdel, of Malacca, and the Rev. Charles D. Patterson, of Bukit Mertajam, all in the Malaya Peninsula, arrived in Batavia from Singapore, and are now on their way to India.

Bishop and Mrs. Edwin F. Lee, of Singapore and Manila, superintendent and Mrs. Raymond L. Archer, the Rev. and Mrs. Preston L. Peach, of Kuala Lumpur, Mr. and Mrs. Paul Thomas of Singapore, the Rev. Carleton H. Foss, of Ipoh, the Rev. Dudley Ingerson of Singapore, the Rev. and Mrs. Darel D. McFerren, of Palembang, Sumatra, and the Misses Thirza E. Bunce, Norma Craven, Edna M. Dahlin, Hazel M. Depler, Carrie C. Kenyon, Mildred Kerr, Emma Olson, Lois Rea, and Mechtila Dirk-

sen arrived in Batavia and are on their way to the United States.

The Misses Ruth Harvey, Elsa Youngdahl, and Freda P. Chadwick, and the Rev. John L. Taylor reached Java from the Malay Peninsula and are leaving there for either Australia or the United States.

An airmail letter from Colombo, Ceylon, dated Jan. 9 and just received in the United States, announces the safe arrival there of the Rev. George Barney Thompson, returning to Karachi, India, on furlough. He left the United States, in company with a group of missionaries of other denominations, in November on a Java-Pacific steamship. They arrived in Java on Dec. 15 and left on Dec. 26 for India.

A cablegram received on February 26 from Mrs. Mary Hoover, widow of Dr. James M. Hoover of Borneo missionary fame, announces that she is at the Rex Hotel, Perth, West Australia. Mrs. Hoover had been in Singapore when the war began.

HAPPINESS A CRISIS

By Mrs. Irvin Rowland

Once I heard an outstanding Bible teacher make the statement that a crisis in one's

life may be clothed in happiness as well as in sorrow. This sounded rather strange, but the more I think on it, the more probable it seems. Why is there a danger in happiness and peace for our spiritual well being? We become so satisfied with our own joys that we fail to think of others. We are likely to shut ourselves into our own little world and forget that duties toward men exist, or neglect serving our Master as we should. Too much security makes us too independent.

Often, in danger and sorrow, we feel an acute need for God's guidance and actually live a more consecrated life. Many times we fail to know the conditions under which our Christian life progresses, and as we pray selfishly, we do not understand God's will for us.

Thus, any situation can become a crisis in our life if we permit it. It behooves us ever to be humble and follow the footprints of our Lord closely, lest we forget the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

So act that your principle of action would bear to be made a law for the whole world.

THE MISSISSIPPI METHODIST ORPHANS HOME

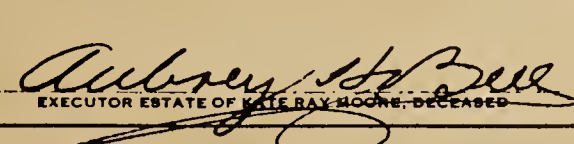
At Jackson, Miss., is located the Methodist Home for the care of orphan children. At the right are cuts representing two checks which were recently turned over to that splendid institution. The first is for \$10,000, and was a bequest made by the late Kate Ray Moore, of West, Miss. The other is for \$37,500, which was bequeathed by Mr. Arthur Montgomery, deceased, of Atlanta, Georgia, a former resident of Madison, Miss. The contributions cannot be used for maintenance, but must remain invested and only the income used for support. The maintenance will continue to be the responsibility of the Methodists of Mississippi.

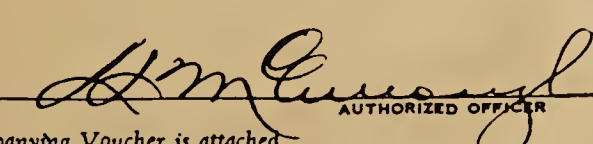
Superintendent McDonnell writes: "I wish to call attention to this fact: that all monies represented in the two checks to the right were invested by your board in Defense Bonds and that the children in your Methodist Home are still looking to you for support. I am urging, if you will permit me, please, that your contributions be as prompt, as liberal, as conditions, means and circumstances will allow. Our needs are greater today than ever before. I am sure every congregation of Methodists in Mississippi earnestly desires to do its full share by the children in our Home. Surely the Church has no undertaking which will pay greater dividends in the future than the work of caring for its own dependent or-

phan children."

The Home is located on North West Street and is managed by Mr. Fred J. McDonnell. Approximately two hundred children find here a home and the opportunity to become useful citizens. Misfortune of one kind or another left them friendless and helpless and the Methodists of Mississippi took them in and is giving them a chance in life. A large farm is operated as a part of

the institution, and helps to provide the food and the experience necessary to the making of substantial men and women of these children. With Mr. Fred J. McDonnell as Superintendent of the Home, and Hon. H. V. Watkins president of an administrative board, made up of capable and interested representatives of the Mississippi and the North Mississippi Conferences, a continuance of this good work is assured.

AUBREY H. BELL, Executor		No. <u>150</u>
Estate of KATE RAY MOORE, Deceased		
Administered in Chancery Court of Holmes County, Miss.		
Greenwood, Miss.,		February 3 1942
PAY TO THE ORDER OF <u>Board of Trustees of The Methodist Orphanage</u>		\$ 10,000
Ten Thousand and ----- No/100		Dollars
VALUE RECEIVED AND CHARGE TO ACCOUNT OF		
TO <u>Jackson-State National Bank</u>		
<u>Jackson, Mississippi</u>		
 EXECUTOR ESTATE OF KATE RAY MOORE, DECEASED		

TRUST DEPARTMENT	
TRUST COMPANY OF GEORGIA N ^o 171872	
64-10	
ATLANTA, GA.	
2/5/42	
PAY <u>Thirty-seven thousand five hundred and no/100</u>	
TO THE ORDER OF <u>H. V. WATKINS, CHAIRMAN BOARD OF DIRECTORS AND TRUSTEES OF METHODIST ORPHANS HOME OF JACKSON, MISSISSIPPI.</u>	
DOLLARS \$ 37,500.00  AUTHORIZED OFFICER	
This check will not be paid unless the accompanying Voucher is attached.	

SOME FIFTY YEARS AGO

Some fifty years ago we joined right hands together,
And agreed to start in life facing all kinds of weather.

We knew little of the signs pointing to wrong or right.

We just said we'd try and ask for the light.
Some days were dark, many more were bright.

We faced them all, praying God to lead us right.

We knew behind clouds there was a sun to shine,

And He would dispel darkness in His own good time.

Our part was to trust and keep looking up,
Though we would find bitter in every sweet cup.

Time passed on—children came to us;
We welcomed them gladly as a God-given trust.

They've proved a great blessing, though a sweet heavy care,

We've found life richer in doing our share
In caring and sharing the burdens of life;
Somehow we've grown stronger as man and wife.

Our children are gone, in richer places to live;

We trust they've found something fine and helpful to give.

They bring to us more than we could think or ask,

In love and kind deeds, though we set them no task.

They planned a great day, to come back and show

How they felt toward us and wanted us know

That our love and care had not been in vain,
So they showered us lovingly, like mercy drops of rain,

With an abundance to eat and clothes to wear

And flowers, speaking mutely of their love and care.

Then lights on a table covered over with lace

And silver urns shining—with daughters in place

To pour out for friends both coffee and tea,
And hand them a plate, saying, share our hospitality.

In the center of this table sat a cake to express

That fifty years had passed, full of joy and happiness.

A golden wedding cake, dated 1892-1942;
Also to remind us, we were married when 22.

In the midst of such joy, we were asked to see

What our children had brought us, in gifts so lovely:

For father a gold watch and chain; for me a cameo pin.

We thanked God for our children, and asked blessings on them.

Our friends, too, brought gifts, which are prized very high.

Some came from afar and others nearby.

We look at our gifts, then think and smile;
How much we've gained in such a little while.

Children and grandchildren, new daughters and sons—

All sharing together with us whatever in life comes.

Life hasn't been so long, our hardships very few;

They've taught us to trust and in everything be true.

Be thankful for what comes, whether rain or sunny days.

There is a lesson to learn—obey and walk in His ways.

We're here alone together with few regrets to make.

Our prayer now is, Lord bless our children for Jesus sake.

Canton, Miss.

MRS. J. A. EWING.

WILLIAM SMITH TOWNSEND

(Continued from page 12)

new life in the present home. To this union were born eight children, four of whom are now living, as follows: A. P. and E. D., of Baton Rouge, and John D. and Mrs. Bessie Nesson of Reiley, La., and with their mother mourn their loss.

Mr. Townsend was converted in early life and united with the Methodist Church, and for more than fifty years was a loyal attendant and an active supporter of the old Oak Grove church. He was a devoted and kind husband, and a good father and a faithful Christian. He spent the greater part of his life of more than three score years and ten at the old home place which they acquired many years ago. A good man has gone to his reward in "the land that is fairer than day."

Weep not, bereaved ones, "for behind the clouds the sun doth shine." Your loved one is safe in the house of many mansions, and it is your privilege to meet him there.

H. C. L.

MRS. FRED JONES PASSES

On Feb. 21, 1942, the beautiful life of Mrs. Fred Jones came to an earthly end and entered into the haven of rest, after many years of suffering borne with all the fortitude and resignation of a faith sublime and hope eternal.

Whereas, Mrs. Jones has been a faithful and devoted member of the Woman's Society of Christian Service; therefore be it

Resolved, First, that in her going the society has suffered a distinct loss. We will cherish the memory of her beautiful life and try to emulate her example.

Second, that our hearts go out in tender sympathy to the bereaved husband and two daughters. We grieve with them for the separation that must be for a time, and rejoice with them in the longer, happier life into which she has gone.

Third, that a copy of these resolutions be sent to her family, a copy be sent to the Inverness Times, a copy be sent to the New Orleans Christian Advocate, and a copy be recorded in the minutes of the society.

Respectfully submitted,

MRS. J. H. HICKS,

MRS. M. L. HALBERT,

MRS. DEWEY KING.

MISS COLUMBIA HUNT—A MEMOIR

Miss Columbia Hunt passed away to her heavenly home Feb. 7, 1942. She was born Nov. 5, 1862. Being left an orphan in infancy, she was reared in the home of her brother-in-law and sister, Mr. and Mrs. J. J. Ball. After their deaths she remained with her nieces, Mrs. Sarah Woodhouse and Miss Vera Ball until her death.

She joined the Methodist church at the age of eleven years, and was a very consecrated Christian worker as long as her health permitted. She was especially fond of children, and was teacher of the Primary class in her church for years. She was better known to her many friends as "Aunt Lummie." She was held in high esteem by all who knew her. She had many favorite

Bible quotations—one of the most favorite was: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

The funeral was conducted in the home by the pastor, Rev. D. E. Vickers, assisted by Rev. H. C. Allman.

Her great nieces sang those old songs so dear to the heart of Aunt Lummie: "Nearer My God to Thee," "How Firm a Foundation," and "Jesus Keep Me Near the Cross."

She was laid to rest in the family cemetery. She is gone from our midst, but her beautiful life will live on in the memory of those who knew her.

A FRIEND.

FAITHFUL WORKER PASSES AT KAPLAN

Mrs. C. J. Montgomery, Sr., one of the charter members of the Kaplan Methodist church, passed away suddenly early Wednesday morning, February 17, at the age of sixty. Mrs. Montgomery, who was converted under the ministry of Rev. Martin Hebert some thirty odd years ago, remained faithful to her vows. She was at her regular place in the worship service of her church three days before her sudden death.

Mrs. Montgomery was dependable in her service to the community through her church. As her health permitted she entered enthusiastically into the activities of the Woman's Society of Christian Service. Her influence was first felt in her own home. Her Christian influence will continue because it lives in the life of each of her six children.

Funeral services were conducted by Rev. Martin Hebert, Sulphur Methodist church, assisted by Rev. J. A. McCormack, Abbeville Methodist church, and Don Wineinger, pastor, Gueydan-Kaplan charge. Interment was made in the Graceland cemetery, Abbeville.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

"This year has been a very full one as well as very enjoyable. It must sound monotonous to read about the same program year after year, but I do not find it monotonous since I am working with different people under difference conditions. During the past year I have made 1,165 visits, taught 77 cooking classes, entertained 730 children in 37 play hours, entertained 30 small social groups with an attendance of 350, taken 45 patients to doctors, and treated many boils and sores for the children.

"Little by little I have begun asking friends to help with different phases of the social work and have found their response good. It will mean so much to the life of the community if many can be taught to serve in this way and an opportunity for them to render service. May we be able to help create a real understanding and friendship between the different social classes and make our village life a bit more Christian and near the ideal Christ gave to us."

* * *

Annual Meeting, Mississippi Conference W. S. C. S.

Since there has been some confusion concerning the date for our annual meeting, Mrs. Paul Arrington announces that it will convene the afternoon of Tuesday, April 14, 1942, in the Methodist church in Brookhaven. Details of the program will be announced later.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Jesus does not speak of the Kingdom of God as of something that comes into existence through a development of human society, but as of something which is brought about by God. In His thought the ethical activity of man is only like a powerful prayer to God, that He may cause the Kingdom to appear without delay.

—Dr. Albert Schweitzer.

THE PRAYER-ROOM TODAY

Father, who knowest just what is best for each of the souls Thou hast made, I would only ask that by Thy grace I may never doubt Thy love nor dream that I am forgotten of Thee. In my soul's summer days of sunshine let me rejoice with reverence, and when winter comes help me only to draw closer to Thee, finding that Thou art nearer than ever in my darkness, and knowing that in my wintry days Thou art still at work in my soul. Teach me to wait for Thee, nor be impatient; help me to know that Thou wilt not fail to bring to full fruition the seed Thou hast planted in my soul. Amen.

JACKSON, MISS.
Mississippi College Library
Jan 13

What is Success?

(Author unknown to us)

It's doing your work the best you can,
And being just to your fellow man;
It's making money, but holding your friends,
And staying true to your aims and ends.
It's figuring how and learning why,
And knowing where the pitfalls lie,
It's dreaming a little and doing much;
It's keeping always in closest touch
With what is finest in word and deed;
It's being thorough, yet making speed;
It's daring blithely the field of chance
With making labor a brave romance;
It's going onward despite defeat,
And fighting staunchly, but keeping sweet;
It's being clean and playing fair;
It's laughing lightly at Dame Despair;
It's looking up at the stars above,
And drinking deeply of life and love;
It's struggling on with a cheerful grin,
It's heeding the cry in the tempest's din;
And making better this good old earth;
It's sharing sorrow, and work and mirth;
It's serving, striving through strain and stress;
It's doing your noblest—That's Success.

—Religious Telescope.



WALLET OF THE WEEK



THE AGE OF THE ADIRONDACKS, in New York, has been placed at a billion one hundred million years, by Dr. J. P. Marble, of the National Research Council's Committee on the Measurement of Geologic Time. The calculation was based upon the rate at which the thorium content of allanite degenerates into lead through radioactivity. The estimate is said to agree with the findings of Viennese scientists based upon a study of the uranium-lead content of Adirondack uranite. With God a day is "as a thousand years, and a thousand years as one day."

* * *

THE CHRISTIAN OBSERVER has a continuous record of one hundred and twenty-eight years as a religious weekly, it has the largest circulation of any Presbyterian weekly in America, and it has been owned and edited by the same family for one hundred and fifteen years. Harry P. Converse, the present managing editor, has directed its affairs since 1899. He succeeded his father after a term in which he was associated with him on the staff.

* * *

A QUAKER FIRM, which has manufactured leather products for two hundred and thirty-nine years, is reported to have asked to be excused from taking war orders as a conscientious objector. The five partners in the business are all Quakers. This is believed to be the first firm that has expressed the desire not to sell stock items for military uses. The policy has been followed for many years and was the practice of the business in the World War. The concern manufactures leather belting, gaskets, packing, cups and accessories for use with leather goods.

* * *

THE SURFACE TEMPERATURE OF THE SUN is said to be ten thousand degrees Fahrenheit, while its corona, hundreds of thousands of miles from its surface, reaches a temperature of a million degrees. Studies of the spectrum reveal the fact that iron particles in the halo have lost half their surface electrons due to the intense heat, and it is conjectured that iron and other particles have been ejected from the sun's core through the "cool" surface without losing their heat, at least to such extent as to be detected by astronomical observations.

* * *

BRITISH WAR CASUALTIES, according to **American Outpost in Britain**, pay eloquent tribute to the heroism of the people of the British Isles. The fatal casualties of the World War were approximately a million men of which seven hundred and two thousand were from the British Isles. Up to the middle of October, the casualties in the present war including prisoners, were 127,000, of whom 100,000 were from the British Isles. The British Isles have a total population of 47,000,000, as compared with 21,000,000 in the Dominions. In addition to battle casualties, the British Isles have lost 43,103 civilians killed and 53,915 seriously injured in air raids.

THE LITTLE WHITE CHAPEL, sponsored by the Southern California Christian Missionary Society, of Burbank, was dedicated on January 18. It was built largely of donated material, erected with volunteer labor, and is debt free. Fifty ministers turned carpenters for the erection of this place of worship in a formerly churchless community near a large industrial plant. A similar chapel is planned for a like center in Long Beach, California.

* * *

THE RATION OF A BRITISH BATTLESHIP is said to include four hundred and forty pounds of tea and one ton of sugar per week. This emphasizes the British fondness for tea. It is even said that the British sailor cannot sail the sea without his tea. That may seem like an extravagant sugar ration and a lot of tea, but it is vastly better than a ration of liquor to distort the vision and befog the judgment at a time and under circumstances when every faculty needs to function at the peak of its power.

* * *

THE YOUNGER CLERGYMEN of Durham, North Carolina, have resolved to give a practical demonstration of their will to win the war. At a special meeting, twenty-five of the younger ministers agreed to purchase bicycles for general use in pastoral work. They will save their cars for funerals and long trips, and at the same time conserve rubber and save gasoline for the nation's war needs. It is likely that this practice may be resorted to by others as a necessary personal economy as well as a patriotic gesture.

* * *

THE CHURCH OF LATTER DAY SAINTS was first organized at Manchester, New York, in April, 1830. Before it became settled in Utah, it made five moves. The first move was to Ohio, then in succession to Missouri, Illinois, Iowa, and last to Utah. The trek to Utah was made from Council Bluffs, Iowa, by 1,553 Mormons, with 580 wagons, under the leadership of Brigham Young. The journey was made in 1847, and extended from July 4 to the middle of September. Brigham Young became the first territorial governor of Utah.

* * *

LIQUOR AND NARCOTICS CURTAILMENT in France has been decreed as a result of the discovery that these were leading causes of her recent military and social undoing. The new regulations prohibit the sale of liquor on Tuesdays, Thursdays and Saturdays. The sale of absinthe and aniseed essence is prohibited altogether. Only one saloon for every 450 people is allowed and all liquor advertising is prohibited. If America would escape such a confession of penitence for its social indifference and blindness, it might be well for it to take an inventory of the liquor business on this side of the Atlantic. Isn't it time to wake up, America?

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor

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ALFRED P. HAMILTON, Associate Editor

C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

PEEKING NOT ALLOWED

More than once we have paid our respects to the ministerial practice of dispensing a custom-made gospel out of homiletic offerings covering sermons, prayer meetings, special occasions, illustrations, and poetical quotations. To begin with, the practice means the complete abdication of ministerial personality. The preacher contents himself with being a loud speaker for the reproduction of phonographic recordings. It means the abandonment of the whole idea of prophetic responsibility and the substitution of low grade homilies of utterly uncertain origin and content. It means a theatrical toying with the hungers and hopes of the soul by simulating emphases and interests which are entirely absent from the performance.

Some time ago we received advertising of a concern which offered to prepare sermons, baccalaureate, or other special addresses upon any subject, upon any text, and upon twenty-four hours notice. If the unworthiness of the business needed emphasis, it was indicated in the assurance that the transaction would be held in "the strictest confidence." Only last week, we received literature regarding a similar, but less personal service, "available only to ministers." This exclusive feature, whatever else it may have implied, meant that the layman would not be permitted to peek, and the preacher might, therefore, feel a measure of security in the use of such material. Included in the offer was a volume incorporating the cream of the homiletic productions of the year. A partial list of subjects and preachers was given. There was not a preacher in the list of whom we had any knowledge whatever. We looked them up in *Who's Who* and we found only two of them listed. Aside from all considerations of moral responsibility, the man who falls for such clumsy crutches may be assured that his name will never appear in any edition of *Who's Who* for the lift of his ministry, nor for the solid merit of his contribution to the life of any community great or small. There is a legitimate use of borrowed material which all recognize. There is also a suicidal surrender of ministerial personality and responsibility which any self-respecting minister will shun. Beware of the advertiser who labels himself and his wares with the assurance that peeking will not be allowed.

AMERICA AND THE DRINK BUSINESS

The effrontery and the brazen arrogance of the drink industry is well illustrated by a quotation which we saw recently. It was said to have appeared in *The Brewery Digest*, for May, 1941. It was this: "One of the finest things that could have happened to the brewing industry was the insistence of high-ranking army officers to make

beer available to army camps—here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

We do not belong to those who would heckle Congress, but we do belong to the group who believe in turning out any member of that body who deliberately ignores moral conditions which undermine sobriety and character in the citizens of this Republic. If Congressmen are too obtuse morally to take note of this brazen boast of a victory achieved through army officers, then we are for putting them where they belong. In the House elections occurring this year, every member will be up for re-election and now is the time to clean up the disgraceful situations about our army camps. It is house-cleaning time, and we are for doing a first class job of it. The "Sheppard Bill" will stay on the calendar until the crack of doom unless Congress is made to feel that something is going to be done about it back home. Unless they do something about it immediately, we are for sending the home folk a "bundle" from Washington.

GOVERNOR BREWER OF MISSISSIPPI

In the passing of Governor Brewer of Mississippi, we feel a touch of personal sadness. We had known him all our life for our homes were in the same locality and we grew up together. We had the sincerest appreciation of him as a man. In many respects he was one of the most unique and remarkable characters Mississippi has produced. A barefoot boy, he stood at the grave of his father and to him fell the responsibility for the care of a widowed mother, two brothers, one of them afflicted, and several sisters. By every instinct of his being he belonged to the soil and he was one of the most rugged and naturally resourceful men we ever knew. He was truly a self-made man, a hard worker, intellectually shrewd, and possessed of an innate understanding of the psychological reactions of people. He was one of the most effective political campaigners we ever heard on the stump. He won the Governorship of Mississippi in a campaign in which he was defeated. He entered the race against some of the most experienced and shrewd politicians of the state practically without a political organization back of him, but he came near to winning over a formidable field of opponents. As a result, he was elected four years later without opposition. On the night of the election when he was defeated, we stayed with him until every friend had gone away, and then we walked home with him. He had been deeply offended by some unchivalrous person who mailed him a pair of overalls bearing a note telling him

to apply to one of his opponents for instructions. We did not agree with him always, but we did respect him. We knew the pit from which he was digged and we knew the steady and determined climb which he made in the face of almost insuperable difficulties. His hero-heart has ceased to beat and out of a life-long appreciation of the man, we say, "Peace to the ashes of a good soldier."

ARE WE ACTUALLY "MISSIONARY-MINDED"?

The writer is going to take, as Treasurer of the Lewis Memorial Hospital Fund, advantage of his opportunity to place an article on this campaign in the editorial columns of this paper. The end, it is earnestly believed, justifies this means.



Hugh N. Clayton

Frequently, at missionary institutes, the statement is made that to make a local church "missionary-minded," it should adopt the support of some particular missionary. It should concern itself with his particular problems, familiarize itself with the tasks he has undertaken, and make common cause with him in his efforts towards following the command of Jesus.

Such a recommendation is based upon the fact that Christian people naturally feel the impulse to give to a worthy need of which they know. It is our normal reaction to respond and gladly. The sad plight of the forsaken orphan is well known throughout America and numerous orphanages constitute the answer of children-loving people.

Mississippi Methodists have their opportunity to support and make common cause with two of their own in contributing funds for the construction of a hospital at Tunda Station, in the Belgian Congo, where Dr. and Mrs. W. B. Lewis are giving their lives. We don't need to set forth what they are doing, every Methodist in Mississippi knows of them and every active Methodist has seen and heard their story.

The quota for each of the several districts of the North Mississippi Conference is small. Compared to the sacrifices of the Lewis family, it is a trifle. What Methodist father and mother would leave their two children in America, at a time like this, and undertake a perilous ocean voyage and assume work in another continent for an unknown period of time, not knowing when they would see their children again? We are afraid that not many of us would do it. They did! They must love the Lord and their fellow man.

Who would not want to be a small part of that great enterprise by sending a few dollars to aid them in their work. Surely, the Methodists in Mississippi can raise the small sum asked for such sacrifice of self for others.

The response has been slow and rather in small amounts. It appears that some of our churches are quota conscious. Once the quota is reached, they stop. The largest amount contributed by any one church is from New Albany, which has given \$121.25.

The members of that church have suggested that other churches of even strength or greater see what they can do with that amount. It is our devout hope that the Methodists of this state will bring this great cause home to themselves and respond in a manner worthy of true Christians who love their brothers everywhere.

H. N. C.

MISSISSIPPI METHODIST MINISTERS' CONFERENCE

The title implies the scope of this Conference for, though it was held at Millsaps College, by the efforts of the Department of Religion, it was really state-wide in support and membership. There were in attendance one hundred and fifty ministers who officially affixed their signatures on the roll, but perhaps another hundred people attended. For a maiden effort it was astonishing. The various Methodist churches of Jackson, in cooperation with the college, furnished entertainment, and in addition the Church Board of Education, in Nashville, as well as the Mississippi Conference Board, lent financial aid.



Dr. A. P. Hamilton

When one considers the fact that there are only about three hundred Methodist ministers in the entire state, and that we had fifty per cent of this number enrolled, also that the weather was raw, rainy and stormy, it is a rather remarkable showing, and much credit is due Dr. Henry Bullock and Miss Virginia Thomas.

Also the excellent programme prepared accounts for the success of the undertaking. We had a real team in Bishop Paul B. Kern and Dr. A. J. Walton. They complemented one another in a wonderful way. Dr. Walton in the worship periods brought down to earth the twin mysteries of homiletics and theology. The mechanics of sermon-building and all the necessary parts of a smoothly working pastorate put into a synthesis of spiritual patterns, were laid out in a practical and inspirational fashion before them in these sessions. And the preachers themselves helped to weave the patterns with discussions drawn from the rich background of experience and daily contact with the problems involved.

Bishop Kern, the platform speaker and inspirational leader of the Conference, was at his best during these three days of spiritual leadership. I was astonished at his versatility. I had always known him as an inspiring platform speaker and as one of the outstanding scholars in the pulpit of our Methodism; but each time he appeared before this Conference he seemed to be in a new role, or to put it more accurately, his emphasis was constantly fresh and refreshing. He was ever opening up new vistas, and exploring with us by-paths off the beaten track, all of which led finally to Him, who is the Way and "Goal of all our seeking."

The first morning message, for its particular emphasis on the minister's great opportunity in the present hour, may have appealed more strongly to the profession, but for the general public it seemed to me that the sermon on the theme, "The Kingdom of God is Within You," was the highlight of the platform programme.

And how those preachers did sing under the fine leadership of Dr. Fagan Thompson! All of it—preaching, prayer and praise—was an inspirational opportunity.

One of the constructive features of the Conference was the opportunity afforded for the close fellowship of the two Mississippi Conferences, and the resulting discussion of the feasibility of uniting the two into one body for the whole state's Methodism. Even so, it would still not

be as large a body as the North Alabama Conference.

This Conference by all means must become an annual feature of the wider ministry of our church college to its supporters and constituency throughout the state.

A. P. H.

ADDRESS OF HON. CLAUDE V. HATHORN ON LAYMAN'S DAY

At Court Street Methodist Church, February 22, 1942

The subject for discussion suggested by the General Board of Lay Activities of our Church is "Methodist Men and the Mission of the Church," but realizing my inability to deal with the mission of the Church, and leaving that part of the subject to the ministry, I shall make bold to discuss not Methodist men, for I think our line of endeavor and thinking should be universal rather than denominational, but "Christian men and the part they should play as Christian men in the world of today"; and fully realizing that "Fools rush in where angels fear to tread," I shall make bold to address my remarks to Christian women as well as Christian men.

Just what can we as Christian men and women, and without regard to whether we are Methodist, Baptist, Presbyterian, or Catholic, do in this world struggle, which involves not only our democratic way of life, but the very present existence of the Christian Church by whatever name. What contribution can we make towards the preservation of the Church of the living God?

Almost two thousand years ago Jesus founded, chartered if you please, His Church, our Church, and He said "the Gates of Hell shall not prevail against it." Through nineteen troubled, storm-tossed, war-filled centuries, the force of evil has assaulted its walls, and while breaches have been made here and there, God's forces have always been rallied and the broken walls rebuilt by such great Christian leaders as Luther, Knox, Wesley, Whitefield, Moody, and scores of others. However, battles are not won by the strategy and wisdom of the leaders, unless they have the undivided support of the men who constitute the rank and file of the army. This is also true of the battles of the Church, the laymen, and the lay women of the Church constitute the rank and file of God's army, and if we fail God the battle will be lost.

First, we can so conduct and demean ourselves every day, in our homes, on the streets, in our places of business, during our hours of recreation, and during our hours of rest, that men everywhere and at all times may know that we are truly followers of Jesus. Too, many of us are Sunday saints and week-day devils, and some of us Sunday saints join the devil's crowd just as soon as the eleven o'clock service is over, and we have hurriedly swallowed our Sunday dinner.

I fail to find anywhere in my Bible where I can go to Sunday school and church Sunday morning, perhaps teach a Sunday school class, or lead in prayer, then go home and eat my dinner and read my paper, play golf, go to the picture show, or a baseball game, take a long auto ride, or join a gossip club and satisfy myself that I have spent the Sabbath day as Jesus taught me to spend it, and as God wants me to spend it. Can you?

If we of America have fallen down in any one Christian duty more than another it is

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona.....	15
Rev. A. S. Brisco, Derma.....	8
Rev. G. A. Baker, Verona.....	4
Rev. E. H. Cunningham, Amory.....	2
Rev. G. H. Ledbetter, Egypt.....	2
Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	15
Rev. W. C. McCay, Nettleton.....	20
Rev. J. L. Nabors, Jr., Mooreville.....	12
Rev. Milton Jay Peden, Prairie.....	5
Rev. J. V. Stewart, Coffeville.....	12
Rev. T. F. Sartain, Vardaman.....	2
Rev. E. R. Smoot, Aberdeen.....	8
Rev. E. F. Tucker.....	6
Rev. W. A. Tyson, Tupelo.....	27
Rev. W. D. Waugh, Becker.....	6

Columbus

Rev. J. J. Baird, Louisville.....	12
Rev. G. W. Curtis, Sturgis.....	5
Rev. V. C. Curtis, West Point.....	7
Rev. T. E. Gregory, Columbus.....	14
Rev. J. L. McElroy, Kosciusko.....	5
Rev. S. B. Potts, Sallis.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. T. W. Smallwood, Ethel.....	2
Rev. H. D. Suydam, Mathiston.....	2
Rev. E. M. Shaw, Longview.....	3
Rev. J. D. Simpson, Crawford.....	4
Rev. R. A. Thornton, Shuqualak.....	13
Rev. T. B. Thrower, Kosciusko.....	6
Rev. J. D. Wroten, Columbus, First.....	61

Corinth

Rev. E. M. Allen, Tishomingo.....	7
Rev. A. C. Bishop, Baldwyn.....	6
Rev. K. E. Clark, New Albany.....	12
Rev. T. H. Ferrell, Booneville.....	20
Rev. T. A. Filgo, Dumas.....	2
Rev. J. A. George, Oxford.....	6
Rev. W. R. Goudelock, Corinth.....	5
Rev. W. R. Hammontree, Corinth.....	11
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	21
Rev. C. L. Ivy, Marietta.....	2
Rev. E. G. Mohler, Iuka.....	3
Rev. W. C. Newman, Corinth.....	60
Rev. Seamon Rhea, Holly Springs.....	22
Rev. J. E. Roberts, Booneville Ct.....	10
Rev. C. L. Rogers, Ripley.....	17

Greenville

Rev. M. E. Armstrong, Jonestown.....	13
Rev. S. E. Ashmore, Indianola.....	19
Rev. W. B. Baker, Leland.....	7
Rev. R. T. Hollingsworth, Itta Bena.....	15
J. H. Johnson, Clarksdale.....	7
Rev. R. G. Lord, Greenville.....	3
Rev. J. C. Wasson, Lula.....	3

Greenwood

Rev. W. P. Bailey, Minter City.....	6
Rev. A. L. Davenport, Vaiden.....	22
Rev. N. D. Guerry, Schlater.....	2
Rev. E. S. Lewis, Durant.....	4
Rev. W. T. Phillips, Tchula.....	10
Rev. R. E. Wasson, Black Hawk.....	13

Sardis-Grenada

Rev. A. W. Bailey, Holcomb.....	25
Rev. H. L. Beasley, Victoria.....	5
Rev. W. J. Cunningham, Sardis.....	10
Rev. E. L. Jernigan, Olive Branch.....	19
Rev. L. C. Lawhon, Lambert.....	11
Rev. H. P. Lewis, Byhalia.....	6
Rev. N. N. Maxey, Horn Lake.....	2
Rev. A. C. McCorkle, Charleston.....	12
Rev. W. W. Milligan, Tutwiler.....	12
Rev. J. W. Robertson, Senatobia.....	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman.....	2
Rev. Frank E. Dement, Jr., Monticello.....	6
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. N. S. Loftus, Jayess.....	3
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	10
Rev. C. W. Wesley, Hazlehurst.....	13
Rev. G. F. Winfield, Magnolia.....	3
Rev. Roy Wolfe, Prentiss.....	4

Hattiesburg

A. J. Boyles, Magee.....	20
Rev. J. A. Bridewell, Hattiesburg.....	2
Rev. B. M. Hunt, Hattiesburg.....	8
Rev. E. A. Kelly, Richton.....	5
Rev. J. W. Leggett, Jr., Laurel.....	2
Rev. E. M. Lane, Montrose.....	5
Rev. B. M. Lawrence, Heidelberg.....	4
Rev. O. S. Lewis, Hattiesburg.....	8
Rev. T. B. Winstead, Ovett.....	3

Jackson

Rev. L. E. Alford, Benton.....	3
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	4
Rev. W. J. Ferguson, Flora.....	5
Rev. J. H. Grice, Vaughan.....	2
Rev. J. C. Jackson, Hamburg.....	4
Rev. Roy H. Kleiser, Jackson.....	3
Galloway Memorial, Jackson.....	4
Rev. G. P. McKeown, Brandon.....	7
Rev. J. S. Noblin, Carthage.....	15
Rev. J. A. Wells, Jackson.....	2

Meridian

Rev. T. M. Brownlee, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	4
Rev. Murray Cox, Enterprise.....	5
Rev. G. H. Jones, Newton.....	16
Rev. T. A. King, Collinsville.....	6
Rev. T. J. O'Neil, Meridian.....	2
Rev. H. W. F. Vaughan, Decatur.....	2

Seashore

Rev. J. B. Cain, Columbia.....	4
Rev. C. C. Clark, Gulfport.....	101
Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. W. B. Jones, Lucedale.....	8
Rev. R. I. Moore, Long Beach.....	3
Rev. J. H. Morrow, Picayune.....	2

Vicksburg

Rev. R. A. Allums, Gloster.....	10
Mrs. N. E. Cunningham, Gibson Mem.....	11
Rev. J. A. McRaney, Hermanville.....	4
Rev. T. O. Prewitt, Vicksburg.....	3
Rev. A. W. Wilson, Washington.....	2

in our failure to "Remember the Sabbath Day to keep it holy." Instead of a day of rest and worship, we have made it a day of work and pleasure. We laymen and lay women of the church violate the Sabbath and think nothing about it. The hardest thing in the world for any man or woman to do is to stand before God's looking-glass and see and honestly value their own acts and deeds. I know for I have tried it. I remember many years ago I was placed in a close room

where the darkness was so great one could almost feel it. All the world was shut out and I was seated at a table alone with my soul and with God. I was told to reflect on my past life for thirty minutes. It was the longest thirty minutes I have ever spent, but I came out of that room a chastened and, I hope, a better man. Try it some day if you dare.

Not only must we remember the Sabbath (Continued on page 9)

CONFERENCE NEWS AND PERSONALS

News reached us a few days ago to the effect that Rev. C. Fenwick Reed is seriously ill at Plaquemine, where he is pastor. We hope for better news concerning him soon.

Rev. Jack H. Midyett has been changed from Gilbert, La., to Rayville. He succeeds Rev. W. J. Reid, who we understand has been appointed to an Army chaplaincy.

Rev. J. E. Roberts remits for a good list of subscriptions and seasons his business message with his cordial good wishes and the assurance that he is still on the job on Booneville Ct.

Rev. Alvin P. Smith reports continued progress in his work at Bossier City, La. He and Mrs. Smith have done a splendid work in that church during the years that they have served it.

Rev. M. F. Roberts, reporting for Jena, La., says that things are moving in a satisfactory way in that field. He is planning for carrying forward the whole program of work.

Rev. G. W. Curtis, Sturgis, Miss., says that his very large field makes it difficult to give the intensive cultivation necessary to the best work. We know his territory and are prepared to credit his statement 100%.

Rev. E. M. Shaw reports that things are going very well at Longview, Miss., where he is serving for his third year. The editor had some warm friends there many years ago and he remembers pleasantly his official visits to that little church.

Rev. J. Henry Bowdon writes that he had two great services at Lake Charles, La., on March 8. The auditorium downstairs was crowded and eighty-one were seated in the balcony. All reports indicate that Bro. Bowdon has gotten off to a fine start.

Rev. T. B. Winstead, pastor at Ovette, Miss., has our thanks for material favors and for his good word concerning the Advocate. We are not vain, but we treasure the good opinion of those whom we seek to serve.

Mrs. C. A. Northington, whose late husband was long an honored member of the North Mississippi Conference, is living at 2663 Browning, Memphis, Tenn., with her daughter, Mrs. W. C. Jordan, according to information reaching our office.

Mrs. J. A. Knight, wife of the pastor at Calhoun-Downsville charge, reports the arrival of a junior pastor at the Calhoun parsonage on March 3. He has been christened J. A. Knight, Jr. Mrs. Knight observes humorously that she thinks "the father will survive."

Rev. S. W. Hemphill, who was recently transferred from Prairie and Strong charge, to Artesia, Miss., reports a wonderful reception at the hands of his new people. He says notwithstanding their great loss in the death of Rev. J. R. Murff, the work is progressing and everything points to a good year.

Rev. Milton Jay Peden will hold revival services at Prairie church beginning on March 29. He will do the preaching himself, and the singing will be directed by Rev. G. W. Ledbetter, of Buena Vista. Bro. Peden moved to Prairie, Miss., in the shifts occasioned by the death of Rev. J. R. Murff, at Artesia.

Rev. J. A. George is the host of the Wom-

an's Society of Christian Service, for the North Mississippi Conference, at Oxford-University church, this week. The program was carried in our issue of last week. We appreciate Bro. George's invitation to share the occasion, but we find it impossible to yield to the inclination to accept.

Rev. Gus Klein, 1567 Waverly, Memphis, Tenn., will be with Dr. E. H. Cunningham, Amory, Miss., in revival services, April 12. He has open dates.

Rev. and Mrs. Luther L. Booth, of Kentwood, La., were visitors in the city on Friday of last week, and they graciously honored the Advocate office by their brief visit. Mrs. Booth is a since-Conference addition to the parsonage, and she is quite attractive. We enjoyed their visit and we shall be glad to see them for a longer time when they are in the city again.

Rev. H. L. Beasley writes that he is having a good year on the Red Banks charge, in the North Mississippi Conference. Reports at his second quarterly conference were much better than at the same time last year, all benevolences will be paid by Easter, and in addition he has carried out a considerable program of remodeling and improvement on the parsonage.

Dr. Dana Dawson was called to Denver, Colorado, a few days ago on account of the serious illness of his mother, Mrs. J. F. Dawson. We have had no news since his arrival at his mother's bedside, but we feel sure that he will be remembered in prayer by his many friends in Louisiana and elsewhere. Later word indicates that Mrs. Dawson's condition was about as it has been for some time, but Dr. Dawson had returned.

Mr. William Joyner, of Tupelo, Miss., honored us with a call at the Advocate office on Wednesday of last week. When the editor was pastor in Tupelo, William was a little tow-headed tad, and one Sunday morning, when we arose to begin the service, he fired a question at us from the front pew: "When are you coming to my house?" We genuinely appreciated his visit, both for his sake and for the sake of our good friends in Tupelo.

Rev. Ira E. Williams, who recently transferred from the Mississippi Conference to Epworth church, Oklahoma City, expresses great appreciation of the people of that mid-western section. He says that their support in carrying out the church program gladdens a pastor's heart, but withal he misses the fellowship with the brethren of the Mississippi Conference, to whom he sends greetings and expresses appreciation of their kindnesses and brotherly spirit.

AN INVITATION TO ALL MINISTERS' WIVES OF THE BATON ROUGE DISTRICT

The third meeting of the Parsonette club, of the Baton Rouge District, will be held in the home of Mrs. R. R. Branton, in Baton Rouge, on March 26, at eleven-thirty. Luncheon will be served. No other notification of this meeting will be given and all who can attend are requested to send a card of acceptance to Mrs. Branton or Mrs. W. L. Doss.

OLLA METHODIST CHURCH

The pastor was heartily received for the second year, with a \$200 a year increase in the salary. We also received a generous shower amounting to about \$35, which we deeply appreciated.

We wish to express our deepest appreciation to Rev. G. W. Dameron of Shreveport for his faithful and effective instructions in "The Educational Work of the Small Church," which closed here March 4.

In spite of the rainy weather, our average attendance was about sixteen. There were thirteen certificates awarded.

The Board of Education is putting forth a special effort to put in practice the instructions we received during our school.

HOLY WEEK

(Resolutions North Mississippi Conference)

Whereas, Holy Week is the anniversary of the triumphal entry, the Last Supper, Gethsemane, the Betrayal, the Trial, the Crucifixion, the Resurrection of our Lord, which events are the perfection of the Divine Plan of Redemption; and

Whereas, there is a tendency to forget these Holy Days, to arrange various contests, social events, and commercial affairs, which distract the public mind and seriously interfere with the proper religious observance of Holy Week; therefore be it

Resolved, that we call upon the schools, the colleges, the civic leaders, the religious forces, and the entire citizenship of our State of Mississippi to set aside the week as a time for renewing our spiritual forces. In so far as possible we call on all of the churches of the State to have appropriate religious services that week.

Resolved, further, that we send this resolution to the Mississippi Conference for their action.

We ask that our bishops appoint a com-



mittee of three to cooperate with a like committee from the Mississippi Conference to promote the due observance of the season.

G. R. MEADERS,
J. L. NABORS, JR.

LAYMAN'S DAY ON HANDSBORO CHARGE

Sunday, March 8, was a red letter day in our Layman's Day activities on the Handsboro charge.

The pastor had given his "best" toward announcing and advertising for the day, so in spite of the rainy weather the attendance was very good.

Our Conference Lay Leader, Dr. J. M. Sullivan, brought us the message of the hour, and as is his custom, brought us a soul-stirring message as to the worth and possibilities of the lay movement in helping to advance Christ's Kingdom among men.

We gave the pastor, Rev. H. A. Wood, a pleasant surprise, in that we didn't let him know who the speaker of the hour would be. This was strictly a laymen's day, so we did not let the pastor have any "say"—but he was there with his cherry smile, hearty handshakes and glad amens. So in all we had a great service.

At the evening hour the program was put on at the Burtan Memorial church, with Mr. Dana King, of Gulfport, presenting the message to an appreciative audience.

The Coalville charge also put the program on Sunday at the White Plains church. The Hon. J. C. Ross, of Gulfport, was the man of the hour. He reports a splendid service, even if it was rainy weather.

I have not been able to take any active service in our lay work for the past two months, having been confined indoors by orders of my physician, but I think I will soon be out again.

I should like to take this means to express my sincere appreciation to each pastor, each lay leader, and all others who have had a part in making our Lay Activities what it has been, and will be in the future in the Seashore District.

The reports of the services that we have gives us courage to "keep on keeping on."

Sincerely,

L. T. FICKLING,
Lay Leader of Seashore District.

BATON ROUGE DISTRICT, LOUISIANA CONFERENCE

At the ninety-sixth session of the Louisiana Conference held in Shreveport last November, W. L. Doss, Jr., after three years on the Monroe District, was transferred to the Baton Rouge District to succeed Rev. J. Henry Bowdon, who had completed six years on the Baton Rouge District. He left things in good shape on this district where the capital city of the State is located.

Besides the district superintendent there are eighteen preachers of the thirty-one who are in their first year. Fourteen of these came from outside the district. Some of these first year men are young men admitted on trial at the last session of the Annual Conference.

While the district is so very largely manned by new men, yet a good start has been made for the work of the year. The first round of quarterly conferences was completed on the last Sunday in February. Salaries assessed for the pastors showed an increase of \$5,830 over those of last

year. For the district superintendent's fund, though there was a one and one-half per cent reduction made by the Annual Conference, yet there was an actual decrease of only \$69.30. For the Bishops' fund and that for conference claimants there were slight increases. Several charges were not ready at the first quarterly conference to make benevolent acceptance. When all these are in there will be some increase on this item also.

Several of the charges were divided at the last session of the Annual Conference and new charges were organized. At Live Oak church, which is a rural church set up into a station, a new parsonage had been built and furnished before conference so that the new pastor and his wife moved into a new parsonage home. On the Fisher circuit, which was set up at the Annual Conference also, a new parsonage has been built since conference and the pastor and family are comfortably located on this rural charge also. At Bogalusa considerable work has been done on the parsonage since conference, so that it is a very attractive home. At Clinton a new educational building is in progress of erection and will soon be completed and fully out of debt.

The newly organized church at the State University now has a membership of one hundred and twenty full members and one hundred and fifteen student affiliate members. Fifty of these have been received since conference by the present pastor, Rev. W. E. Trice. Services are held by this organization in the auditorium of the Music and Dramatic Arts Building of the State University. Under the leadership of Bro. Trice a contract has been let by this congregation for a parsonage which is to cost \$4,800.

At the First Methodist church in Baton Rouge, Rev. J. H. Crowe, who came from Trinity church, in El Paso, Texas, is being greeted by growing congregations. He has received one hundred and twenty members to date. He is planning special services for the Lenten period.

Layman's Day was observed in a number of churches in the district. Particular notice is to be taken of Layman's Day services at Istrouma, at Bogalusa First Church, at Pearl River and at Walker. In all these churches laymen had charge of the services and made the talks. At Istrouma the entire service was conducted by laymen who formed the choir as well as led the service in the prayers, talk and other features.

The district superintendent is planning a series of group meetings on the work of Christian Education in the local church. These meetings are to be held during the last week in April.

W. L. DOSS, JR.

ADDITIONAL INFORMATION ON TEMPERANCE LESSON FOR TEACHERS AND CLASSES

What Men and Women are Drinking

"Alcohol is a habit-forming narcotic, depressant, poisonous drug." Dr. J. M. Sullivan, noted chemist, of Millsaps College, in a "Statement Concerning Alcohol," writes: "To the chemist it is well-known that alcohol is a poison; that it is an anesthetic, a narcotic. . . and when taken into the human system, even in moderate quantities, prompt and deleterious effect is shown. . . Grain alcohol is known to the chemist as ethyl alcohol and, in a standard text on 'Detection of Poisons' it is classed among 'volatile' poisons with carbolic acid, chloroform, nitro-

benzine, analine, acetone, and others." If the statement of this widely-known chemist is true, it is as sensible and reasonable from the standpoint of chemistry to drink diluted chloroform or carbolic acid as it is to drink alcoholic liquors.

Alcohol when taken into the human body produces intoxication—a toxic (poisoned) condition.

Extent to Which Men and Women are Drinking

In 1940 the nation drank more than 1,800,000,000 gallons of alcoholic liquor, of which more than 1,600,000,000 gallons was beer and other malt liquors. The nation drank more than 82,000,000 gallons of alcohol in beer, one-third more alcohol in beer than in all distilled liquors.

In 1941 Mississippi drank 5,536,145 gallons of beer (State Tax Commission), the equivalent of 59,052,213 twelve-ounce bottles. At an average retail price of twelve and one-half cents per bottle the beer bill was \$7,381,516.63. The amount of revenue, not including privilege taxes, was **fifty-nine cents per capita.**

While the Brewers and Mississippi Beer Distributors Committee advertise (Clarion-Ledger, Feb. 25) that Mississippi has 2,200 beer retailers, records in the Department of Internal Revenue (File No. 10) show that 3,398 individuals or firms have bought (in the present fiscal year) Federal stamps (License) permitting sale of beer. Of the total number 1,794 are for beer only, and 1,604 are for all alcoholic liquor—beer, wine, distilled liquors. A number of beer licenses have been sold in counties which have voted beer out.

Beer-drinking is on the increase in Mississippi. Year by year the volume has increased. Beer-drinking is the beginning of the drink habit, and it is the most dangerous form of alcoholic liquor. It is the "snake without the rattle." The measure of respectability given the beer traffic makes it all the more dangerous. Let's not be deceived by any advertised "clean up or close up campaigns." Outlawing is the only effective method of dealing with the liquor business.

N. S. JACKSON, Supt.,
Mississippi Anti-Saloon League.

HER LAST MOVE

Two soldiers for Christ plodding life's highway.

Fifty-two short years were privileged to stay

Together in sorrow and joy supreme,
Always living and sharing alike, it would seem.

Eleven children were added to make life complete;

Two went home to sit in heaven's seat,
Two gladdened their hearts by answering the call

Of Christ our Saviour, by serving all.

The others were saved by the grace of God
Before either was called to rest 'neath the sod.

Mother, dear, we will miss you,

For still we hear you say,

"On this earth I'd like to stay

But God is calling me to rest;

To me it's a move from the parsonage I loved

To a mansion of glory above,

There to await those I love.

So take courage, my husband, children, and friends,

The same mansion awaits you all in the end."

RUBINE COLEMAN.

ADDITIONAL NOTES AND INCIDENTS

Rev. D. F. Anders reports that his people at Rayne, La., are enjoying their new church building. Brother Anders did his own preaching during the Lenten services last week.

Wesley chapel, on the Clay-Ansley charge, is to be dedicated on Sunday, April 26, at 2:30 p. m. Dr. Raulins, the district superintendent, says that everything, even the spirit, is new.

Two sons of the parsonage in the Ruston District are in the service of their country. They are Creighton Morgan, son of Rev. G. A. Morgan, and a son of Rev. J. T. Garrett, of Chatham.

The pastors of the Ruston District met at Arcadia on March 9, and there was a full attendance. Reports were encouraging, and there was manifest a sense of responsibility for meeting the issues of war days.

The spirit and zeal of Mr. James V. Reid, lay evangelist of Dallas, were manifest in the preaching and in the results achieved in the revival services recently held at Gueydan, where Rev. Don Wineinger is pastor.

Douglas McGuire, A. G. Taylor and Beverly Bond, all from the Ruston District, are in schools of theology in preparation for the work of the ministry. The latter will seek admission on trial at the next session of the Louisiana Conference.

Rev. R. H. Staples is setting a record for the New Iberia church. A Wesleyan Service Guild has been formed, benevolences are one hundred per cent to date, and the pastor will do the preaching in the pre-Easter services.

Rev. John Sewell is conducting classes for Intermediates and Seniors each Friday afternoon at Jeanerette, in preparation for reception into the church on Easter Sunday. Methodist teachers are also using the time, when Catholic children are being dismissed from the public school, to instruct the Methodist children in our faith and way of life.

By the death of Mr. E. L. Stephens, First Church, Water Valley, Miss., has lost one of its most honored and valuable members. For many years he was a faithful member of the Board of Stewards. His wife, Mrs. Florence Wagner Stephens, and a son, M. D. L. Stephens, now in the Officers' Training Camp at Fort Benning, Ga., survive him.

Rev. J. A. McCormack is evidently looking well after the entire program of work at Abbeville, La. The finances, under the direction of Mr. V. L. Caldwell, are up to date, a collection of \$20 was taken for Memorial Mercy Home, the Communion offering is being divided as the Bishops requested, the W. S. C. S. is doing the best work in its history, the Intermediate League and the church services are well attended. Layman's Day was observed with Judge R. W. Oglesby, of Winnfield, La., as speaker.

APPOINTMENT CHANGES—NEW ORLEANS DISTRICT

Dr. W. W. Holmes, district superintendent, announces the appointment of Rev. Don Risinger, of the Lutchter-Reserve charge, to Algiers, to fill the place made vacant by the appointment of Rev. David Tarver as Army chaplain.

Rev. Oliver Risinger, brother of Rev. Don

Risinger, comes to Louisiana from Tuleta, Texas, in the Corpus Christi District, and is appointed to the Lutchter-Reserve charge.

A CORRECTION

Dear Dr. Duren: I appreciate your kindness of last week. I hate to ask another favor, but I find in reading the notice of the special religious meeting of the P. T. A. convention that I failed to include the date. Could you get a correction in for me—including March 26, after Thursday morning, at ten o'clock.

LELIA B. CLARK,
(Mrs. C. C. Clark)
President, M. C. P. T.

REV. THAD H. FERRELL, BOONEVILLE

In the short period of three months the Booneville Methodist church has found the new pastor, Rev. Thad H. Ferrell, transferred from the North Alabama Conference last November, to be a man of great spirituality and remarkable capabilities.

The church officials are proud of the spirit of cooperation and fellowship which he has promoted.

The church's appreciation for the work



REV. THAD H. FERRELL

of Brother Ferrell found material expression in the recent remodeling and refurnishing of the parsonage. Also the gift of a handsome new pulpit Bible.

The large attendance and heart warming atmosphere at "open house in the parsonage" was a highlight in the history of the church and presaged a bright outlook for the new year.

Brother Ferrell is carrying out the full program of the church. All special days are being observed with correlated sermons; as a result all offerings show a substantial increase. District superintendent W. R. Lott, who was here to hold the second quarterly conference, stated all of the reports from our church were most gratifying.

The benevolent pledge for this year has been doubled and will be paid in full by Easter.

The "Upper Room" has been placed in every Methodist home.

Subscriptions to the New Orleans Christian Advocate and other church publications show a gain over last year.

The increased attendance is attributed to the beauty and simplicity of the pastor's messages, which have a special appeal for both young and old.

One good sign of the deepening of the spiritual life of the church is the fact that there is an increased interest and attendance at the mid-week prayer meeting.

Plans have been completed for a ten-weeks' Loyalty Campaign, which will begin this month.

The General Board's Recreational program, suggested by Mr. E. O. Harbin, is being used with marked success by Mr. and Mrs. Ferrell, who were leaders in the Young Peoples Assembly of the North Alabama Conference. Brother Ferrell was interest group leader in charge of the music, Mrs. Ferrell directed the choral work, their versatile gifts fitting them for this service. Mrs. Ferrell studied piano and organ in the leading conservatories of the East.

Under Brother Ferrell's able leadership, the Methodist church of Booneville will continue to advance.

MRS. J. A. VINCENT, Reporter.

THE PASTORS' MEETING, LAFAYETTE END OF LAKE CHARLES DISTRICT

The preachers of the Lafayette end of the Lake Charles District met in Gueydan, March 9, 1942. Bro. R. H. Staples called the meeting to order and Bro. J. A. McCormack offered the opening prayer.

Present were: Bros. Andrews, Anders, Staples, Sewell, Lipscomb, McCormack and Wineinger. Bro. Dufresne, a member of the Alexandria District, was a guest.

The chairman sounded the keynote of the meeting in his opening remarks: "These are days of great opportunity, of great trust, and great responsibility to the minister. There is hardly a family that is not in some manner touched by the war. These folk are looking anxiously to the Church for strength and for comfort. . . . It is ours as preachers to lead the people back to the solid ground in Christ, the Savior of mankind." Bro. Dan Anders then led in prayer.

The district superintendent stressed the importance of the work of the various committees in the local church. The working of these committees will convince the membership that there is more in the total program than raising the finances, a place of service for every member of the Church. These committees are for carrying out the various functions of the Church, and as such are just as fundamental as the official board. Each quarterly conference should be a time of integration of the total church program, not merely a re-hashing of the finances of the church.

Bro. Staples was called upon by the district superintendent to outline the duties and tell of the working of the Membership Committee in the New Iberia church. A round-table discussion of the functions of this committee then followed.

Bro. Andrews, referring to the methods of statistical reports for each charge pointed out the necessity of uniformity and checking for accuracy. The compilers of the records have always done fine work, but the records which they were given last conference have not shown a true picture of the district.

The district superintendent informed the pastors that the receipts issued for the payments made into the conference treasurer must be saved and presented at the Annual Conference in the fall, along with the summary of the year's work.

In order that the New Orleans Christian Advocate have more news, a motion was made by Bro. Andrews and seconded by Bro. McCormack that the secretary of this group be designated to send in each month news of the various churches represented. Each pastor being responsible to the secretary for written news of his charge at each meeting.

Bro. Dufresne invited the preachers to meet in Opelousas for the April meeting.

The meeting adjourned to a cafe where lunch was served.

DON WINEINGER,
Secretary.

WRIGHT COUPLE CELEBRATE FIFTIETH WEDDING ANNI- VERSARY

Mr. and Mrs. Henry Baker, Wright, La., members of the Gueydan Methodist church for the past forty-two years, quietly celebrated their Golden Wedding Anniversary on March 9. Throughout the day friends and relatives stopped in at the home to offer their congratulations and gifts of appreciation.

Mr. and Mrs. Baker were among the first settlers below Bayou Queue de Tortue, south of Crowley. This couple has taken their share of the hard work in pioneering and in the development of the civic life of the community. Throughout their lifetime they have been ardent promoters and supporters of the evangelical spirit in Christianity. They are known throughout the section for their uncompromising attitudes and actions in religious and civic life. In addition to these admirable traits of character, Mrs. Baker will long be remembered for her ability to smile and laugh and bring cheer to others, even though the burdens which she has borne have at times been heavier than the average person could bear. Mr. Baker's unassuming spirit, geniality and quietness of manner have endeared him to the life of many friends. The family of this splendid couple carry on the religious traditions of the parents. One son is at the present time the Sunday school superintendent of the Gueydan church; one granddaughter is preparing herself for the mission field. Another granddaughter is the president of the Youth Fellowship in the church in Gueydan; and a grandson serves as the secretary of the same organization. Each child and grandchild, in growing to maturity, has had some contribution to make to the life of the community, usually in and through the church.

REPORT, COMMENT, AND AN AN- NOUNCEMENT

I want to report that we had fine Layman's Day services at Glendale. L. T. Brantley, associate lay leader of the Jackson District, who teaches the largest Sunday school class in our church, was the speaker on Sunday. Several who read these lines have heard Brantley. He is almost a wonder, when it comes to preaching as a layman, his interpreting of Scripture, and putting Christ in the center of his whole life—business, social and spiritual. R. E. Selby, lay leader of the Vicksburg District, gave us an unusual message Wednesday night. He is a solid, substantial, and practical Christian! We have been close personal friends for a long time. He certainly has a message for these days. On Friday night we had Frank DeLebar, a retired conductor on the M. and O. Railroad, from Meridian, with his picture chart of the two routes—one to Heaven and

one to Hell. This chart should be shown to all young people, especially in our churches. You can quickly tell which road you are on, according to the Scriptural stations on these two routes.

I enjoyed your last communication, Brother J. M. Lewis, but all you can say or any one else, seems to do no good whatever as to getting those who teach those things you spoke of back to Scriptural and Methodist fundamentals. I was just looking at an outline of a message I undertook to bring to our membership eighteen years ago, using the subject, "The Present Generation and Modern Education." I said then if Modernism continued in the church and Darwinian Evolution in our educational system as they were then, we would have a veritable criminal nation. Edgar Hoover, Director of the F. B. I., in his last report says 1,531,272 major crimes were committed in the United States last year, an increase of 9 per cent over 1940. A major crime was committed every 20.6 seconds. As one writer puts it: "If that is the official record of major crimes in the nation, what would the F. B. I. do if it were assigned to the task of furnishing the statistics on what some are please to call minor crimes?" May the Lord have mercy on America!

On Easter Sunday, April 5, we pray and plan to begin a revival at Glendale. We hope to have the Lily Service on Easter Sunday—giving an Easter lily to all among us who have been converted or sanctified since last Easter—as we have been doing for the last 12 years, and Andrew Gallman is to get in Tuesday night, April 7, and stay through Friday night, April 17. This is our Youth's revival. Pray for us and come if you can. We are expecting glorious victory.

Looking up in faith,

J. A. WELLS.

ADDRESS OF HON. CLAUDE V. HATHORN ON LAYMAN'S DAY

(Continued from page 5)

Day to keep it holy, but if we are to help God and His Church in this world conflict we must serve Him every day. We must deal justly with our fellowman.

We can witness daily for Christ, who said, "Ye are my witnesses." You ask how? First, by living daily a genuine Christian life. Nothing appeals stronger to one who is away from God than to observe his friend live a Christian life day by day. We cannot buy our way into heaven, neither can we get there by deceit or trickery. Not only does God judge us by the fruits we bear, but our neighbor as well.

How often have you heard men who are out of the church say, I see church members do things every day that I know are wrong and that I would not do myself, and therefore I can't see where belonging to the church helps me." Do you blame him for feeling that way about it? Frankly, I don't. God grant that we may not by the life we live keep our neighbor from a saving knowledge of and trust in God!

Again, we fathers and mothers can build and maintain a Christian home. How many of us ever talk to our children as they grow up and tell them of Jesus and his love, and what it means to them to know and love and serve Him? You young fathers and mothers—have your children ever heard you pray? I confess with shame and humiliation that my children were grown before they heard their father pray.

How many of you young fathers and

mothers send your children to Sunday school on Sunday instead of carrying them? Again I confess with shame that but for the determination of a Christian wife and mother, mine would have gone without that early Christian training which means so much to them as they fight life's battles.

Young fathers and mothers, yours is a frightful responsibility as well as a God-given privilege. God pity the boy that can't step in his daddy's tracks, and the girl that can't follow in her mother's footsteps. They will, never fear, and if those tracks and footprints lead to hell, God pity you. Let us make our homes Christian.

Let us not put ourselves and our comforts and desires first and God last. Rather, let us put God and His Church first and ourselves last. First in thought, first in time, first in giving. Let our indifference be turned into vital and intelligent concern and heroic enlistment in this battle for humanity's redemption. Let us meet our church obligations and pledges promptly and faithfully as our rent, our grocery bill, or the payment on our car. Let us remember the words of Jesus, "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's the same shall save it."

God needs the laymen and the lay women of the church today as He has never needed them before. He needs my help and your help. The world has traveled far from fundamental principles. Unfortunately, religion is no longer the common denominator in our thinking. Science, education, economics—these have become the gauges on the trestle board of our lives. But science, education and economics are full of error, changeable, finite. We cannot solve the problems of infinity by the pitiful logic of the finite minds. We cannot penetrate the fog or safely ride the storm with no guide, except our own reason.

A generation of Americans, of Methodists, I regret to say, to whom the quest of eternal life was everything, has been replaced by a generation which is only mildly interested. Because we cannot measure God with a yard stick, analyze Him in a test tube, or see Him through a microscope, we will not accept and follow Him. Because we cannot locate Heaven and Hell on the map, we have ignored Hell, and reduced Heaven to a materialistic, economic Utopia, which we can and must enjoy NOW. This cannot be. We, as Christians, must be content to labor in God's vineyard and await God's good time for our wages.

Fundamentally, sin is the basic trouble with our world today, but the world's present plight is greatly accentuated by the fact that our spiritual resources have not maintained pace with the realm of material resource. We have explored the universe from the standpoint of science, and to the point where it seems to us there is little more to learn; but, we have left God and His mercy, Jesus and His love, the Holy Spirit and His guidance unexplored, and even untested. We have not even been true to the faith of our

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Our country hath a gospel of her own
To preach and practice before all the
world—

The freedom and divinity of man,
The glorious claims of human brother-
hood—

And the soul's fealty to none but God."

—James Russell Lowell.

* * *

Annual Meeting, Mississippi Conference W. S. C. S.

The annual meeting of the Mississippi Conference W. S. C. S. will be held in the Methodist church, in Brookhaven, with Mrs. Paul Arrington presiding, April 14-16, 1942. Theme: "Mobilizing for Christ."

The special guest speakers will be: Miss Bettie Brittingham, editor of "The Methodist Woman"; Mrs. D. R. Little, Secretary of Missionary Education and Service of the Southeastern Jurisdiction; Miss Dina Rizzi, of Brazil, a student at Scarritt College; and our own Mrs. D. L. St. John, newly elected Secretary of Organization and Promotion of the Southeastern Jurisdiction.

Each society of the conference is allowed one delegate and each Wesleyan Service Guild is allowed one delegate. Names of these delegates are to be sent to Mrs. V. D. Youngblood, Brookhaven, Miss., who is chairman of the hospitality committee.

Women of the conference are asked to pray earnestly for this meeting—that God will guide everything which is done, especially in the election of women to office who will be real Christian leaders during the difficult days ahead.

* * *

To Secretaries of Children's Work, W. S. C. S.

Greetings: In a few weeks a mimeographed bulletin and one from our general Board of Missions will be mailed to all secretaries of children's work whose names and addresses I have. If your name is not on the list, will you please send it to me at once? Mention: Your name, address, the name of your church, and your relationship with the children of the church (for example: church school teacher, etc.).

I have the privilege of sharing with you at this time some of the recommendations of the Inter-Board Committee on Missionary Education of Children. Please study these with care. They should furnish you with guidance for determining the goals for your local church service to children in the area of missionary education. Use them as a basis for discussion in your Children's Division Council.

If there is no Children Division Council in your church, talk with your pastor, the general superintendent of your church school, and the superintendent of the Children's Division of your church school, seeking to secure their help in setting up such a Council. The guide for this important group is "The Children's Division Yearbook." You can secure a copy for 10 cents from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

The recommendations for the work in 1942 are:

(a) That the Secretary of the Children's

Work promote the unified plan throughout the church school year 1942-43, in accordance with plans outlined in the leaflet, "The Plan for Missionary Education of Children in the Methodist Church." If you do not have this leaflet, I will be glad to send you one upon request.

(b) That a Secretary of Children's Work be elected by every W. S. C. S., preferably a regular teacher in the Primary or Junior Department of the Church School, and that she be elected with the view of retaining office longer than one year.

(c) That the Secretary of Children's Work attend regularly the Council of Children's Workers in the local church.

(d) That the Secretary of Children's Work study especially the missionary units found in the Closely-Graded Church School Courses (used in large churches) in the Group-Graded Lessons (used in smaller churches), and in the materials for additional sessions. That she plan together with the Council of Children's Workers to enrich these units with the best available resource materials in the area of missionary education.

(e) That the Secretary of Children's Work, working through the Council of Children's Workers, encourage the formation of additional sessions of the church school, and the division of the offering according to the plans outlined in the leaflet, "The Plan for Missionary Education of Children in the Methodist Church," page 13.

(f) That, in cooperation with other groups concerned, the W. S. C. S., working through the Secretary of Children's Work, help to provide opportunities in the area of missionary education for fathers and mothers by:

1. The study of approved courses such as "Creating Friendly Attitudes Through the Home," by Grace McGavran, price 25 cents, from Methodist Publishing House, or other courses provided in "The Christian Home."
2. Or, where such courses are not used, by arranging to have during the year, at least two discussions or programs for parents, concerning opportunities for missionary education in the home.

(g) That the Secretary of Children's Work, when possible, enroll in "The Fellowship of Study." Send your enrollment to: Board of Education, Methodist Church, West Jackson, P. O. Box 2355, Jackson, Miss. If you need information concerning this, ask for it when you enroll.

(h) That the Secretary of Children's Work attend district and zone meetings, training school, and all meetings of children's workers in the local church.

(i) That the Secretary of Children's Work interpret the work being done with children in the local church to the W. S. C. S., and secure the interest and cooperation of the society in this work.

(j) That the Secretary of Children's Work be urged to use the quarterly report blank provided for them in the **Record and Report Book of the local society**. This blank should be filled in and sent to: Mrs. J. C. Burrow, Columbia, Miss. If there are items you are not sure about, ask the teachers of the children in the church school to help you get the information.

With these goals as guides, I am sure that

we will all serve the children of our churches and their parents more effectively than we have in the past. I am looking forward to meeting many of you in Brookhaven, April 14-16, and am sure that we will grow together as we consider the goals in the light of our local church situations.

All good wishes to you as you work for Him through your service to the children of your church.

Sincerely,
MRS. J. C. BURROW,
Conference Secretary
of Children's Work.

Columbia, Miss.

* * *

Pastors' School, 1942

The program for the Pastors' School, to be held in Biloxi, June 15-20, is now complete.

Mission Study Course: Mrs. Paul Arrington, President, Mississippi Conference W. S. C. S.

The Significance of Methodism: Dr. Paul Neff Garber, author of "The Methodist Meeting House."

The Christian Message for Our Day: Dr. Hugh Stuntz, vice-president, Scarritt College.

The Church and Rural Welfare: Dr. Aaron H. Rapking, a national authority on this subject.

Platform Speaker: Dr. Clovis G. Chappell, pastor of Galloway Memorial church, Jackson, and a noted author.

It is not too early to plan to attend this school.

* * *

Soldier Entertainment

The soldier entertainment program of Main Street church, Biloxi, is very outstanding.

Rev. C. H. Gunn, who is a favorite with the men of the service, is assisted by a large group of the women of the church and the young people, on Sunday afternoons, Sunday, Tuesday and Friday evenings, when "open house" is held in the Recreation Rooms of the church.

One room is a game room with ping-pong and a variety of table games, another is the music room and "the singing is something to hear—young voices singing 'Hats Off to McArthur,' and 'White Cliffs of Dover,' will long be a treasured memory of this war."

Women and girls "from 12 to 75, play with the soldiers and ample refreshments are served. The soldiers' birthdays are recognized with a birthday cake and candles and the usual singing of 'Happy Birthday to You.' One Sunday there were six birthdays celebrated and the boys were very much touched, for they did not know that anyone knew the date."

Three smaller rooms, each with an open fire, are used for reading, letter writing, etc., and a full-time janitor takes great pride in "looking after the boys."

Weddings occur frequently and when the church decided to secure new hymnals by having individuals purchase one and dedicate it to a loved one or friend, many of the boys assisted. "It is moving to open one

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Suggestions for Prayer During March

FOREIGN—Cooperative Work in West China.

HOME—Retired Workers.

* * *

World Day of Prayer—Lula

Our W. S. C. S. observed the World's Day of Prayer, using the program prepared for the day. Bro. L. C. Wasson was leader, assisted by twelve of the women, among them being Baptists, Presbyterians, Episcopalians and Methodists. Our offering was \$9.75.

There were eighteen in attendance. It was a very inspiring and impressive service.

MRS. E. J. MARLEY,
Publicity Superintendent.

* * *

World Day of Prayer—Alligator

The World Day of Prayer was observed here last Friday morning in the Methodist church, with women from the various denominations attending and taking parts on the program. Those having parts on the program, "I Am the Way," were Mesdames A. M. Burbridge, George Krisp, J. T. Oswalt, E. C. Meek, J. N. Dunn and Rosa Burton. The amount of \$8.75 was contributed toward the support of four worthy projects depending entirely on this one offering of each year.

In the afternoon a group of women went to St. James C. M. E. church and helped render the same program. It was entered into heartily by forty colored women, who furnished their own music and responses, and made an offering of \$1.51.

Dedication of Church at Alligator

We rejoice with our friends at Alligator that they are ready to dedicate their new church on April 26, at 3 p. m. Just two years ago they lost their church building by fire, and today they are ready with a new building, even to the colored windows which have been ordered but not yet installed.

* * *

Methodist Women Hold Zone Meeting at Winona

The meeting of Zone Six was held in Winona, Friday, February 13, with the chairman, Mrs. A. L. Davenport, presiding.

Mrs. G. T. Lee presided at the organ, and Mrs. Marion Ely was in charge of the worship period. Rev. G. T. Sledge led in prayer.

Splendid reports were given by the societies represented, which were as follows: Bethlehem, 2; Carrollton, 4; North Carrollton, 3; Duck Hill, 4 and pastor; Vaiden, 6 and pastor; Winona, 15 and pastor. North Carrollton was chosen as the next place of meeting.

Announcement was made that the Annual Conference would be held in Oxford, March 17-19.

The theme for the program was "Finding God Through New Endeavors." In answer to "A Big Question," Mrs. Holmes, of Duck Hill; Mrs. T. M. Dye, Jr., and Mrs. H. P. Bryan, of Carrollton, had parts on the program showing the continued need of missions and missionaries in the church today.

Mrs. J. H. Holder, of Winona, conducted the meditation which was very impressive. The secretary was chosen to serve as treas-

urer also. The closing prayer was led by Rev. H. N. McKibben.

MRS. J. B. HAMAN, Secretary.

* * *

Ask Yourself

(Answers in March, Methodist Woman)

1. Explain the picture on the cover.
2. How many missionaries does the Division have in China, Africa, India?
3. What appropriation is made for Latin-America, the Philippines, India?
4. "In the midst of bitterness and uncertainty, the Christian Chinese say"—give the quotation?
5. Why take money-raising seriously?
6. What is the Lenten Offering?
7. Recognition services in each society?

* * *

Methodist Hospital Auxiliary,
Memphis, Tennessee,

Dear Members:

"In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Truly the Auxiliary has experienced this great privilege and promise, given to us by our blessed Lord and Saviour, Jesus Christ.

With your interest and cooperation we reached the goal that we set out to attain in 1941. It was greatly appreciated by the hospital and we do thank you.

The \$500 balance on the pledge toward furnishing the "Love Ward" was raised and paid by you good women of the North Mississippi, Arkansas and Memphis Conferences, and \$13 over. This \$13 over the \$1,000 total paid, was voted to be kept in the treasury and set up as a fund to be used toward the comfort of the little patients in the ward. The first call for two and one-half dozen shirts was eagerly met.

Old Santa paid his annual visit, leaving Christmas trees throughout the hospital, and toys and candies for the little tots. Books costing \$10 were placed in the nurses' library.

Copies of the "Upper Room," costing \$61.50, were placed in every room of the hospital, also the rooms in the student and staff nurses' homes.

Nine thousand nine hundred and eighty-two articles were made during the year by the sewing committee and used throughout the hospital, operating rooms and tray rooms. Five electric machines purchased by the Auxiliary are used by this committee each Thursday to do this work.

Thirteen layettes, at a cost of \$37.19, were made and given to needy and worthy mothers.

Entertainment and personal favors were given to the nurses at a cost of \$22.74. A gift of \$25 was made to the nurse attaining the highest scholastic record in the graduation class.

Twelve dollars and fifty cents was spent to decorate the hospital on special holidays.

With joy and gladness we can sing "Bless be the tie that binds our hearts in Christian love and service." In this spirit we are asking that you continue your interest by sending your annual dues of \$1.00, and add to the "Love Fund" any amount you may see fit to give. Kindly send your check to Mrs.

L. R. Featherstone, Treasurer, 2182 Monroe Avenue, Memphis.

Sincerely "In His name,"

MRS. EDGAR G. BUTLER,
President.

MRS. C. E. JENNINGS,
Chairman.

* * *

Relief Appeals

In these days of many appeals for relief of the suffering, we find springing up here and there many independent organizations. These claim to minister to those in need in many sections of the world. Many are without stabilized connections and are not bona fide organizations.

It has been brought to our attention that some of these organizations have secured mailing lists of presidents of our Woman's Society of Christian Service in various sections of the United States, and are making direct appeals for money or asking for opportunity to present appeals in person. We feel this is serious enough to require a note of warning and counsel.

The Methodist Church has established its own organization through which relief appeals may channel and which is recognized as functioning in a most efficient manner and at minimum expense. This committee is called the METHODIST COMMITTEE FOR OVERSEAS RELIEF, headed by Bishop Herbert Welch, with headquarters at 150 Fifth Avenue, New York, N. Y., which is our Methodist Building.

Any gifts which individuals wish to make should channel through this office. It will be understood, of course, that this does not in any way apply to gifts which should regularly channel through the Woman's Society of Christian Service for established work, but only for those who may wish to contribute to some over-and-above gift for suffering humanity.

Mrs. J. D. Bragg, President,
Woman's Division of Christian Service,
Board of Missions and Church Extension.

* * *

Additional Suggestions for Program for April

Program. The Work of the Woman in the City Church.

Devotions: "Our Highest Joy, Our Father's Work to Do."

(See program and devotional books.)

I. INVITATIONS: A miniature copy of one of the covers of THE METHODIST WOMAN. Ask your president or membership chairman to write the invitation in the form of a personal note, which is to be mimeographed and placed inside the cover.

II. ATMOSPHERE: In one section of the room display a group of lovely pictures of women of the Bible. Under each of these might be printed a quotation that Jesus said to her. In another section, represent women in the home, gather all the kitchen mottoes or poems from your women in the church. In another section portray women in business, industry, or professional life. In still another section use pictures of women in Christian active service anywhere in the world.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROË, LA.

Conference Call

The second annual meeting of the Woman's Society of Christian Service, of the Louisiana Conference, will be held in Trinity Methodist church, Ruston, April 14, 15, 16.

The Executive Committee of the Conference will meet at 10 o'clock on the morning of Tuesday the 14th, and the opening session of the Conference will be at 2 p. m. the same day. The meeting will close shortly after noon on Thursday the 16th.

It is very important that you elect your delegate as soon as possible and send the enclosed registration card to Mrs. J. H. Barnes, Ruston, La., Chairman of Entertainment. Your prompt cooperation will be greatly appreciated and will be of much help to the Committee on Entertainment. If your delegate expects to be entertained by friends or relatives while in Ruston, please use the back of registration card for this information.

Please note Standing Rule No. 8, on page 101, of the minutes, which says: "Representation at annual meetings shall be one delegate for each one hundred members, or major fraction thereof. Each society, however small, may have one delegate."

Please do not fail to put on the registration card the office which your delegate holds, so she may be assigned to the proper committee. Promptness in replying will aid the committee in notifying your delegate of her committee appointment in advance.

There will be a "President's Dinner" on the opening night, at which time all presidents will be honored. Price of dinner will be 75 cents.

Two noonday luncheons will also be served, price 50 cents each. One of these will be at the Louisiana Methodist Orphanage. When sending your registration card, please enclose a check for \$1.75 for each delegate, which will cover the cost of the dinner and the two luncheons.

The conference will be honored with three distinguished guests: Mrs. J. D. Bragg, National President; Mrs. George Sexton, Jr., Jurisdictional President; and Mrs. Mary Shannon, returned missionary from India.

Mrs. Bragg will give the address the first night. Mrs. Sexton will address the women at the President's Dinner, and Dr. Shannon will give the two noonday devotionals and an address on "India" on Wednesday night.

Realizing the car and tire situation will make complications, we ask you to begin early to plan for the travel of your delegate. It might be well to correspond with other societies nearby and arrange for a number of delegates to come together. If this cannot be done, we suggest that you send your delegate by bus or train.

With world conditions as they are today, Christian work must go on as never before. Your church and your society cannot afford to be unrepresented and miss hearing these distinguished speakers.

Sincerely yours,
MRS. JOHN B. POLLARD,
President.
MRS. GLENN LASKEY,
Secretary.

Representatives from Eight States Attended Meeting of South Central Jurisdiction

Executive officers of the Methodist Woman's Society of Christian Service, of the South Central Jurisdiction, which includes eight states, began arriving in Oklahoma City Sunday, preparatory to the start of the organization's three-day convention Tuesday morning.

The executive committee of the jurisdiction attended a dinner in the Skirvin Hotel, at 6:30 p. m. Monday; this was followed by a business meeting to discuss details of the convention.

The convention brought to the city about 250 leading Methodist churchwomen from Louisiana, Arkansas, Missouri, Kansas, Nebraska, Texas, New Mexico and Oklahoma, these states comprising the South Central Jurisdiction.

At Tuesday morning's opening session officers' reports were made by Mrs. George Sexton, Jr., president, Shreveport, La.; Mrs. W. C. Hanson, vice-president, Kansas City, Mo.; and Mrs. E. V. Kenney, treasurer, Checotah.

Talks were made by Miss Mary Lou Barnwell, Executive Secretary of Urban Work, Women's Division of the Board of Missions, and Miss Dorothy McConnell, editor of World Outlook, both of New York City.

Planning committees met Tuesday afternoon, followed by an open house at Wesley House at 4:30 p. m. Bishop C. C. Selecman was in charge of the Tuesday night service.

Dr. Paul W. Quillian, former pastor of St. Luke's church, but now of Dallas, Texas, had charge of worship and meditation at the Wednesday and Thursday morning services.

Mrs. J. D. Bragg, St. Louis, national president of the Women's Division of the Methodist Church, emphasized in an address before the general session Tuesday night that the church must fortify its own position in community and nation during this crisis.

Mrs. Bragg reminded church women of their responsibility for welfare work in congested defense industry areas as well as in army camps. She said houses for working girls maintained by the Woman's Society of Christian Service in several cities are overcrowded and the same is true of houses for Negroes maintained by the same organization. Both facilities should be expanded, Mrs. Bragg said.

Thirty-five deaconesses, attending the Jurisdictional Deaconesses' Association meeting Tuesday afternoon, discussed technical problems concerning their status in the recently unified church.

One of the important features of the convention was Youth's Night, which was observed Wednesday, the second day of the convention. Mrs. L. E. Hoover, Lincoln, Neb., Secretary of Young Women and Girls' Work, presided.

Miss Helen Johnson, New York City, spoke at this session on "Building for Tomorrow," and Bishop W. C. Martin, Omaha, Neb., talked on "Youth and the Missionary Challenge."

Additional phases of youth work were taken up at the Thursday morning meeting, which was devoted to study of departmental activities.

Speakers Wednesday included Dr. Cloyd Gustafson, Kansas City, president of the National Training School; Miss Lora Lee Pederson, Nashville, Scarritt College; Miss Helen Johnson, New York, secretary of Young Women and Girls' Work; Mrs. A. E. Beebe, Brooklyn, national chairman of Young Women and Girls' Work; and Mrs. J. W. Mills, Beaumont, Texas, vice-president of the Women's Division.

A world federation dinner was held in First Methodist church, at 6 p. m. Wednesday, featuring an address by Mrs. Mills. This was followed by a Youth Night program at 8 p. m., with Bishop W. C. Martin, Omaha, among the speakers.

* * *

School in the Bayous

It Serves Among French-Acadian Fishermen and Farmers

By Loyal M. Thompson

Houma, La.—Situated in the heart of the shrimp and fur industries of Louisiana, among the huge live oak trees, the MacDonell French School fulfills its ministry. One hundred and ten children, nearly all of them French-Acadians, coming from the bayou land near Houma, attend this boarding school of Christian character building, an institution of the Woman's Society of Christian Service.

The girls sing hymns as they take their three-weeks' turn in the kitchen, in the dining-room, or in the laundry. Boys follow a similar scheme for performing tasks assigned to them outside study hours.

Thirteen teachers instruct the children in subjects beginning with the fourth grade and continuing through high school. One of the teachers, a former student, as a child fell into a bayou and his mother, seeking to rescue him, was drowned. Two or three years after his mother's tragic death his father brought him to the mission, a screaming, frightened, and kicking little undernourished fellow. I wish you could see him now, years later!

Along one of the bayous some fifteen miles from Houma, live Mr. and Mrs. Savoie, the parents of nine children. Five of the nine are in the MacDonell School. With Rev. Nimms Robertson, I visited the Savoies' one-room home that has no modern conveniences. There were a few assorted dishes and three chairs. The mother was at home with a small son, who was pulling a few husks off some ears of corn to put into the little stove. Mr. Savoie was away trapping. The Acadian mother, speaking the bit of halting English she knew, said, "Pastor, when are we going to have a revival?" A hymn and a prayer touched the heart of that bayou mother.

In the school with the Savoie children is a Mexican girl, Madeline Ojida. Her father is head of a Standard Oil Company in Mexico, and she, too, is eager to please visitors, teachers and fellow students.

Ancestors of these Acadian boys and girls lived in what is now Nova Scotia and eastern New Brunswick. Though colonized by the French, Acadia was a bone of contention in wars between France and England. Acadia became English in 1713, but the Eng-

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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 22, 1942

By Rev. W. C. Newman

JESUS THE MESSIAH FORETELLS HIS DEATH

Lesson Text: Mark 8:27-37

Golden Text: For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall save it.—Mark 8:35.

Which of us can really imagine the consternation that the disciples felt at the growing opposition to Jesus? They had left everything to follow him, and it had seemed for a while that he was going to succeed far beyond their greatest expectations. Then he incurred the hatred of the Pharisees, and began to act very strangely. He would not fight back at these enemies; he refused to become the leader of a violent revolution; he hinted at ominous things to come.

And one day as they walked along between two villages, he told them frankly that he was going to be put to death after many humiliating experiences.

It must have fallen upon them like complete disaster. They could not believe him. And I am sure they could not understand how it could be, nor why. Only after these many thousands of years have men begun dimly to understand it, and even yet we have not dared believe the things implied by it.

He Died Wilfully

No one compelled him. There were several ways to escape it. His friends must have implored him to do so, even as Peter in our lesson remonstrated with him at his first announcement of it. But he went determinedly on toward the cross.

It was not that he gave assent to martyrdom. He wanted to live, wanted to win over to him the very people who killed him. But he would not resort to the compromises, the dishonesty, the selfishness necessary to avoid death.

He chose the cross. It was the alternative to being false to his convictions about life, about God, and about himself.

He Died for a Cause

It was Woodrow Wilson who said: "I had rather fail in a cause that will eventually succeed than succeed in a cause that will eventually fail." That is a noble sentiment. But the spirit which prompted Jesus to go to the cross was at once more noble and more confident. He believed that if a man should lose his life for a great cause it would be the means of his finding a life as great as that cause.

So he lived for the greatest Cause that has ever occurred to the mind of man—the cause of truth, and goodness, and love, which are just other names for God and for the kind of men God wants us all to become.

But in living for that cause he interfered with those who lived for self. His life stung their conscience; his teachings undermined

their philosophy; his success would have meant their failure.

They demanded that he renounce his convictions. He refused. They killed him. That is the whole story.

What Do You Think of Him—Now?

I am afraid we cannot understand fully Jesus' purpose in asking his disciples what they thought of him, because we cannot know all that was in his mind and heart at that time.

But I feel that we may safely say that he was not asking that question in order to establish some fine point of controversial theology. It was many years later that men began to use that text as a test of orthodoxy. I feel sure that when Jesus asked it he really wanted to discover whether he had been understood, and whether his followers could be trusted to perpetuate his teachings after he was gone.

As we look back upon his choosing of the cross rather than compromise the truth or betray a Cause, it is well to ask ourselves that question, "What think ye of Christ?"

It seems to me that men's opinions of him may be classified thus: some think him a radical and a fool; some think him beautiful but impractical; some think kindly of him, but never seriously; some think superstitiously and vaguely; some never think of him at all, except when great trouble comes upon them; some think, like Peter, that he is the Christ, to be loved, and studied, and followed even to the death.

And upon how a man thinks of Jesus depends what that man is and what he will become.

STATEMENT OF THE COMMISSION OF EVANGELISM— SOUTHEASTERN JURISDICTION

The Commission on Evangelism for the Southeastern Jurisdiction was organized in Nashville, Tennessee, on January 29, at the meeting of the Missionary Council. It is significant that this first jurisdictional commission to be set up in the Church should be in the southeastern area. Evangelistic fervor has always characterized the Church in this section, and indeed it has been said that this is the great contribution that we have been able to make to our united Methodism. With a membership of two million Methodists, the population of this area, with the same cultural and social ideals, is a homogeneous group; and well-balanced as to normal living conditions. Although the region is largely agricultural and rural, it is becoming more and more urban and industrial. As this transition proceeds, the challenge to the Church grows—a challenge to strengthen its hold and to increase its influence on the people. John Wesley, the founding Father of the Church, touched the shores of this area at Savannah and St. Simons and Methodism has flourished in this section since the days of Francis Asbury. The fellowship of the flaming heart has enlisted a goodly company here all

through the years, and has prepared for us, who have succeeded to this noble heritage, a field "white unto the harvest." The fathers of the Church have labored and we are entered into the fruits of their labors. These fateful days call us to renewed zeal in Zion, to the fervor of a John Knox crying, "Give me Scotland or I die." Are we able to say with John Knox, "I gave them Christ?"

Revival fires must be kindled and rekindled all over the land. Every method that will bring results in winning people for Christ must be used. Our preaching must be with a passion for souls. Our witnessing of the truth that is within us must bear testimony to the unchanging love of the changeless Christ. The times demand an effective Christ-centered program of evangelism in every church in this jurisdiction. May we suggest these definite objectives: a definite, prayerful effort (a) to seek and to save the lost; (b) to teach them in the nurture and admonition of the Lord, and to help them to grow in grace; (c) to conserve our gains by a definite assignment of responsibility for participation of the whole membership in the program of the Church; and (d) an appeal for complete commitment of the entire membership to the cause of Christ. The leaflet issued by the General Commission on Evangelism—"Program of Work for Church and Charge"—may prove helpful at this point.

Harry Denman, our great lay leader in the field of evangelism, has suggested that we make of America the altar of democracy as well as its arsenal; and suggests the following altars be set up, especially during this emergency: (1) an altar in the home, the bastion of our society as well as our democracy; (2) an altar in the church with adaptation of church programs and worship services to meet the accelerated tempo and changed times of work of the present day; (3) an altar in the school; (4) an altar for the next generation, a training program for youth in Religious Education; (5) an altar in the community in order that a unity of spirit and coordination of effort for righteous causes be effected; (6) an altar in the camp that can reach and hold the young men in the armed services of the nation, adequately supplying the young men in the camp with the Upper Room and other Christian literature; with every pastor writing to the boys from his own church, wherever they may be; and (7) an altar in the state for the continued development of the Christian emphasis in our government for the preservation of our democracy, which rests essentially on Christian concepts.

"Thy kingdom come on bended knee,"

The passing ages pray;
And thoughtful souls have longed to see
The coming of that day.
And lo! already on the hills
The flags of dawn appear.
Gird up your loins, ye Prophet Souls;
Proclaim the day is near."

H. T. QUILLIAN, Chairman;
W. B. GARRETT, Vice Chairman;
FRED W. PASCHALL, Secretary,
Commission on Evangelism

THE CHRISTIAN FIRESIDE

SPINACH

By Vivian T. Pomeroy

This is a story for anyone four years old, or for anybody to tell to anyone four years old.

For Jemima Jane was just four years. She had a sister who was six. Her sister was called Barbara. Barbara went to school. Every day Jemima Jane said, "I want to go to school."

"Not quite yet," said Mother. "When you are taller and bigger you will go to school."

"When will I be taller and bigger?" asked Jemima Jane.

"Oh, soon," said Mother.

"Will I be tall and big tomorrow?" asked Jemima Jane.

"Not quite tomorrow," said Mother.

"When will I?"

"When you eat your spinach," said Father.

And, after that, Jemima Jane said nothing, but she felt badly; for she did not like to eat spinach.

At lunchtime there was spinach.

"Eat your spinach," said Mother.

"Don't want to," said Jemima Jane.

"Eat your spinach," said Father.

"Don't want to," said Jemima Jane.

"Eat your spinach," said Barbara, gulping hers down.

"I won't! I won't!" screamed Jemima Jane. And she kicked her feet up so high that she bumped the table and made the glasses shake.

"Oh, Jemima Jane! You're a bad girl," said Barbara.

"I'm not! I'm not!" cried Jemima Jane; and she threw her spoon across the floor.

"Listen!" said Mother; and she took away the plate with its little pile of spinach.

"Listen! Once upon a time there was a tiny deer. Not a very strong little deer. He was rather thin, and he wanted to be fat and strong. He could jump very high, but not quite high enough to go to all the places he wanted to go. One day he much wanted to go to a little lake to skip and play, so he ran off as fast as he could run. Soon he came to a thick green place he couldn't get through. He tried and he tried. He was not strong enough to jump, and there was no way round. He tried and he tried, but he couldn't get through. What should he do? He so badly wanted to get through. Then he put out his long pink tongue, and he bit off some green leaves. Ugh! They tasted horrid; he did not like them at all. But he bit again; he bit leaves and branches. And again. Soon there was a little hole. Soon there was a bigger hole. Soon there was a hole big enough for the little deer to get through. And he pushed his head and he pushed his body. Why! How strong he was! He was through. His little white tail flared up, and away he ran. He had eaten his way all through the thick green place."

Jemima Jane said, "Did he get to the lake?"

"He did," said Mother.

"Was it spinach he ate?"

"Something very like it."

"But I can get round my spinach," said Jemima Jane.

"But not away from it," said Mother, smiling.

"I want a spoon, I want a spoon," cried Jemima Jane.

A spoon was given to her. And a new plate of spinach. And Jemima Jane said, "I'm a little deer, and I'm eating my way through. You have to."

"So you do," said Mother.

"Hurrah!" said Father.

"You'll soon go to school now," said Barbara.

THE CIRCUIT STEWARD

I knew what he would say.

Time after time I have received the same reply. They all say: "Well, we've been badly hit by the war, you know—congregations depleted, collections down, services only a shadow of what they used to be. . . ."

But I was wrong.

I was wrong where, it appeared, I had every chance of being right, for this circuit has been exceptionally unfortunate.

And how is Methodism with you?" I asked.

The Circuit Steward replied without haste. He weighed his words:

"I should say," he replied carefully, "that it has never been better."

"In war-time?" I queried.

He nodded.

"We have been badly hit," he said. "One of our churches has been demolished—blown to pieces by a bomb. We have lost many young people, of course. But we are carrying on. Some of our country places are conducting their own services six or seven times a quarter. Our two town congregations have fused with the happiest results. Financially we are up rather than down."

He paused. Then a smile lit up his lined but placid face.

"All this is nothing," he went on. "The great thing is that the war has bound us all together and brought us all nearer to our Lord. We are more dependent on Him than ever. . . . and in three of our chapels we've revived the Sunday evening prayer meeting. I'm hopeful for tomorrow."

—Methodist Recorder.

GAMBLING STILL FLOURISHES

Gambling houses and lotteries still flourish in the larger communities despite wholesale eliminations of the Al Capone gangster types from metropolitan areas. And the biggest victim, as always, is the common man who cannot afford it.

Leaving aside the moral aspects of the vices, it is known that the gross annual gambling "take" in the Cicero and other Chicago suburban dens has been \$3,875,000. Net profits amount to \$2,660,000 and graft payments by a syndicate are in excess of \$300,000. This was contributed, indirectly, not by the gambling lords but by the \$40-a-week average man.

Eighty-three men and women were indicted in New York recently in a racing lottery charge, involving a swindle of \$1,250,000 from thousands of petty gamblers. If

those thousands had invested their money in paying off old debts, or in U. S. Defense Bonds, how much better off they and United States defense, which badly needs the money, would be.

—Supreme Council Bulletin.

FOR SCRAMBLED TIMES

The following suggestions, picked out of an exchange, may help you to keep your balance when the world is rocking:

Don't lose your head—you may need it.

Keep cool—even in hot weather.

Don't spread rumor—it doesn't need your help.

Watch your talk—horse sense is seldom hitched to a waggin' tongue.

Keep sweet—don't let life curdle.

Think—even though it hurts.

Don't blackout your mind—that would aid opposing forces.

Keep on loving—hate will incapacitate for duty.

Keep your faith—you can't afford to lose it.

Use the uplook—the star of hope still shines.

IN CASE

I did not read this; I saw and heard it in a train.

A half-drunker soldier rose from the table where four were dining, approached a young woman who was alone at another table and said in a soft tone, "May I sit here with you, my dear?"

The fine face of the girl was lifted and in an audible tone, with no show of anger but with every indication of refinement and finality, she replied, "You may not, my dear!"

Taken by surprise and somewhat abashed, he returned to his friends who derided him in his unsuccessful caddishness.

Emerson said: "Men are what their mothers make them."

Can that be true?

Asthma Agony

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LATEST NEWS FROM THE MISSIONARIES

By W. W. Reid

A cablegram received from Bishop E. F. Lee and Superintendent Raymond L. Archer, on March 6, from Melbourne, Australia, gives the information that twenty-two Methodist missionaries who had left Singapore and vicinity for Java just before that city fell into the hands of the Japanese, are now safe in Australia. It is understood that most of them will later tranship for the United States, although some may go to India or even Africa for further missionary service.

From Bishop John M. Springer, of Elisabethville, Belgian Congo, comes word that the Rev. and Mrs. Leslie Sarah, Miss Helen Everett, R. N., and the Rev. and Mrs. J. J. Davis, whose furloughs are due this year, are expecting to return to America for furlough if sailings are possible; while the Rev. and Mrs. Earl B. Stilz and the Rev. and Mrs. Marshall W. Lovell, of the Congo, have decided to remain in Africa during their furlough period.

The Rev. Douglas P. Coole, of Kampar, Federated Malay States; the Rev. Charles D. Patterson, of Bukit Mertajam; and the Rev. Robert A. Blasdell, of Malacca, S. S., have arrived safely in India, according to a cablegram received from Dr. E. M. Moffatt, of Bombay. The wives of these three men were reported already in India.

Six missionaries of the Methodist Church, formerly on the Malay Peninsula, are reported in Capetown, South Africa, and are expecting to sail direct to the United States from there. They are: The Rev. and Mrs. Charles Mosebrook, Miss Louisa Lambert, Miss Emma Olson, Miss Lila M. Corbett, and Miss Bonita C. Bloxson.

The Canadian Baptist Board reports the receipt of a cablegram from Mandalay, Burma, signed by the Rev. M. A. Clare, Methodist missionary, on February 24, and saying, "All Methodist and Baptist missionaries safe in upper Burma or India."

WHAT IS THE FELLOWSHIP?

By Bishop Herbert Welch

"The Fellowship of Suffering and Service" is a phrase which has been born out of the distressed conditions that occasioned the recent call of the Council of Bishops. Every church is now asked to follow the plan set forth in the Methodist Ritual of taking a collection for the poor at each celebration of the Lord's Supper, and during this emergency period each church is asked to share that offering with those outside the local parish who suffer because of the war and therefore need our service.

This applies to the countless men, women, and little children across both oceans who have been deprived of shelter, food, clothing, comfort, safety, by the onward sweep of struggling armies. It applies also to our

boys in the military and naval centers in this country who have left home and friends to face new surroundings and new dangers. The Church must follow them with its prayers and its love. They suffer, even without hunger or wounds, risking all to serve the country and the world.

The Bishops therefore are calling upon the churches everywhere, little and big, city and country, to continue the Christlike work begun on Compassion Sunday, by dividing the Communion offering between the needs of the local poor, the relief of the needy in other lands through the Methodist Committee for Overseas Relief, and the spiritual ministry to the boys in our camps through the Methodist Commission on Camp Activities and Chaplains. Instead of naming one day "Compassion Sunday," as last year, they are urging that there shall be a "Compassion Day" whenever our people bow together in the sacrament of the Lord's Supper.

What more fitting season could there be to enter into the fellowship of those who thus need us than around the table of the Lord? Here we remember His Sacrifice for us. Here we are reminded of our kinship with the children of God the world around. Here we can enter into "the fellowship of His sufferings" and the suffering of the world-family, can "bear one another's burdens and so fulfill the law of Christ."

"To comfort and to bless, To find a balm for woe,
To tend the lone and fatherless, Is angels' work below."

If by a loving gift we can bring new courage and hope to one heart, can steady another's tottering faith, can shelter some who are "houseless, sole, forlorn," can even save a human life to family and friends and Church—this surely will make our own gratitude deeper, and will bring us into closer communion with the Lord of compassion.

Those who thus—wholly apart from and beyond their usual giving to the Church and its societies—dedicate a portion (it may be a sacrificial portion) of their substance to Christ's "little ones," truly enter The Fellowship of Suffering and Service.

No parchment certificate comes to them to testify to their membership in such a society, but perhaps they may hear a Voice saying, "I know thy works and charity and service and faith," and may receive the "white stone" with the "new name," and may "eat of the hidden manna."

"O brother man, fold to thy heart thy brother . . .
To worship rightly is to love each other."

WISE OR OTHERWISE

By Rev. James H. Felts

A woman believes the man who calls her beautiful despite her mirror.

Because she was called a peach before her marriage she objects to being an apricot.

You remember the man who fed the saloon keeper rich steaks and gave his family soup bones? He is still with us.

The man who has only a waiter's knowledge of prosperity is often an expert expositor of human foibles.

"It matters not how vile a man may be, some woman will forget his past for his presents."

A female fool can pull the wool over a

man's eyes until he looks like a sheep.

When love refuses to make sacrificial offering death will have conquered life, and right will be found dead at the feet of might.

If you desire to see the fruit of the moral code that ignores Jesus Christ go to our penal institutions and the centers from which they came.

Birth always precedes life just as toil precedes tune and sweat precedes bread and sacrifice precedes character.

Oliver Twist could not satisfy his appetite with poor-house gruel any more than we can satisfy our heart hunger with an emasculated gospel.

I do not need a doctor to tell me I am sick, or a scientist to tell me the stars shine, or a preacher to tell me sin abounds. All this is self-evident.

World trouble is individual trouble accentuated just as world insanity, now so evident, is enlarged and multiplied individual insanity.

Sin never asks who you are, where you are, or whom you represent. Sin is no respecter of persons. Sin is at home with a college graduate or an ignoramus.

True or false? The size of the salary determines the size of the man.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

III. DEVOTIONS: See to it that everything is in readiness for a most worshipful attitude. To help create a worshipful attitude, a small altar may be created. Use candles, flowers, a picture of "Christ in Gethsemane," or "The Praying Hands." See worship services, pages 12, 13.

IV. THE PROGRAM: 1. See the suggestions for discussion on pages 31-35, "For the Facing of This Hour."

2. A helpful monologue, "Every Woman in Back of the Whole Program," by Mrs. Henry Ebner, 3541 Pennsylvania Avenue, Merchantville, New Jersey, Price 5 cents.

3. Have the Secretary of Local Church Activities give "An Open Letter to Your Society," by Mrs. V. F. DeVinny. See The Methodist Woman, January, 1941, page 24.

4. Dramatize the beautiful sketch "Inspiration," found in "World Outlook Circulation Guide." Free. May be secured from offices of WORLD OUTLOOK, Circulation Department, 150 Fifth Avenue, New York, N. Y.

MRS. H. W. B. DETWILER.

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MENTHOLATUM

ADDRESS OF HON. CLAUDE V. HATHORN ON LAYMAN'S DAY

(Continued from page 9)

fathers. We prefer rather to hear the lowing of the cattle, and the bleating of the sheep, to the fervent prayers of the redeemed.

We have tried to do away with the devil, and his twin children, Sin and Hell. We try to solve our problems by education and self-expression. We ignore the laws of character that made our forefathers strong, and trade our backbones for wish-bones.

God commands us to go, fight, endure, suffer and sacrifice, but we refuse, or accept half-heartedly and with reservations, and accept the world's invitation to come, enjoy, waste, squander, hoard. We have enthroned hate and envy, and dethroned friendship and brotherly love. We have placed profit above service, and instead of passion to win souls we have a fear of criticism and an itch for popularity. We have bartered the approval of God for the applause of men. We have exchanged peace for war, the light of God's love for the blackout of sin, the bread and wine of the Lord's Supper for the feast of Belshazzar, the sawdust trail for the primrose path, the mourner's bench for the card table, the watch night service for the night club.

There are very few lights that have not gone out. The world is overshadowed with iniquity, polluted with crime and hate, pillage and murder in every conceivable form are abroad in the land.

The men who are responsible for this awful condition, and who so rapidly are changing the map of our modern earth are the men who have repudiated our Christian conceptions of life, liberty and the pursuit of happiness, and have exalted the very opposite of our Christian and democratic virtues.

We are living today in a very cruel world. It is hard to practice the simple virtues of the New Testament and stem the present tide towards bitterness, cruelty, and vicious revenge.

He who does finds himself shining as a star in a very dark and lonesome sky.

It is extremely difficult to be temperate and self-controlled in a world where license and self-indulgence and intemperance have been so commonly exalted; where personal liberties are turned into wild orgies of license and self-destruction; where the best circles of society tell us that we should be allowed to do what we will, and that self-control and restraint are old puritan virtues that belong to the yesterdays.

I do not believe that there has ever been a time within the recorded history of the world when there has been so much intolerance among the races of the earth as there is today.

Race against race, faith against faith, blood against blood, until the world resounds with the bitter cry of internal strife and intolerant exclusiveness and nationalism; even inexperienced and impulsive youth

has become intolerant and impatient with age and with those fundamental principles of right living which have stood the test of centuries.

Do we and each of us as lay members of our great Church, as privates in the ranks of God's army, dare stand against this increasing tide of totalitarianism and anti-Christ? We have pledged our lives, our property and sacred honors to the support of our President and our nation in this tragic hour. Are we willing to make the same pledge to God and mean it? Until we do you may rest assured not only our way of living, but the church itself will be in jeopardy, and if not lost will be rendered powerless and impotent for generations or even centuries to come.

We are all ready and anxious to work overtime for anything that will help win the war, but of vastly more importance, are we willing to work overtime for God and the Church? It appears to me that now the harvest is whiter and the laborers are fewer than ever before in the history of the world.

You may depend upon it, my friends, we cannot flout the laws of God with impunity and escape the judgment of God. And this is just as true of America as it is of Europe and Asia; just as true of Mississippi as it is of any totalitarian state in Nazi Germany; just as true of Hattiesburg as it is of the average German or Italian or Japanese city; just as true of each of us as it is of Hitler, Il Duce, or the war lords of Japan.

We certainly run the risk of our all-out aid to the democracies of Europe and Asia and the Americas being a vain thing so long as evil men in our community, our state, or our nation wax fat, at the expense of men and women, boys and girls, and even children of tender years, and encourage them to form habits which lead to the destruction of body, mind and soul.

(Continued next week)

J. H. LAMPTON—1872-1941

Following a lingering illness of over a year, on December 2, 1941, Mr. J. H. Lampton, of Magee, Miss., passed away.

Mr. Lampton was born March 16, 1872, the oldest son of A. K. and Courtney E. Lampton. In early childhood he joined old China Grove church, of which, in later years, he was an active steward. He was a steward of the Magee Methodist church at the time of his going.

In 1898 he was married to Miss Bertha Ratliff, the daughter of Mr. and Mrs. S. R. Ratliff, of Lucedale. Three children were born to this union; two preceded their father in death. The Lampton home lacked nothing in material things, for "Brother Jim" provided well for his family. Too, theirs was a happy home—a home in which the Bible was read and prayers were prayed. Love and harmony prevailed. His devoted wife, and one daughter, Mrs. H. H. McLeod, of Tylertown, are those of his immediate family who survive him.

Mr. Lampton was a prominent and valuable citizen. He was engaged in the mercantile business for forty-three years—in Darbin, in Tylertown, and in Magee. His success was in some measure due to his genial personality. He always wore a contagious smile. He was, in fact, a happy man.

Following brief services at the home in Magee, the body was carried to the Tylertown Methodist church, where services were held. Rev. A. J. Boyles, pastor of the Magee Methodist church, assisted by Rev. W. M. Williams, of Sanatorium, and Rev. Chas. Schultz, of Tylertown, had charge of the

services. Interment was made in the family cemetery in Tylertown.

In "Brother Jim's" passing, the writer has lost a good friend. While his pastor for two years, our intimate relations were most pleasant. He was one to whom this pastor might go with assurance, and he was a Christian whose life was characterized by kindly attitudes and good citizenship.

—R. L. LANE.

LITTLETON MORGAN

Littleton Morgan, a member of Indian Bayou, La., church, passed away on March 14, at the good age of eighty-one years. He was a good father, had many friends, and will be sadly missed. He led a faithful life and, although he was old in years, he was young in spirit. After an attack of flu, he suffered a heart attack which he did not survive. He had a large family of children and grandchildren. He leaves five daughters and eight sons, and in addition there were fifty-five grandchildren and forty-one great-grandchildren, most of whom are living. Mrs. C. H. Boulet, a daughter, lives in Indian Bayou, and the others live in Lake Charles, Sulphur, Crowley and Port Arthur.

LOUISIANA W. S. C. S.

(Continued from page 12)

lish suspected the loyalty of the inhabitants and 3,000 Acadians were deported. This deportation is the theme of Longfellow's *Evangeline*. Some of these Acadians journeyed to the city of Houma, whose population is 15,000.

It was Ella K. Hooper, who, about twenty-five years ago, saw the need for beginning a school like MacDonell in the thickly populated rural community of poor French-Acadian fishermen, trappers and farmers. Today, she and her assistants can look with pride on beautiful grounds shaded by magnolia, pecan, oak and camphor trees, where the five large white buildings are home and school for grateful youth.

—(From "The Christian Advocate.")

MISSISSIPPI W. S. C. S.

(Continued from page 10)

of the hymnals and read a boy's dedication to his mother."

Because of the limited seating capacity of the church auditorium, the pastor holds two worship services each Sunday morning to take care of the men from Keesler Field.

Is it worthwhile? Yes, for recently we heard a woman say, "When I see what Main Street, Biloxi; First Church, Gulfport; Court Street, Hattiesburg; and Central, Meridian, are doing for the men in the service, I am glad that I am a Methodist!" We are sure that these boys, as they are sent by Uncle Sam to other fields of service, will remember gratefully, what the Methodist Church did for them.

The story is going the rounds that Reichsmarshal Hermann Goring gave Marshal Petain a 24-hour ultimatum to hand over the plans for Napoleon's retreat from Moscow in 1812.

"Father," said a small boy, "what is a scientist?"

"A scientist, my son, is a man who tells you something you always knew, in such long words that you fail to recognize it."

—The Watchman-Examiner.

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THE LIVING CHURCH

"Uplifted Eyes"

By Thomas Wildermuth

Like the Phoenix from its ashes
Beaten man can always rise;
Nor the rack nor nine-thonged lashes
Nor envenomed hate nor lies
Can defeat the patient spirit
Bravely gazing toward the skies.

—The Presbyterian Tribune.

THE PRAYER-ROOM TODAY

From the world's temptations,
From tribulations;
From that fierce anguish
Wherein we languish;
From that torpor deep
Wherein we lie asleep,
Heavy as death, cold as the grave;
Save, oh, save.

—Matthew Arnold.

I Am Calling You

I am a necessity to all who prize peace, progress and purity.

I am hung about with sweetest memories—memories of glad boys and happy girls, memories of beautiful brides, memories of saintly mothers, memories of grand fathers who slowly groped their way down the long, long trail.

I am decked with loving tears, crowned by happy hands and aided by heroic hearts.

I live in the beckoning visions of the young and in the backward dreams of the old.

I lift up the fallen, relieve the burdened, strengthen the weak, help the distressed. I show mercy to the man in purple and fine linen, and bestow kindness on the man in homespun and cotton.

I bestow gifts that neither gold can buy, nor kings remove. These are given to all who seek them in sincerity.

I restore to defeated hearts the freshness, the eagerness and the spirit of conquering courage.

I am the heaven-sent Agent through which the Divine Christ sends His Saving Gospel to sinning, suffering, sordid, selfish souls.

I am calling you!

I am the Church

—The Voice.



WALLET OF THE WEEK



STUDENT LOSSES DUE TO WAR are reported to be approximately double what they were a year ago. At the University of California the loss is eighteen per cent as against seven per cent a year ago; at the University of Texas, fifteen; Chicago, fifteen; Temple and Minnesota, twelve each; and Southern California, ten. Part of the loss has been occasioned by the draft, but the employment opportunity offered by war industries has taken a large toll also. Government subsidies for certain courses have not offset the total financial losses in any case.

* * *

THE DOMINION OF CANADA has more than half a million men under arms and only fifteen thousand of them are draftees. Bachelors from twenty-one to twenty-four years of age are conscripted for the duration, but may not be sent out of the country. The army is made up of approximately four hundred thousand volunteers and one hundred and forty thousand reserves. It is said that one hundred and fifty thousand Canadian troops are now in service over seas. A nine hundred million dollar Victory Loan was over-subscribed recently.

* * *

AMERICAN HORSE RACING is not merely a seasonal sport, it is a highly organized business with expert retainers numbering thousands of men. In 1940, there were in the United States six hundred and twenty-nine farms for breeding race horses. Kentucky had 164, Virginia 84, California 82, Texas 74, Maryland 58, Illinois 38, Ohio 25, Washington 17, Missouri 11, Michigan 10, New Jersey 8, and New York 5. The growth of the business is indicated by the fact that seventy-four new breeding farms were established in 1940—thirteen and one-third per cent in a single year.

* * *

A ROGUES' GALLERY ART EXHIBIT was put on in Columbus, Ohio, recently. Fifty-six oil paintings, drawings and water colors made up the American Prison Art exhibition. All the artists represented are in jails throughout the country—Sing Sing, Leavenworth, Alcatraz, and other penal institutions. First prize went to the painter of a self-portrait, Paul Leland, of the U. S. Naval Prison, at Portsmouth, New Hampshire. The winner of the second prize was James Barber, of the State Prison of Southern Michigan, for a painting of still life as he saw it from his prison cell.

* * *

NATIVE AMERICAN SULPHUR in quantities sufficient for all domestic uses dates back only forty years. For a long time Americans secured their sulphur from Sicily. During the Civil War vast supplies were discovered in the United States, but the mines could not be worked until a process for melting and forcing it to the surface by compressed air was discovered. At the present time eleven million tons of sulphuric acid is the annual output of our own sulphur mines. Its original use was chiefly for medicine and the manufacture of gunpowder, but now it is a basic factor in our scientific and industrial progress.

AMHARIC-SPEAKING AREAS in Eritrea, which were deprived of religious and educational literature by Italian aggression in Ethiopia, are now being supplied by the United Society for Christian Literature of the Swedish Mission in Eritrea. The help being given by the Swedish Missions has been warmly commended by Army officers and by representatives of the S. P. C. K., in Cairo. Here we have but a first phase of the problem of restoring civilizations which ruthless aggressors have wrecked.

* * *

THE SALE OF MISSION PROPERTIES seems to be one of the acute issues between the administrative boards and the native Christians. According to an article in *The Christian Layman*, for October-November, it appears that these sales are being made without the knowledge or consent of the Indian section of the Diocese. The situation is further aggravated by what seems to be a connivance of Indian clergymen with the missionaries in the sale of the properties. The discussions indicate the presence of a strong nationalist feeling in the matter.

* * *

A GENTLEMAN, according to *Religious Telescope*, was recently taken from civilian life and appointed a brigadier general in charge of the "morale" division of the War Department. It is stated that he is the son-in-law of a well-known liquor importer, and is a director of that firm. One may ask, Why a brigadier general from civilian ranks? but more pertinently, Why should a director of a liquor firm be assigned to a position which is supposed to guard the morals of our young soldiers? For what ends and in whose interests is our government run?

* * *

DR. ORONHYATEKHA, a full-blooded Mohawk Indian chief living on the Reservation in Ontario, Canada, was selected by the chiefs of the Mohawks, the Oneidas, the Onondagas, the Cayugas, the Senecas, and the Tuscaroras to present an address to King Edward VII when, as Prince of Wales, he paid a visit to North America. The Prince was so favorably impressed that he invited the chief to study at Oxford University. He did so and became a physician and was a great and worthy leader of the Canadian Indians, especially as a total abstainer and a temperance advocate.

* * *

BEER SIGNS ON THE HIGHWAYS in Missouri, Florida, and Texas have been ordered removed, says the *Christian Science Monitor*. The reason given for the order is that the signs were a menace to traffic, especially at crossroads. According to a new law, presumably in Texas, signs and billboards advertising beer are illegal with a few exceptions. Where beer is sold, one sign containing the word "beer" with letters not to exceed twelve inches in height may be used, and no trade names and other advertising is allowed. In license territory highway signs are limited to 180 square feet and must be at least 200 feet from any place that sells beer. Brewers are said to be cooperating in the removal of signs.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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W. C. NEWMAN, Lesson Writer

EDITORIAL

"INDIGENOUS WORSHIP"

Under the caption which stands at the head of this comment, an editorial appeared some months ago in *The Christian Layman*, Allahabad, India, which we think has solid merit. We cannot undertake to analyze the religious and social structure of India, so we pass on the observation of the editorial which was a protest against Hinduizing Christian worship in India. The insidious cunning of Hindu propaganda is referred to and that reference is followed by the statement that every instance of an effort at "appeasement" of Hinduism has ended in disaster for the cause that undertook it. Two centuries ago, a German missionary carried on evangelistic work in South India along so-called "indigenous" lines, but the churches which grew out of that movement are today frequently in the courts invoking the exclusions of the Hindu caste system. In less than three hundred years, Hinduism overcame the Buddhist faith. Today the Brahmo Samaj is being slowly but surely absorbed into the sea of Hinduism from which it arose.

The point of the discussion was a protest against setting up a "Christo Samaj" in the name of the simplicities of "indigenous worship," and in that manner importing Hinduism through the door of the Christian Church. The editor says that it is not the form, but the spirit back of it that is subversive. On a former occasion, we protested against the introduction of the Hindu ashram as a form of Christian worship. We see nothing to be gained by lifting a dreamy formalism out of the practices of the creator of the most wretched caste system on earth and dignifying it as a holy exercise and a means of Christian grace.

If there is any one thing that may be ranked as a greatest affliction of the Christian movement today, it would seem to be an effort to over-simplify its activities. We seek to make service appear as play and to make sacrifice appear as benevolence. There are those who will adopt anything that offers to take the cross out of Christianity. They seem to be willing to adopt any easy way without considering its bearings upon the end to be achieved. The editor of the *Layman* intimates that such schemes are pure sentimental "humbuggery" and that in the adoption of "indigenous" simplicities, we need to beware of the "old leaven" to which St. Paul makes reference in his letter to the Corinthians. It is well to make worship understandable, but we should keep in mind the source implications of our importations. We refuse to admit the wisdom, or even the religion, of lugging alien practices to Christian altars until our worship becomes a semi-pagan pantheon of worship forms.

FELLOWSHIP OF SUFFERING AND SERVICE

On page fifteen of this issue will be found an appeal in behalf of a homeless and penniless world-family, made up of millions of people who have neither food nor shelter. These multiplied thousands of women and children have been forced to flee from the horrors of battle fronts, or have been evicted and despoiled by a merciless invader. Added to this army of destitute civilians across Europe, are our own soldier sons who in training camps throughout the land are away from the Christian homes and fellowship in which they grew up. They are to share in this ministry.

The appeal is not for a special offering, but for a dedication of a portion of the offering regularly made on Communion Sunday to the care of these helpless and hapless pilgrims and to our stalwart sons who are in training that our people may be spared the fate of the dispossessed of other lands. The interests involved are in line with the mood and the spirit of the service, and the appeal is that we include our suffering brothers and sisters of other lands with our own men in training camps in a Communion offering through which we declare our faith in the world-brotherhood created by the redemptive sacrifice of Jesus Christ. Study the display on page fifteen and when you confess your own gratitude and devotion, do not forget those who are also sharers in His holy sacrifice.

WEAVERS

The textile industry has long been looked upon as one of the dehumanizing forces of industrial life. In the earlier stages of the development of modern social theories, the weaver was assigned to a very low plane of social and industrial importance. His very classification militated against his industrial progress. As a matter of fact, before we ever heard of farm migrants, textile migrants, trooping from mill to mill, constituted a familiar phenomenon of industrial life. They represented a shiftless multitude who led a will-o-the-wisp existence.

This thriftlessness and the low grade of industrial skill among textile workers kept them from a classification and a recognition that might have resulted in an earlier improvement of their lot. Textile managements refused to classify spinners and loom operatives as either weavers or workers. They were looked upon as industrial cads with no higher ambition or greater skill than was required for the mending of broken threads. Naturally their migrant habits and their unimportant routine resulted in stunted personalities and a low order of industrial out-

put. The chief difference in these workers was their ability or lack of ability to keep looms running.

After all, such is life. Artists in human achievement are not numerous. The Edisons, the Steinmetzes, the Pupins, and the Fords are comparatively few. The sum total of the world's work is and has ever been done by the threadmender type of individual. In that sense, the weaver constitutes a far more important industrial and social symbol than any comparison of skill among individuals might lead one to think. There are intellectual, social, and mass dimensions which must be taken into account in the appraisal of the work of the world.

THE SELFISHNESS OF THE HUMAN HEART

In times of national peril we become keenly sensitive to the issues raised by self-seeking men and women. The war in which we are now engaged has brought into the foreground of our thinking every phase of this problem, especially as it relates to our national security and the success of our cause. Subversive propaganda, fifth column activities, the belligerent demonstrations of German, Japanese and Italian contingents in Brazil as well as alien concentrations within our own borders, and the industrial clashes which slow down our war production, are the subjects of an impatience bordering upon intolerance. Naturally this feeling will increase as the war problem becomes more acute.

After all we resent the effect rather than the principle involved. Under ordinary circumstances, men demand what they claim for their own and without reference to the rights of others. In the absence of acute tension, it creates no decided public resentment, although the principle is exactly the same. The fact is that we are at all times so self-centered as not to be socially-minded. Even much of our defensiveness is an adroit form of aggression and our anti-activities are too often smoke-screens which conceal an utterly selfish aggression. The capitalizing of an emergency for securing a temporary advantage is but the outcropping of the ore of selfishness which has its home in the unregenerate heart. To the selfish person, the present is always divine and rewards which are to be had by sacrifice and self-denial are like pots of gold at the end of a rainbow. We are still willing to sit by the flesh pots, even at the risk of a life of debasing servitude.

Others Say. . .

EMPHASIZE THE SAVIOUR

The Presbyterian Church, in fact all Christian churches, seem to speak with less authority than they have done in the past. May not the reason lie in the common philosophy of the day that if creeds and standards seem too high and too difficult to attain, it is better to lower them than to struggle toward the highest plane? But the world respects conviction. Even the guards in charge have been swept into belief in the God of those who witness so courageously and fearlessly to Him, from Paul, the prisoner of Nero, to Niemoller, the personal ward of Adolf Hitler.

Ruth Seabury tells the story of a Hindu holy man who said to her, "Christianity has two things which are unique—the power of a Saviour and the power of a congregation." Our great Presbyterian Church has the power of the congregation to nth degree. We have built up a

vast organization. If we fear any difficulty we immediately appoint a commission to investigate and a committee to suggest a remedy. Do we not need to emphasize the power of the Saviour—a personal Saviour for sin? In these days when men's hearts are fearful and questioning, we have the answer to all their trouble—a Saviour! With that Saviour and His atonement for our sin we are promised the power of the Holy Spirit.

At the time of Pentecost that power of the Spirit swept into the membership of the church two thousand people, their lives changed in a moment. At various times in the history of the church, on every continent, that miracle has been repeated. That miracle can be repeated now if we will fulfill the conditions. We need not limp along, pleading for new members and full pews and collection plates—let us confess our sin, accept our Saviour and receive the power that can be ours if we are willing to pay the price. We need to have real meetings for prayer. We need to study the Bible as the Word of God, that great Sword of the Spirit. A Bible-loving church will be a church on fire for Jesus Christ. A church on fire for Jesus Christ will attract to Him multitudes of people who even now are groping for the warmth of faith.—Mrs. Warren C. Taylor, President, Synodical Missionary Society, Schenectady, N. Y., in the Presbyterian Tribune.

"AND HE DIED"

Even "Judge" Rutherford died. Presumably he was to be among the number of whom he declared, "Millions now living shall never die." That his deluded followers thought so is indicated by the fact that his death was kept practically a secret as long as possible. It occurred January 8, but how many of you have seen any account of it? It must be a very spurious religion that dare not face the palpable fact of the death of a leader. Rutherford was the successor of "Pastor" Charles T. Russel, who died in 1916, and whose followers were quite generally labeled Russelites. Under Rutherford's administration the name was changed to "Jehovah's Witnesses," and Rutherford was the leader in popularizing the familiar slogan, "Millions now living shall never die." It was an enticing battle cry, but somehow those millions that were expected to be favored with an earthly immortality kept on dying, and doubtless will continue to heed the call until all the millions of that favored generation have passed on, with millions more. But that will have no effect upon Jehovah's Witnesses, for it is a strange, sad fact that a religious delusion is the most persistent and inconsistent of all delusions. It also is a strange, sad fact that people obsessed with error are usually more zealous in propagating their error than are those who are committed to the task of propagating the truth. There may be more glamor in a falsehood, particularly when it is shaped up to suit people's whims. So Jehovah's Witnesses are great propagandists, in opposing about everything that is, and pinning their faith to so many things that aren't and never will be. But they will have a hard time getting around that edict of both Nature and the Scriptures, "It is appointed unto man once to die." Of course it would be quite agreeable to be assured that you are going to sidestep death and go right on living in a glorified world, and that is one reason why so many are willing to believe it. But we still have the assurance that our God has some better thing in store for His children.

—Editorial in Religious Telescope.

MISSIONS MAKE GOODWILL BETWEEN NATIONS

By Dr. Willington Koo,
Chinese Ambassador to London, England

(Editor's Note.—This is the summary of a recent address by Ambassador Koo, formerly China's representative in Washington, to a group of missionaries in Edinburgh House, London.)

I have very great knowledge of the work which the Christian missions and Christian missionaries have been doing in China. Your work, I know, carries a very wide range and a variety of activities.

In the field of education, about which I have known something from my personal experience of other days, you have been keeping up the torch of learning and scholarship of life and truth which is so important even in these days when China is engaged in a very great struggle for her existence and her freedom. The young men and women who are being educated in many Christian colleges, universities and schools are being trained to take a prominent part in guiding the future destiny of China. They will be the leaders of tomorrow, and the part which you are helping China do in this most important task in training future leaders of China cannot be over-estimated.

I myself received for a number of years the benefit of an education in a missionary school in St. John's College. On my way coming here I was talking to Dr. Chen and we counted up the number of my collaborators in the Embassy alone who were trained in one Christian college or another, and there were at least six. We also counted up the heads of Government, the prime ministerships that were held by graduates of Christian educational institutions, and in the few minutes that it took us to get here we recalled at least half a dozen. This work has not only been well done but it has had very great success and it is being kept up.

We in China attach very great importance to the problem of education and to our conviction that notwithstanding the necessity of holding the invader at the front, the importance of training leaders for the future should not be interrupted. I was, therefore, very pleased to hear of the activities in this very important field. I have learned with very great satisfaction that only in June last over three hundred graduates completed their educational training in Chengtu alone, and the enrollment for this year in the twelve universities under your guidance and that benefit by your support reaches the figures of over nine thousand, a figure which shows an increase of over three thousand in pre-war days. It is a magnificent result of which we are very proud.

Humanitarian Service

In the second place, there are other members of your missions and collaborators who have been carrying on their work in another field no less important than education. They are doing the humanitarian task of caring for the sick and wounded and the homeless and the needy. The Christian hospitals which are run democratically by Christian missions, and the medical services these institutions have been rendering and are still rendering, are a constant service which is widely appreciated in China. I myself attach the greatest importance to this work because it not only helps to alleviate somewhat the horrors and suffering that are necessarily attendant on the pursuance of war, but which at the same time furnishes

a source of great inspiration. It is a work which helps us to maintain and promote the morale of the civil population which is so essential when China is engaged in fighting the invaders.

Then also think of the many other Christian workers who are engaged in diverse other fields. Their work is less conspicuous

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona.....	15
Rev. A. S. Brisco, Derma.....	8
Rev. G. A. Baker, Verona.....	4
Rev. E. H. Cunningham, Amory.....	9
Rev. G. H. Ledbetter, Egypt.....	2
Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	15
Rev. W. C. McCay, Nettleton.....	20
Rev. J. L. Nabors, Jr., Mooreville.....	12
Rev. Milton Jay Peden, Prairie.....	5
Rev. J. V. Stewart, Coffeetown.....	14
Rev. T. F. Sartain, Vardaman.....	2
Rev. E. R. Smoot, Aberdeen.....	8
Rev. E. F. Tucker, Calhoun City.....	6
Rev. W. A. Tyson, Tupelo.....	27
Rev. W. D. Waugh, Becker.....	6

Columbus

Rev. J. J. Baird, Louisville.....	12
Rev. G. W. Curtis, Sturgis.....	5
Rev. V. C. Curtis, West Point.....	7
Rev. T. E. Gregory, Columbus.....	14
Rev. J. L. McElroy, Kosciusko.....	5
Rev. S. B. Potts, Sallis.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. T. W. Smallwood, Ethel.....	2
Rev. H. D. Suydam, Mathiston.....	2
Rev. E. M. Shaw, Longview.....	3
Rev. J. D. Simpson, Crawford.....	4
Rev. R. A. Thornton, Shuqualak.....	13
Rev. T. B. Thrower, Kosciusko.....	6
Rev. J. D. Wroten, Columbus, First.....	61

Corinth

Rev. E. M. Allen, Tishomingo.....	7
Rev. A. C. Bishop, Baldwyn.....	6
Rev. K. E. Clark, New Albany.....	12
Rev. T. H. Ferrell, Booneville.....	20
Rev. T. A. Filgo, Dumas.....	2
Rev. J. A. George, Oxford.....	6
Rev. W. R. Goudelock, Corinth.....	5
Rev. W. R. Hammontree, Corinth.....	17
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	21
Rev. C. L. Ivy, Marietta.....	2
Rev. E. G. Mohler, Iuka.....	3
Rev. W. C. Newman, Corinth.....	60
Rev. Seamon Rhea, Holly Springs.....	22
Rev. J. E. Roberts, Booneville Ct.....	12
Rev. C. L. Rogers, Ripley.....	17

Greenville

Rev. M. E. Armstrong, Jonestown.....	13
Rev. S. E. Ashmore, Indianola.....	19
Rev. W. B. Baker, Leland.....	7
Rev. A. R. Beasley, Hollandale.....	4
J. H. Johnson, Clarksdale.....	7
Rev. R. G. Lord, Cleveland.....	3
Rev. J. C. Wasson, Lula.....	3

Greenwood

Rev. W. P. Bailey, Minter City.....	6
Rev. A. L. Davenport, Vaiden.....	22
Rev. N. D. Guerry, Schlater.....	2
Rev. E. S. Lewis, Durant.....	4
Rev. R. T. Hollingsworth, Itta Bena.....	15
Rev. W. T. Phillips, Tchula.....	10
Rev. R. E. Wasson, Black Hawk.....	14

Sardis-Grenada

Rev. A. W. Bailey, Holcomb.....	25
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Rev. H. L. Beasley, Victoria.....	5
Rev. W. J. Cunningham, Sardis.....	10
Rev. E. L. Jernigan, Olive Branch.....	19
Rev. L. C. Lawhon, Lambert.....	11
Rev. H. P. Lewis, Byhalia.....	6
Rev. N. N. Maxey, Horn Lake.....	2
Rev. A. C. McCorkle, Charleston.....	12
Rev. W. W. Milligan, Tutwiler.....	12
Rev. J. W. Robertson, Senatobia.....	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman.....	2
Rev. Frank E. Dement, Jr., Monticello.....	6
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. N. S. Loftus, Jayess.....	3
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	11
Rev. C. W. Wesley, Hazlehurst.....	13
Rev. G. F. Winfield, Magnolia.....	3
Rev. Roy Wolfe, Prentiss.....	4

Hattiesburg

Rev. A. J. Boyles, Magee.....	20
Rev. J. A. Bridewell, Hattiesburg.....	2
Rev. B. M. Hunt, Hattiesburg.....	8
Rev. E. A. Kelly, Richton.....	5
Rev. J. W. Leggett, Jr., Laurel.....	2
Rev. E. M. Lane, Montrose.....	5
Rev. B. M. Lawrence, Heidelberg.....	4
Rev. O. S. Lewis, Hattiesburg.....	8
Rev. T. B. Winstead, Ovett.....	3

Jackson

Rev. L. E. Alford, Benton.....	3
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	5
Rev. W. J. Ferguson, Flora.....	5
Rev. J. H. Grice, Vaughan.....	2
Rev. J. C. Jackson, Hamburg.....	4
Rev. Roy H. Kleiser, Jackson.....	3
Galloway Memorial, Jackson.....	4
Rev. G. P. McKeown, Brandon.....	7
Rev. J. S. Noblin, Carthage.....	15
Rev. G. L. Oliver, Johns.....	2
Rev. J. A. Wells, Jackson.....	2

Meridian

Rev. T. M. Brownlee, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	4
Rev. Murray Cox, Enterprise.....	5
Rev. G. H. Jones, Newton.....	16
Rev. T. A. King, Collinsville.....	6
Rev. T. J. O'Neil, Meridian.....	2
Rev. H. W. F. Vaughan, Decatur.....	2

Seashore

Rev. J. B. Cain, Columbia.....	4
Rev. C. C. Clark, Gulfport.....	101
Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. W. B. Jones, Lucedale.....	8
Rev. R. I. Moore, Long Beach.....	3
Rev. J. H. Morrow, Picayune.....	2
Rev. G. H. McBride, Vancleave.....	2

Vicksburg

Rev. R. A. Allums, Gloster.....	10
Mrs. N. E. Cunningham, Gibson Memorial.....	13½
Rev. C. W. Crisler, Yazoo City.....	3
Rev. J. A. McRaney, Hermanville.....	4
Rev. T. O. Prewitt, Vicksburg.....	3
Rev. E. E. Price, Lorman.....	2
Rev. A. W. Wilson, Washington.....	2

but none the less important, be it the promotion of rural farms; be it the organization of industrial cooperatives, or be it the promotion of scientific farming to increase the bounties of the earth, and all are doing a very useful work.

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

Mrs. Lee H. Bird, of Wanilla, Miss., renews her paper and writes us a message of assurance as to her pleasure in its coming.

Mrs. C. C. Barnes, in moving from Port Barre to Pine Prairie, La., asks the change of her Advocate so that she may not miss its coming.

Rev. W. J. Dawson, pastor at Chunky, Miss., is faithfully working at his task. The Advocate has nowhere a better friend, nor any people a more faithful pastor than he.

Miss Martha Pardue, of Winnsboro, La., has our thanks for her more than generous words concerning our work on the Advocate. We are happy to know that she finds profit in the pages of the paper.

Rev. R. T. Pickett reports that the congregations at Kinder and at Oberlin, La., are small, but at each place the people are cooperative, as they are at Hopewell and Pine Grove. The work of the charge is making good progress.

Richard, son of Rev. and Mrs. R. G. Lord, of Cleveland, Miss., graduated in law from the University of Mississippi on February 1, and has enlisted in the Army Air Corps, his degree having been conferred after his enlistment.

Rev. J. Henry Bowdon, of Lake Charles, reports something more than seven hundred people present at the two services last Sunday, and a collection of one hundred dollars for Memorial Mercy Home. He is planning services for Holy Week.

Bro. H. V. Waits, of Sumrall, Miss., was spending some time in the city with his son, and graciously remembered the editor by a much appreciated visit. Preachers and laymen alike are always welcome in the Advocate office.

Mrs. J. R. Abels, Ponchatoula, La., remits for her own Advocate subscription and adds a subscription for a superannuate. The superannuate has no better friend than she is, a fact proclaimed by the home which she gave for superannuate use.

Mrs. J. T. Harris, wife of the pastor of the Canal Street Methodist church, New Orleans, is again in sorrow. This time because of the death of her sister's husband, in Jackson, Miss., a few days ago. We only know that she was called to Jackson on that mission.

Rev. D. B. Boddie, pastor at Morgan City and Berwick, La., has our thanks for a generous share of publicity in his bulletin of recent date and for his loyalty to the Advocate through the years. We appreciate his invitation to spend a time with him, but find it impossible to do so now.

Mrs. T. W. Hackler, long-time friend of the editor and of the Advocate, places us in her debt for words of encouragement regarding her estimate of the paper. Such messages are always helpful, especially when they come from those who know us best.

Mr. Hyman McCarty, a Methodist student at the University of Mississippi and the president of the Wesley Foundation, was elected president of the Y. M. C. A., at Allison's Wells, recently. Mr. McCarty is a senior, and has been prominent in student religious work.

Our good friend, Rev. W. J. Ferguson, of Flora, Miss., refreshes us with words of appreciation concerning the Advocate, which has been going to him for thirty-two years. Bro. Ferguson is hoping to dedicate the church at Flora some time in the near future, and also the Dover church.

Dr. E. H. Cunningham, pastor at Amory, Miss., says that his congregation observed the National Day of Prayer, had a splendid Layman's Day program, with Mr. John L. Bryan delivering the address, and will ob-

brings us news of the death of Rev. J. Blackburn, superannuate member of the Louisiana Conference, living at that place. As we remember, he was a minister of the former Methodist Protestant Church, and was received at the time of union to form the Methodist Church.

Mrs. J. L. Harrison, of Cruger, Miss., says that her mother subscribed for the Advocate when she was a girl, and when her mother went away she had the paper changed to her own address and expects to keep it coming to the end of her days. She speaks very appreciatively of the weekly prayer service in her home church.

Rev. J. D. Wroten and his Advocate committee, Mrs. S. L. Hollingsworth, Dr. George Dowdle, Mrs. R. C. McRee and Mrs. M. C. Howard, have done a magnificent piece of work at First Church, Columbus. They have passed Corinth and now hold second place in the campaign, and they do not consider the campaign closed yet.


Miss Sue McCormack, of Corinth, was elected state president of the Y. W. C. A. Miss McCormack, a daughter of Mr. and Mrs. W. R. McCormack, of Corinth, is a sophomore at Millsaps College, and succeeds Miss Frances Peavy, also of Millsaps. She is said to be the first sophomore so honored, the office going to juniors or seniors in the past.

Rev. Jas. A. McKibben, father of Mrs. W. W. Brunner, of Swiftown, Miss., and brother of Rev. H. N. McKibben, of Duck Hill, died at Pleasant Hill, near Coffeeville, on March 6. He was eighty-three years of age, had been a local Methodist preacher for half a century, we think a member of the Congregational Methodist Church. Funeral services were conducted by Rev. Arthur Glenn, of Hernando, and Rev. H. R. McKee, of Bruce, Miss.

A Training Conference for Methodist Student Leaders will be held on the campus of Baker University, Baldwin, Kansas, June 8-13, with Dr. L. F. Sensabaugh, of S. M. U., as dean. This Conference is held for students of the South Central Jurisdiction. Daily lectures on Bible Interpretation and Appreciation will be given by Dr. Clarence Tucker Craig, of Oberlin College, and other lecturers and platform speakers are being secured.

Life can find no anchorage among the things of time and sense. But the things which are not seen are eternal. Faith, Hope and Love abide because God abides.

—Selected.



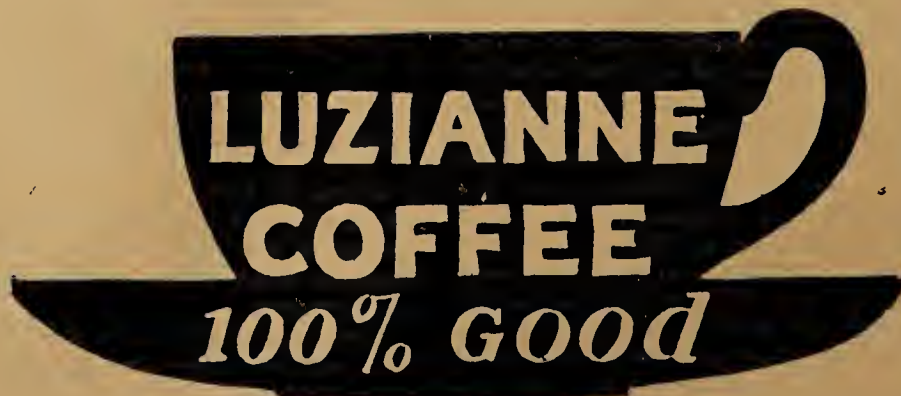
THE METHODIST PURSE GOES TO CHURCH

World Service Receipts for	
February, 1941.....	\$256,397.44
World Service Receipts for	
February, 1942.....	337,638.13
Increase.....	\$ 81,240.69
Fiscal Year to Date	
June 1, 1940, to Feb. 28, 1941..	\$2,441,138.24
June 1, 1941, to Feb. 28, 1942..	2,375,276.98
Decrease.....	\$ 65,861.26
Mississippi Conference, fiscal year to Feb. 28 —\$42.03 Increase.	
North Mississippi Conference, fiscal year to Feb. 28—\$3,933.39 Increase.	
Louisiana Conference, fiscal year to Feb. 28 —\$2,276.06 Increase.	

serve Holy Week with Evangelist Gus Klein leading the services.

We were greatly distressed to learn of the very serious illness of the babe of Rev. and Mrs. Carl Lueg, of Natchitoches, La. They carried it to the Methodist Hospital in Memphis and reports indicate that no hope is offered for its recovery. Many friends will remember these distressed parents in their dark hour.

Notice from the post office, Homer, La.,



A RECOMMENDATION

Rev. Thomas A. Carruth, of the Mississippi Conference, has been in Drew Seminary the past three years and has made a very fine record in leadership and in grades. The past semester he made an A in every course and was taking six. This is senior work and very heavy courses, requiring research.

Bro. Carruth will be available for revival work after June 9. He holds a good revival and is sound both in doctrine and methods. He is a born leader, and now that he is young the young people follow his leadership. His wife is a good soloist and worker with the children. Let's give this young couple of capable leaders a full summer schedule of meetings.

Address: Drew University, Madison, N. J.
Sincerely,

G. F. WINFIELD,
Methodist Pastor.

Magnolia, Miss.

DR. EDWIN LEWIS'S SCHEDULE

Dear Dr. Duren: It has occurred to me that the ministers in Mississippi and Louisiana would be interested in knowing the speaking schedule of Dr. Lewis this summer in the South.

I am, with his permission, mailing you his schedule. You have probably already printed the news of Dr. Lewis's plans to be at Centenary College this summer.

Speaking schedule of Dr. Edwin Lewis, of Drew Theological Seminary, for the summer of 1942:

First week in June—Georgetown, Texas.
Second week in June—Centenary College, Shreveport, Louisiana.

Third week in June—Kentucky Wesleyan, Winchester, Kentucky.

Second week in July—Junior College, Boog, Alabama.

I have been studying under Dr. Lewis for nearly three years, and he is a never-ending source of inspiration and wonder to me. I am sure that his many friends in the South will be glad to know that he has these four speaking engagements this summer.

With very best wishes to you in the great work you are doing as editor of our Advocate, I am

Your friend and brother,
THOMAS A. CARRUTH.

MERIDIAN DISTRICT

March first we opened a revival meeting in Fifth Street Methodist church, Meridian, Miss., with the pastor doing the preaching the first day. Monday morning, Rev. H. A. Gatlin, pastor of East End church preached for us. Rev. O. H. Scott, pastor of Gibson Memorial church, in Vicksburg, came to us Monday afternoon. From that time till the evening of Sunday, March 8, Bro. Scott conducted four services each day except Saturday—a service for all ages at 10 a. m.; a service for the children at 3:15 p. m.; a service for the young people at 7 p. m.; and a service for all ages at 7:30 p. m.

Bro. Scott is a great singer, and a very attractive preacher. He cried aloud and did not spare himself at all in any service, but threw himself into the song service, and into the sermon, with a vigor seldom equalled and never surpassed.

Although the weather was inclement almost every day during the meeting, the attendance was good. Sunday, the last day of the meeting, the multitudes came. The audi-

torium was filled to capacity and a large number were in the balcony.

The church was greatly revived, and Sunday, March 15, we received forty-three into the church—most of them on profession of faith.

T. J. O'NEIL, Reporter.

DR. E. STANLEY JONES COMING TO NEW ORLEANS

The Protestant churches of New Orleans have secured Dr. E. Stanley Jones for a four-day engagement, from May 24 to 27, inclusive. Dr. Jones needs no commendation from this paper. He is probably the foremost missionary leader in America today, and he is one of the best known and most widely appreciated religious leaders of the world.

We have been asked to say that any person wishing to come to the city to hear Dr. Jones may write the editor of the Advocate



DR. E. STANLEY JONES

indicating when he will come and for how long a time, and efforts will be made to furnish entertainment. Write at once so that those interested may have time to arrange and assign those to be cared for. No plan of general entertainment is being contemplated, but we have been asked to make this request of Methodists who may desire to come. Write the editor of the Advocate, 512 Camp St., New Orleans, La., and the matter will be looked after and applicants notified of arrangements made.

DR. CHAPPELL AT GALLOWAY MEMORIAL

My dear Dr. Duren: Dr. Chappell has been received exceedingly well by the congregation here at Galloway. People are turned away practically every Sunday morning from this church and he reaches a much larger number than the church will hold through the facilities of the radio station.

The Sunday evening services have been well attended by several hundred people even on bad winter nights.

Dr. Chappell has a large Wednesday evening service in which he is discussing in popular lecture style the several books of the Bible.

Dr. Chappell is also in great demand as a public speaker. In fact, he cannot begin to meet all of his invitations in Jackson alone.

Naturally, there are many more invitations outside of the city which he cannot fill. Recently, he has spoken in widely separated points of Indianapolis and Corpus Christi in the National Preaching Mission. He has recently had a series of services at the Methodist church at Starkville, Miss., and following Easter will be at the First Church, of Corinth, with Bro. W. C. Newman. He will make several commencement addresses and give several baccalaureate sermons this spring. He will be the preacher at the Pastors' School, Seashore Campground, in June. Many men and women have been received into the church. It is an interesting experience in a strong old church such as Galloway Memorial to have adults come down and profess religion in a regular service of the church.

F. FAGAN THOMPSON.

CHURCH EXTENSION NOTICE

The Section of Church Extension, of the Board of Missions and Church Extension of the North Mississippi Conference, will meet at Winona, at the Methodist church, at 10:30 a. m., April 7. Please let the secretary have all applications to the General Board in hand for the meeting. We want to have these applications before the Board meeting in Louisville, before April 29.

W. J. CUNNINGHAM,
Secretary.

NOTES FROM CROWLEY CHURCH

A quarter of the conference year has passed and Crowley church has been silent as to publicity; but it has been locally quite active under the leadership of the pastor, Rev. James B. Grambling.

Attendance each evening at the School of Missions was excellent. The instructors were Rev. Virgil Morris, Rev. Henry Bowdon, Mr. J. V. Reid, assisted by two ladies from Crowley church. There was a small exhibit of souvenirs from pioneer days in Louisiana, including hymn book and saddlebags used for many years by Rev. J. F. Wynn.

A most enjoyable event of Layman's Week was the officers' dinner served in the church basement, which included all officials, old and young, of Crowley church, the Church School, choir, and Woman's Society of Christian Service. The tables were decorated by Mrs. Toon, choir member and florist, and they were arranged in V's to represent victory. It was a great time of fellowship and instruction, as Mr. Grambling illustrated the legal set-up of the Methodist Church, from the General Conference down to the quarterly conference.

A lady, a newcomer, remarked, "I have been a Methodist a long time, but I have learned more about my church since I came to Crowley than in all my life before."

The Youth Division of the Church School has been reorganized into three departments with their own rooms and equipment. Two more pianos have been given and a new room decorated.

For convenience of transportation, the Woman's Society of Christian Service has been geographically divided into four circles. Mrs. A. C. Adams is president.

Pre-Easter services are planned, including instruction in Christian doctrine and church membership for adults and children, who will be received on Palm Sunday.

Congregations continue large and attentive. The preacher has marvelous energy, initiative, and is deeply spiritual.

ALICE GORTON WYNN.

PERSONAL NOTES AND INCIDENTS

Damages of \$27,500 were awarded to a 13-year-old girl in Chicago against a drinking driver and the owners of the saloon where he had been served.

Mrs. Anna C. Lee, of Vicksburg, Miss., reports that she has been in the hospital for nearly nine months and is still not able to walk much. Her trouble began with a fall last July.

Capt. Glenn C. Rutledge, son of the late Rev. J. S. Rutledge, of the Louisiana Conference, and Mrs. Rutledge, is in the service of his country, according to information received from his mother, who lives at Walker, La.

Bro. G. W. Jones, Philadelphia, Miss., renews his Advocate subscription for two years and says that he does not think that he could get along without it since it is the medium through which he keeps informed on the news of his church.

Rev. S. S. Holladay, who has served the Delhi-Crowville charge for a number of years, has been transferred to Gilbert, La., in the series of shifts made necessary by chaplaincy appointments. Rev. J. E. Hearn has been changed from Mangham to Delhi-Crowville charge.

Bishop W. W. Peele dedicated the Methodist church at Falkner, Miss., on the night of March 18. Rev. J. Noel Hinson is the pastor. The pre-Easter revival at Blue Mountain, on the same charge, began last Sunday, with Dr. A. T. McIlwain doing the preaching.

Rev. A. R. Beasley reports good progress in his work at Hollandale, Miss. Within the past year \$1,500 has been spent on church and parsonage improvements. Beginning with the pastor's salary, the budget for the year has been increased. Congregations are good and there is a deepening of church interest all along the line.

STORM DEMOLISHES GOSHEN CHURCH

Dear Dr. Duren: Just to let you know that some of our people suffered in the tornado last Monday afternoon. The Goshen church, seven miles west of Coffeerville, was completely destroyed, along with the homes of many of our people. Some were injured.

The Goshen church was established more than a hundred years ago. The membership has suffered and lost most of their buildings, but they are heroic in saying, "We will rebuild our church." They will need aid in this. Please appeal through your paper for help for these people, who are without a place to worship.

Looking forward with pleasure to having you with us for District-Conference.

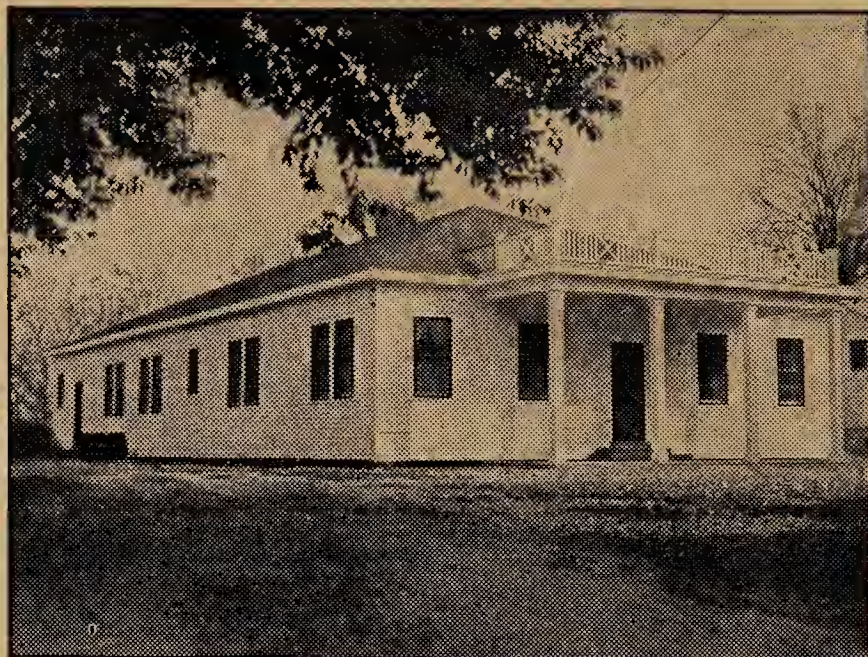
Cordially,

J. V. STEWART.

PLACE MISSIONARY INSTITUTE CHANGED

Announce that the joint meeting of the District Missionary Institute and District Conference of the Woman's Society of Christian Service, which was to have been held at Baldwyn, April 9, will be at New Albany. The meeting will open at 9:30 a. m.

W. R. LOTT, D. S.



NEW EDUCATIONAL BUILDING, FRANKLIN, LA.

NEW EDUCATIONAL BUILDING AT FRANKLIN, LA.

The new educational building at Franklin, La., is a vision materialized as well as an achievement. During the pastorate of Rev. J. T. Harris, he purchased a lot with the view of an educational building some time in the future. The consummation of the dream fell to his successor, Rev. Jolly B. Harper. After some months of promotional publicity and planning, a campaign was organized with six teams, to each a quota was assigned which was to be raised in a week. On November 24, the "Kick-Off" banquet was held, and on November 30, six days later, the six teams reported in pledges and cash an aggregate of one thousand dollars in excess of the total amount assigned. The pledges were spread over ten months and they are being paid regularly.

Work on the building began on December 1 with Mr. Marvis Morris, chairman of the Board of Stewards and a contractor, as builder without charge for his services. Every firm furnishing material gave substantial reductions on prices. The Flint-Coat Roofing Company donated the roof, May Bros. Lumber Company gave the doors, and Mr. Walter Morris, painter and Church School superintendent, donated his services. The value of the building is estimated at \$7,500, with furnishings, new and reworked, making an additional \$1,000.

The building was occupied for the first time on February 15, and a downpour of rain was not sufficient to dampen the ardor and enthusiasm of the people who had waited too long for that day. The opening ceremonies were impressive. The Chairman of the Building Committee delivered the keys of the building to the General Superintendent of the Church School, and he in turn presented them to each department head, all with suitable addresses of presentation and responses. In the afternoon, a kitchen shower brought everything imaginable for that department—a stove, ice box, built-in sink, seven dozen each of the necessary dishes and silver, and numerous gadgets.

Already the program of the church is showing expansion as a result of the new facilities for work. The attractiveness of the departments, surpassing home or day school, is making a profound impression on the children. A large and well-equipped game room draws all ages for many week-day activities.

It is confidently expected that every bill will be paid on schedule time, and Bishop A. Frank Smith is being asked to hold the dedication service some time before the next session of the Annual Conference. The debt outstanding is amply covered by good pledges, and in this new enterprise, Franklin Methodists, under the leadership of their pastor, Rev. Jolly B. Harper, have taken a definite forward stride.

REV. C. FENWICK REED DIES

Rev. C. Fenwick Reed, who was serving as pastor at Plaquemine, La., died on the morning of March 20. The funeral was conducted from the Plaquemine church by Dr. W. L. Doss, district superintendent, assisted by Rev. W. W. Perry, Donaldsonville, La. Bro. Reed, who had been serving the Plaquemine church about two months, was taken ill soon after he moved to the charge and was desperately ill for about ten days before his death. Interment was in the Roselawn Cemetery, in Baton Rouge.

JUDGE S. D. PEARCE, OF RUSTON, PASSES

Dr. Robert W. Vaughan, of Ruston, La., reports the death of Judge S. D. Pearce, of that city, on Sunday morning, March 15. Judge Pearce was in his eighty-eight year, had been in feeble health for some time, and his death was not unexpected. He was a staunch Methodist, a great crusader for righteousness, an unfailing friend to the orphaned children, and he will be greatly missed in his church and community. A more extended notice of his death will appear later.

STORM DAMAGE AT BALDWIN AND VICINITY

The tornado which swept across North Mississippi, on March 16, completely destroyed the new brick church at Baldwyn and also Prospect church on the Marietta circuit, seven miles east of Baldwyn. The parsonage at Baldwyn was considerably damaged, but Rev. and Mrs. A. C. Bishop, who were in the parsonage at the time, escaped without injury.

The church at Baldwyn was erected in 1925 at a cost of \$12,000. It was a beautiful

building and well-equipped. No tornado insurance was carried on any of the buildings destroyed, and the church at Baldwyn will have to be rebuilt as it cannot be repaired. The people of that little church and community have met the disaster heroically. Many of their homes were swept away in the storm, but they are planning to rebuild their church at the earliest moment possible.

DISTRICT MISSIONARY INSTITUTE AND DISTRICT W. S. C. S. MEETING, COLUMBUS DISTRICT

The District Missionary Institute and District W. S. C. S. Meeting for the Columbus District will be held at Starkville, on April 7. The meeting will open at 9:30 a. m., and close with a consecration service about 3 p. m. Of course, active workers of the W. S. C. S. will be present, and we are anxious to have other interested workers present to get missionary information and inspiration to carry back to our local churches. Dr. Ezra Cox, of the General Board, will be the inspirational speaker—speaking at 11:15 a. m. Rev. R. G. Moore, our Conference Missionary Secretary, will be with us. Our attendance goal is a representative group from each charge.

A. T. McILWAIN,
District Superintendent.

ADDRESS OF HON. CLAUDE V. HATHORN ON LAYMAN'S DAY

At Court Street Methodist Church,
February 22, 1942

(Continued from last week)

Bootleggers and gamblers care little who suffer so long as they enrich themselves. Countless thousands, aye millions, of our own people have no thought of God, no reverence for His day, no desire for His sanctuary. We see our rising generation growing up ignorant of God and of their obligations to Him.

We see morals at a very low ebb, the poor crying for bread; political corruption, not only in low places but high places as well; we see justice perverted; the vast majority of our people have no reverence or respect for the Sabbath or for the laws of God or man. Our juries refuse either to indict or convict, criminals, jurors are bribed and public officials are either bought or they are so utterly incompetent that they ought to be impeached.

Open saloons and dens of vice and houses of ill fame are operated in open and flagrant violation of law and in the very shadow of our churches. Oh, you say, this is true of Louisiana, in Pennsylvania, in Kansas City, but not in Mississippi. If that is what we really think about it we are either blind, idiots, or fools. I fear the old adage is true as to each of us, "None are so blind as those who refuse to see, or so deaf as those who refuse to hear."

Most of us are prone to cuss and condemn those people who run these places, and our enforcement officers for owning and operating and permitting to be operated these dens of vice.

Frankly, they are not nearly so much to blame as you and I, and every decent citizen of Mississippi. I firmly believe that if twenty-five men, or a dozen men, would go in a body to the men who are operating

these places and tell them they must close, and mean it, they would shut up shop and leave.

As I came into your city I saw hundreds of men in uniform, young men, with bright and smiling faces, the pride of a doting father, the darling of a loving mother, the beau ideal of a trusting sweetheart, the husband of a faithful wife. All with loves, ideals, hopes and aspirations just as you and I. These men are offering everything they have on the altar of patriotism. Their hopes, their ideals, their loves, their very lives that we, you and I, might be free; that freedom should not perish from the earth, and that God's altar should not be desecrated. When we think of how much they are giving, and how little we can give, we should be ashamed to stop short of our utmost.

The world today is confronted with two clashing philosophies, Christianity and paganism. Christianity seeks to promote enlightenment, understanding, goodwill and co-operation. It exalts the worth of the individual and seeks to build a democratic society in which every man has the right to freedom of worship, freedom of speech, and freedom of life. Paganism denies these freedoms to individuals and through totalitarian forms of government seeks to coerce the individual and exalt the state. It builds suspicion, distrust, malice and hate, and seeks by ruthless conquest to enslave other peoples for the building and exaltation of its own power.

The present war is a test of the ability of free people and free institutions to survive. Across the centuries Christianity has been the source of all the freedoms that have blessed humanity. She will continue to be during and after the present conflict, but the Christian Church must re-examine its foundations, its message, its life, and its strategy, and look into the future with a clear vision of all that is involved in saving the world. We sing "God save America," but God will not save America unless America does her part towards saving herself.

The world can no longer exist half Christian and half pagan—either the one or the other must fall.

When Queen Esther hesitated to go before the king, unbidden to plead for her people, Mordecai asked her, "Who knoweth whether thou art come to the kingdom for such a time as this?" Wake up Christian men and women! Who knoweth whether Christian America hath not been kept, nurtured and preserved for a time like this? What doth it profit a man if he gain the whole world and lose his soul? What doth it profit America to win the war and lose God. Our patriotic soldiers, sailors, marines and airmen can and will win this war, but we of the rank and file of the Christian Church only can save its soul. The opportunity, aye, the privilege is ours. If we fail, rest assured God will go elsewhere for an Esther to redeem and save His children.

As to the final results of this Armageddon I have not the slightest doubts. The world which to us seems so chaotic, is still under God's control. His eternal purposes are being fulfilled, and even paganism is carrying out some divine purpose hidden from our eyes.

Is it possible for paganism to win this war? I answer, no. Because of Churchill, whose bulldog tenacity has aided greatly of course? No. Because of Greece, whose Spartan bravery and courage has rendered the Roman eagle impotent? No. Because of down-trodden China or under-rated Russia? No. Because of aroused America? No. BECAUSE OF GOD.

The time is near when these jugglers of

human lives and liberties must fall.

I think Victor Hugo's analysis of the cause of Napoleon's defeat at the battle of Waterloo applies to conditions as they exist today. To quote: "The moment had arrived for the incorruptible and supreme equity to alter its plans. Probably the principles and the elements, on which the regular gravitations of the moral, as of the material, world depend, had complained. Smoking blood, over-filled cemeteries, mothers in tears, these are formidable pleaders. When the earth is suffering from too heavy a burden, there are mysterious groanings of the shades to which the abyss lends an ear. Napoleon had been denounced in the infinite, and his fall had been decided on. He embarrassed God."

Waterloo is not a battle; it is a change of front on the part of the universe.

I know the whole moral and spiritual universe is reeling and rocking and seems on the verge of collapse, but we must remember that right is still right, and wrong is still wrong.

Let us remember that there is an unchangeable law of gravity in the moral as well as the physical law of the universe. That there are great and unyielding forces which battle for righteousness. Above and beyond our frail human efforts the stars in their courses do fight against the kingdoms of iniquity.

We may well believe, aye, we may know, that Hitler, lusting for power, with his hands dripping with blood, will be ground into defeat and repudiation by an avalanche of moral and spiritual forces let loose in the world by a God whose wrath is a consuming fire, and against whose eternal kingdom not even the gates of Hell shall prevail.

This is no time to yield our faith, nor let the light go out in a darkened sky. This is not the time for a spiritual blackout in America.

Let us remember that Christianity survived under the Caesars of Rome, and Christianity will survive the persecutions of pagan Germany and Japan. Christianity can survive without democracy, but democracy cannot survive without Christianity.

We can get a great lesson of faith, courage and hope from the Mayor of the city of Narvik, in ravished Norway. Narvik is the principle seaport on the west coast of Norway. Seized by the Germans without warning, bombarded by the British, practically destroyed by aerial battles, its harbors choked with naval debris, sacked by friend and foe alike, the city of Narvik barely escaped with its life. But out of Narvik has come one of the bravest words of the war. The Mayor of the city, in an interview with a newspaper man a short while after the city had been thus betrayed and devastated, proudly declared, "The mountains are still ours. So long as the craggy mountains are in our hands Norway still lives."

Let us remember that there are certain heritages that neither Hitler nor the entire pagan world can take away from us or destroy. We still have Mount Sinai; we still have the Star of Bethlehem; we still have the Mount of Transfiguration; we still have the Garden of Gethsemane; we still have Calvary; we still have GOD.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of thy throne
Still may we dwell secure;
Sufficient is thine arm alone,
And our defense is sure.

O God, our help in ages past,
Our hope for years to come;
Be thou our guide while life shall last,
And our eternal home!

—Isaac Watts.

* * *

As Our Theme Song

Mrs. E. V. Perry, our Conference Secretary of Missionary Education and Service, has suggested that we use as our theme song for the study of "Christianity and Democracy in America," the above hymn of Isaac Watts.

We are told that more than half of the speakers before the religious non-sectarian Sunday Evening Club, of Chicago, asked for the singing of this famous hymn, "O God, Our Help In Ages Past."

Commenting on this the editor of "Pathfinder" said:

"The solemn words of this song, expressing deep conviction and trust, are felt to be a fitting expression of the present exalted mood of the embattled nation. It takes a genius to find suitable words for a high human emotion—a genius who has felt, suffered and triumphed. Such a man was Isaac Watts, humble son of an English clothier, who was born 16 years after the death of Cromwell, in an age of militant religious conviction and practice. An independent thinker and non-conformist, he spent his life, troubled by ill health, teaching, preaching and writing books and hymns. It was fortunate that this famous hymn was provided with adequate musical expression by a contemporary, William Croft. Such words and music are notable and profound enough to inspire and sustain a nation fighting not for gain or glory but for human rights."

* * *

Point No. 1, Efficiency Aims for 1942

1. Fifty per cent of members present at not less than ten regular meetings, based on the prescribed program material of the Woman's Division of Christian Service.

There seems to be some misunderstanding concerning this point on the Efficiency Aims for 1942.

In an effort to meet the requirements for study classes and to get in all of the prescribed program material, many of us have arranged our year's program so that several of the programs from "For the Facing of This Hour" will come consecutively—not once a month.

It was our thought that these programs, like the sessions of the study class, would really be more effective coming consecutively, and that if "fifty per cent of the members" were present at 10 of these meetings (which are still regular meetings), we would reach the requirement.

However, it seems that the point may be

interpreted to mean ten monthly meetings based on the prescribed program material.

As we understand it, there are two objectives: To increase the attendance on these days from the point of fellowship and to reach the larger number of women with the information.

We regret that this confusion has occurred and we hope soon to have a better interpretation from the office of Education and Cultivation of the W. D. C. S.

* * *

Reports! Reports!! Reports!!!

This week will be the last in the first quarter of 1942, and reports from officers in the local W. S. C. S. should be made at an executive meeting held on the 30th, and mailed immediately to the conference officers.

Conference officers are required to have their reports in the office of the Jurisdiction officers by April 15.

Since you may have misplaced your mailing list, we give the name and address of the conference officers:

President: Mrs. Paul Arrington, Waynesboro, Miss.

Vice-President: Mrs. W. F. Mahaffey, Mendenhall, Miss.

Recording Secretary: Miss Bettie Ridgeway, Ellisville, Miss.

Secretary, Organization and Promotion: Mrs. D. L. St. John, 2200 35th Avenue, Meridian, Miss.

Treasurer: Mrs. L. O. Todd, Decatur, Miss.
Secretary, C. S. R. and L. C. A.: Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss.

Secretary, Missionary Education and Service: Mrs. E. V. Perry, Rolling Fork, Miss.

Secretary, Wesleyan Service Guilds: Mrs. J. B. Pearson, 1601 17th Avenue, Meridian, Miss.

Secretary, Student Work: Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss.

Secretary, Young Women and Girls: Mrs. Glendell A. Jones, Florence, Miss.

Secretary, Children's Work: Mrs. J. C. Burrow, Columbia, Miss.

Secretary, Literature and Publications: Mrs. H. E. Hamrick, Collinsville, Miss.

Secretary, Supplies: Mrs. L. J. Power, 824 Camp Avenue, Gulfport, Miss.

Secretary, Spiritual Life: Mrs. E. E. McKeithen, Utica, Miss.

District Secretaries—
Brookhaven District: Mrs. G. C. Terrell, Prentiss, Miss.

Hattiesburg District: Mrs. E. E. Deen, Hattiesburg, Miss.

Jackson District: Mrs. W. B. Fazakerly, 636 Porter Street, Jackson, Miss.

Meridian District: Mrs. J. C. Porter, 2806 Valley Street, Meridian, Miss.

Seashore District: Mrs. John Cirlot, Moss Point, Miss.

* * *

What Have You Done?

The quarter is closing and most of us have completed our Bible Study.

Following any of our study courses comes the question, "What can we do?"

Mrs. Perry has suggested that we make an offering—a love gift—to be sent either

to The American Bible Society, Park Ave. and 57th Street, New York, N. Y., or to The Methodist Committee for Overseas Relief, 150 Fifth Ave., New York, N. Y., to be used in supplying Bibles to the men in the service and to persons in many lands who may now read God's word.

Have you cooperated in the church-wide study of "The Methodist Meeting House?"

* * *

Do Your Boys In the Service Hear from You?

What are you doing for the boys from your local church who are in the service of Uncle Sam?

Do they hear from the church?

Some churches send copies of each Sunday's bulletin to all of the boys, some write letters once a month, some send them the home-town paper.

You may think of something else which may be done—if so will you write us, so that it may be shared with others?

Then there are the boys and girls who go from the home-town to work in defense areas—they should know that the church cares.

When your boys and girls go anywhere, write a personal letter to someone in the town to which they go—especially to the pastor of the church—so that they will keep their church contacts.

* * *

Pre-Easter Services

Women of the local W. S. C. S. should encourage and assist the pastors in holding pre-Easter services and in a special observance of Good Friday.

In the March number of "The Methodist Woman," page 17, will be found the outline for a very beautiful service for Good Friday.

A COVENANT WITH LIFE

By James H. Straughn

I made a covenant with Life,
Made in a day of grace, when born
Into a world, now fair, now torn,
To occupy until He come.
I pack my load, salute the dawn;
I fare me forth, where men have trod,
Blue skies, great days, on venture drawn,
Hope high, faith strong, my trust in God.

God knows 'twere very good to dream
Of mystic years in sweet content,
Of love, and home, and loyal friends,
Of toil, and God benevolent.
But I've a covenant with Life,
Where'er he call, whate'er demand,
I'll take my cross, I'll follow through,
I will not shirk that high command.

"It may be he will take my hand
And lead me into some far land,"
Where hardships are, where sorrows dwell,
It may be he will keep me home,
Where softness is, where all is well,
His ways are strange, I cannot tell:
Yet, far or near, in peace or strife,
I'll keep my covenant with Life.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"To Know Him and Make Him Known"

These few words express the complete conception and experience of missions. "To know Him" is the impelling force which creates the desire "to make Him known," to share with others this abundant and satisfying life. In the early 1800's we find "The Boston Female Society for Missions," and "The Cent a Week for Missions Society." These were groups of inspired women who had caught a vision of a world needing God; they went about meeting this need to the best of their knowledge and ability. The work has continued in an ever-growing pattern, rendering greater services to more people from year to year. Today we have more than a million and a quarter Methodist women committed to a great program of service for women and children around the world.

Bernard C. Clausen has expressed our ideal in these words:

"We shall yet build a world
Safe for the dreams of motherhood,
Safe for the hopes of childhood,
With Thy help, O Lord, our God."

(1941)

Our first full year as a Conference Woman's Society of Christian Service has been completed. We find we have not held all the women who signed as charter members, but we do have more societies, more members than in 1939, and an increase in total giving. Our whole conference program of worship, study and service has been strengthened by efficient leaders in all departments.

A Wesley Foundation has been opened at State College. This was done by the Conference Board of Education, but the work was initiated by the women, and \$1,000 was contributed to this program by you last year. When you hear Mr. Patrick's report this afternoon you will realize how much this was needed and rejoice in your part in it.

Malvina Community Center, off to a good start last year, is established in the thinking and appreciation of the entire conference. Your generous contributions have enabled us to render a great service there.

A good beginning has been made in the Ministerial Fund, and we were able to meet some definite needs when the calls came to us. At Christmas time, checks were sent to several of the old and sick superannuates to bring some cheer, through you, into their lives.

As you know, your president represents you on the Board of the Methodist Hospital in Memphis. Here, because of increased facilities, they were able to render a proportionate increase in services. They had an excellent Annual Report.

We also worked with the State Board of Education and the W. C. T. U., trying to set up a more effective State program in Narcotic and Alcohol Education.

In Inter-racial work, we cooperated again with the A. K. A. Negro Sorority in a health program in Bolivar county. This was followed up with an Inter-racial meeting where problems were discussed and goals set up, toward which we will work. This meeting,

well-attended by both races, was most satisfactory. The Mississippi Council for Inter-racial Cooperation; Anti-Lynching Institute; helping to secure an adequate fund from the State Legislature for maintenance for Jackson College; work on behalf of the Negro county schools—these activities complete the list of outside contacts made for better understanding and cooperation between the races in our State.

Your president was your official delegate at the meeting of the Southeastern Jurisdictional Board of Missions, in Nashville, in January. This was our first meeting since our Jurisdictional organization was set up and was held in conjunction with the annual meeting of the Southeastern Jurisdiction of the Woman's Society of Christian Service. At this latter meeting you had six official delegates, your full quota; Mrs. Talbert, Jurisdictional Secretary of Foreign Work, and a number of visitors from our conference were there also. This interest evidenced on the part of our women speaks well for the future of our whole program.

1942

The war brings an increasing number of problems to our missionary program. I know you are interested in the present situation. We will look at some of the fields.

China

The story is told of a Chinese sage who was asked about the destiny of China shortly after the Manchurian affair, when China was bitterly watching Japan, fearful of further war. The sage said he hoped his country would go to war; that he hoped she would be defeated in that war; and that he hoped that the defeat would drive her people back into the hills, where they could discover their country anew and whence they could emerge in a new birth.

The events that the sage hoped for have come about. The Chinese are fighting Japan; they have suffered terrible disasters; they have been driven back into the hills; and out of those hills is rising a new China, democratic in its aspirations and dedicated to an expanding future.

As schools, churches, hospitals have been bombed, they have moved inland, carrying their Christian message of education, health, and a better way of life wherever they have gone. And through all these years of war, the lives of our missionaries have been examples of steadfastness, courage and helpfulness. As someone has said, a new Bible was written for the Chinese by the lives of these Christian workers—a Bible that all could read and understand. Christian Chinese men and women, boys and girls, products of our many years of work in China, are making a great contribution to this new China which is emerging from the interior.

Japan and Korea

Japan and Korea are closed to workers, and, for the most part, all workers have been withdrawn. But our work—the churches, hospitals, schools and kindergartens—have been under the leadership of native leaders for some years, our missionaries being there only in an advisory capacity.

So the work continues, we are sure, as far as it can in the war situation, and so far the interiors of Japan and Korea have not been affected seriously. Less than 1 per cent of the Japanese are Christian, but we are confident that in Japan and Korea Christian individuals and groups are carrying on the work and praying for peace.

Occupied Territory

Occupied China, Malaya, the Philippines and Burma are the unknown quantity today. A curtain has been drawn and these fields are completely "blackened out" as far as any information about them can come to us. Messages have come, through Bern, Switzerland, from China (Miss Louise Killingsworth is in Shanghai), December 26; from the Philippines, December 27; and from Japan, January 4. In each message we heard: "Missionaries Safe." At best, their activities are curtailed, and possibly there is internment and a complete cessation of work. We pray that, when the curtain is lifted, they will have suffered no worse fate.

Latin America and Africa

Latin America and Africa are the brightest spots on our map today. There is a great plea for workers to come to stations now open and to go into new areas. We feel sure Mexico will re-open her doors very soon.

Orphaned Missions

All the work formerly maintained by other countries is orphaned today, i. e., cut off from the home base. No money can go out of these countries to their missionary stations. In America we find the only free churches. We are still able to get money to all our stations which are active, even into most of China. We have a great responsibility for maintaining and advancing the Christian Gospel in non-Christian lands during this war time.

Our Task

We are the spiritual descendants of those pioneer women of the early 1800's. Through all these decades the vision and sacrifices of missionary women have been steadfast in the face of all difficulties. We appreciate the heritage which is ours and will permit no interest to supersede our Christian responsibility in these difficult days. Will each of you pledge with me to:

1. Strive unceasingly for tolerance and understanding of all races, nations and classes; brotherliness with all its implications marks a Christian, in the home, the community, the world.
2. Deepen and undergird the spiritual forces of the world within yourself first, then within your home, your community, your nation. Through prayer groups around the world, this spiritual force can become the foundation on which a lasting peace may be built.
3. Support our workers and work through study; a knowledge of the problems facing us at home and abroad will make us more intelligent and interested as we pledge prayer, service and money for this kingdom-building task which is so specifically and peculiarly ours today.

So many appalling forces are unleashed

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Where Is Happiness?

Not in unbelief.—Voltaire was an infidel of the most pronounced type. He wrote, "I wish I had never been born."

Not in pleasure.—Lord Byron lived a life of pleasure, if any did. He wrote, "The worm, the canker, and the grief are mine alone."

Not in money.—Jay Gould, the American millionaire, had plenty of that. When dying, he said, "I suppose I am the most miserable man on earth."

Not in position and fame.—Lord Beaconsfield enjoyed more than his share of both. He wrote, "Youth is a mistake, manhood a struggle, old age a regret."

Not in military glory.—Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said, "There are no more worlds to conquer."

Where, then, is happiness found? The answer is simple. "In Christ alone." He said, "I will see you again, and your heart shall rejoice and your joy no man taketh from you" (John 16:22).

* * *

Sessions Committee to Meet Opening Day of Conference

The Woman's Society of Christian Service will open its annual conference at two p. m., on April 14, in the Trinity Methodist church, Ruston. Following the President's Message, and reports of the Vice-President, Recording Secretary and Treasurer, this short business session will adjourn for the meeting of the Sessions Committees. Each delegate will be appointed to a special committee upon receipt of her registration card.

The following committees will meet:

1. Missionary Education—(a) Children's Work; (b) Young Women and Girls' Work.
2. Supplies and Finance.
3. Student Work.
4. Organization and Cultivation—(a) District Secretaries; (b) Zone Leaders.
6. Education—(a) Literature and Publications; (b) Missionary Education and Service.
7. Christian Social Relations and Local Church Activities.
8. Wesleyan Service Guild.

* * *

Important Items

Slogan for 1942—"For Christians the only way is forward."

1. Spiritual Life.—The Spiritual Life Committee asks the cooperation of each unit in the use of the "Fellowship of Prayer" and other Lenten readings, and in supporting your minister in his special Lenten services.

Special prayer projects for March.

Foreign—Cooperative Work in West China.

Home—Retired Workers.

2. Every officer a subscriber to "The Methodist Woman." Why not a World Outlook with every Methodist woman.

3. Better planned monthly programs. (a) The material furnished is the very best; (b) The supplementary materials suggested are unsurpassed.

Why then do some societies say "The programs are dull and uninteresting? It may

be that not enough time and thought is given to planning. The suggestions for program for April as outlined by Mrs. H. W. B. Detwiler are worth consideration:

Additional Suggestions for Program for April

By Mrs. H. W. B. Detwiler

Program: The Work of the Woman in the City Church.

Devotions: "Our Highest Joy, Our Father's Work to Do." (See program and devotional books.)

I. Invitations: A miniature copy of one of the covers of THE METHODIST WOMAN. Ask your president or membership chairman to write the invitation in the form of a personal note, which is to be mimeographed and placed inside the cover.

II. Atmosphere: In one section of the room display a group of lovely pictures of women of the Bible. Under each of these might be printed a quotation that Jesus said to her. In another section, represent women in the home, gather all the kitchen mottoes or poems from your women in the church. In another section, portray women in business, industry, or professional life. In still another section use pictures of women in Christian active service anywhere in the world.

III. Devotions: See to it that everything is in readiness for a most worshipful attitude. To help create a worshipful attitude, a small altar may be created. Use candles, flowers, a picture of "Christ in Gethsemane," or "The Praying Hands." See worship services, pages 12, 13.

IV. Program:

1. See suggestions for discussion on pages 31-35, in "For the Facing of This Hour."
2. A helpful monologue, "Every Woman in Back of the Whole Program," by Mrs. Henry Ebner, 3541 Pennsylvania Avenue, Merchantville, New Jersey. Price, 5 cents.
3. Have the Secretary of Local Church Activities give "An Open Letter to Your Society," by Mrs. V. F. DeVinny. See THE METHODIST WOMAN, January, 1941, page 24.
4. Dramatize the beautiful sketch "Inspiration," found in "World Outlook Circulation Guide." Free. May be secured from offices of World Outlook Circulation Department, 150 Fifth Avenue, New York, N. Y.

* * *

Department of Christian Social Relations and Local Church Activities

Dear Secretaries: The recommendations that should serve as a basis of the activities of 1942, in the area of Christian Social Relations and Local Church Activities, will be found in the January issue of "The Methodist Woman." I am sure you will study the details of this report carefully and call to the attention of your societies the special objectives for the year.

Local societies should select those interests and needs that are of most value to their own communities and promote them in line with the Efficiency Aims of the Department. This Aim (No. 4) states that each society should have a committee on Christian Social Relations and Local Church Activities promoting a specific activity each

quarter, growing out of study. (This committee should meet regularly and plan and promote specific activities through the society.) This committee will promote studies in line with the total study program of the society, giving especial attention also to informal studies, such as those suggested in the new pamphlets prepared by the Department. Every study should stimulate some practical activity.

Please note that three new C. S. R. and L. C. A. study pamphlets are now available at 15 cents each; "Local Church and Community Cooperation," "Economic Relations," and the newest one, "Christian Citizenship." Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

The necessity of a well-organized Christian Social Relations and Local Church Activities Committee, meeting regularly for study, cannot be stressed too much, for upon this group will rest the responsibility of planning a special activity each quarter. We must get busy right now and not fail in the very beginning of the year.

In closing, I would like to say that we are counting on each one of you to study, plan and work that you society will not fail in meeting the requirements in the Department of Christian Social Relations and Local Church Activities.

Yours sincerely,

MRS. D. C. METCALF.

P. S.—We are asking you to take your quota of coupons for Memorial Mercy Home—50,000 for each quarter this year.

Extract from Letter of Missionary at Nanking University

"Here in Chengtu, West China, I have been at work in this union institution since October 16. Teaching boys is a new experience to me, but I believe I shall like it. I'm praying every day that I may help them grow into Christian men, so strong that they may really be Christian in their places of leadership in the future. Life on this campus is quite comfortable, much more so than in some other places. We have plenty of good food, a good house (furnished by the Methodists), and a stove in our living room. We have electricity but no running water. That is a small matter, though. Although we are able to get most things we need, prices are very high. Imported things are out of reach. For example, ivory soap is priced at \$55.00 now (or U. S. \$3.00). Light bulbs (not imported) are about fifty or sixty dollars each. At present our living expenses amount to over \$600 a month without heat. During the winter months it will naturally be more." (This was written before December 7. We believe this missionary is still as safe as her letter indicates. Shall we complain of any mounting costs or decrease our giving while our missionaries continue to serve so joyously and at such risk and great financial cost? Truly we know little of suffering and sacrifice!)

—(From the Office of the Secretary of Missionary Education.)

Good sense, disciplined by experience and inspired by goodness, issues in practical wisdom.—Selected.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 29, 1942

By Rev. W. C. Newman

THE TRANSFIGURED CHRIST MEETS HUMAN NEED

Lesson Text: Luke 9:28-43

Golden Text: And they were all astonished at the majesty of God.—Luke 9:43.

Each person who has made any appreciable response to religion has what might be called a spiritual history. Most of us have not preserved, even in our memory, the various incidents in that history. Under the press of other things they have been half forgotten.

But if we would delve into memories long buried in the rubbish of more trivial experiences, we could recall some one or more thrilling hours—what our church fathers used to call “mountain top experiences”—comparable in our lives to the Transfiguration in the lives of Jesus and Peter and John and James.

Being Lifted Out of Our Littleness

For what happened to Jesus and these three disciples was not anything imposed upon them from outside themselves. It was something that happened within them. Their shining faces but reflected the exultation, the joyousness they felt as certain realizations suddenly burst upon them, lifting them out of the feeling of littleness and inconsequence, and giving them the promise of victory.

It was a thing that can happen to us, should happen to us on occasion, taking us out of the limitations of time and space and letting us feel that we are a part of that which is eternal and unconquerable.

Transfigured by Great Experiences of Worship

“And as he was praying, the fashion of his countenance was altered—” so says the Scripture.

Almost every one of us has had some memorable experience in worship. While we were praying, or kneeling at some altar, or engaged in some lovely service, the fashion of our lives was changed. But the pity is that such experiences have been altogether too few and far between. Their rarity accounts for our spiritual impoverishment.

Once upon a time we thought that the great need of our churches was for the enrichment of its worship-services. Ritual, dignity, music, candlelight—and many other things have been employed to accomplish this enrichment. And all of them are good.

But even yet there are many of us who sit impassively through song and prayer and sacrament, and will not let these things touch us. Then we are tempted to say there is nothing to religion after all; it makes no change in us.

Jesus was not emotionally unbalanced; he was no mere sentimentalist. He did not make a spectacle of himself in religious observances. But he surrendered himself to

the mood of prayer and worship. I doubt not that he was transfigured by this more than once, though there may have been no one to see.

Transfigured by the Communion of Saints

“And behold there talked with him two men, who were Moses and Elijah—.” To the disciples this had much more than a miraculous significance. It was not simply that two men long dead suddenly were visible in ethereal light. The real meaning here is that they were not alone in the crisis that was upon them. Jesus was not facing martyrdom, nor were they facing persecution as isolated individuals who would be completely submerged in the passing of the centuries. They were a part of a long-time movement which had begun hundreds of years before, and would continue hundreds of years hence, and in which they were bound in fellowship with all the saints of every century.

“We are not alone!” What courage there is in that thought. Moses, Elijah, Amos, Paul, Martin Luther, John Wesley, David Livingston, Martin Neimueller—and thousands of others less famous. That is the grand procession in which even the humblest Christian is marching.

It is enough to cause one to exult, to be carried out of one's self, to be transfigured.

Transfigured for Work

But while great experiences of worship and fellowship can be acquired by any one of us, many are tempted to be content with such hours of spiritual ecstasy. Some of us even make such ecstasy the whole objective of religion, and feel that religion has succeeded or failed to the degree that it is able to produce and reproduce a rapturous emotional response on the part of congregations.

We can so easily understand Peter's desire to build tabernacles and stay on that mountain.

But ecstasy cannot be maintained continually. Nor can a human being live forever on the heights of emotional rapture. Unless we come down from that mountain and go to work a fierce reaction is inevitable. And the second state of such a man is far worse than the first.

People thronged around the foot of the Mount of Transfiguration. Sick people, troubled people, needy people. It was an ugly and sordid world down below. But only there could genuine religion be achieved and lived out.

So Jesus led them back down from that place of loveliness and inspiration into scenes that must have been repulsive—an epileptic boy, falling into a fit and foaming at the mouth.

Christianity was never meant to be lived under ideal conditions. We must seek experiences of transfiguration—then go to work.

Success is not measured by the amount of money a church can collect every year, but by the good it does in its own fold and among its own community.—Shaftesbury.

BISHOP EDGAR BLAKE AT VICKSBURG

A line or two to publish in the Advocate this week. Bishop Edgar Blake, from Coral Gables, Florida, is going to conduct a series of “Passion Week” services in Crawford Street Methodist church, Vicksburg, Miss., beginning next Sunday (Palm Sunday), March 29, and continuing through Easter Sunday night, April 5. Two services will be held daily, morning and evening. Bishop Blake was with us at Meridian two years ago as conference guest speaker. He delighted the hearts who heard him on that occasion. He is one of the honored retired Bishops of the Methodist Church.

His theme for the week will be, “The Ultimate Triumph of the Kingdom of God.” I would like to invite ministers as well as laymen from Vicksburg territory to attend Bishop Blake's services if possible.

T. O. PREWITT, Pastor.

MISSIONS MAKE GOODWILL BETWEEN NATIONS

(Continued from page 5)

Building World Democracy

It is a recognized fact that education can be promoted in many ways, sometimes by instruction, sometimes by precept, much by example. By devoting themselves to work of a humanitarian character, animated by the spirit of unselfishness and regardless of personal dangers and hardships, the Christian workers in China, your collaborators over there, are giving an example which I am sure will have a far-reaching beneficent result.

Then from an even broader point of view, I feel that this work which you have been carrying on in my country is something that will help greatly in the long run in the promotion of understanding and goodwill not only between China and Great Britain but between nations. It is a work that goes to the heart of the people. The Confucian disciples who believe that within the four seas all are brethren and the Christian workers who preach the fellowship of men have a common ground upon which to collaborate to uplift humanity to a higher plane of mutual comprehension and mutual aid in order to build up a world which will be better and saner, a world in which all peoples can live in peace and security and enjoy the blessings of liberty and democracy.

Prayer is not only worship, it is also an invisible emanation of man's worshipping spirit—the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of physical buoyancy, greater intellectual vigor, moral stamina and a deeper understanding of the realities underlying human relationships.—Dr. Alexis Carrel.

THE CHRISTIAN FIRESIDE

GENERAL CHIANG KAI-SHEK

General Chiang Kai-shek, who has been invested at Delhi with the G. C. B., in recognition of his outstanding achievement in the Allied cause, belongs to that class of Chinese which has made a spectacular leap over the centuries from China's deep but essentially mediaeval type of culture into the forefront of modern scientific culture. Born of a family of Buddhist scholars and farmers, he early joined the democratic movement in China and took part in the great revolution of 1911. He became the great Sun Yat Sen's right-hand man, and at his death in 1924 took over the leadership of the revolutionary movement. His strength was shown in those days by his steady refusal to be rushed into war with Japan by the young hot-heads of the party. His own wisdom and complete loyalty to the interests of his country, the steady development of Japan's sinister plans, and finally the invasion of China proper by Japan in 1937, gave him the unquestioned position of leadership which he holds today. He stands side by side with Churchill and Roosevelt as a defender of the world's civilization.

In all his work the Generalissimo has been nobly supported by Madame Chiang Kai-shek. She is the product of three generations of Western and particularly Christian influence. Her grandfather, Pastor Nyi, was one of the men who came under the influence of the early L. M. S. missionaries in Shanghai, Medhurst and Muirhead; he was the first ordained Christian minister in that region, and one of the pioneers of the Church. His daughter, Mrs. Soong, was largely instrumental in leading Chiang Kai-shek into the Christian faith.

—The Christian World.

THE GROCER

"Old Waddington will have to close down now," they said.

Everyone in the downtown neighborhood said it. It was obvious.

Old Waddington—a chubby little man with twinkling eyes behind his spectacles—kept a grocery store, an old-fashioned family business, a one-man affair.

For years he had done fairly well. Folk "ran into Waddington's" because there was nowhere else—or so they said.

Then came the day when the imposing new shop opened almost opposite. It had three big windows, a neon sign, an impres-

sive amount of stock, an electric bacon-slicer, and four or five very smart, very spry assistants—salesmen every one of them.

"Old Waddington will have to close down now," said everyone. "He can't keep open in the face of such competition—keener prices, a dividend, quick service, and a motor-van!"

Well, that was ten years ago, and Old Waddington is still smiling behind his counter.

I don't say he hasn't lost customers, but he has kept open even though folk have to wait while he cuts the bacon, and must carry their provisions home.

And the secret?

I'm not sure. But I have a notion that it is partly because Old Waddington is so slow that he has time to talk, time to ask after the baby, time to give a bit of advice, time to recall the old days, time to quote his Bible . . . time to listen to other folks' troubles.

It's grand getting quick service, you know, and having things sent round. But when folk are a bit worried—why, it's grand to take your time over a bit of shopping!

—Methodist Recorder.

THE SECRET OF POWER

By calling illiterate men of Galilee to the apostleship, without worldly wisdom and accomplishments, and placing them before the world as the Lord's instruments to speak to man, a full assurance was given that the work was not of man, nor of the wisdom of man, but of the wisdom and power of God. The excellency of their speech, the attraction of their personal appearance, and all that pertained to them merely human, it was manifest to all men, could not have moved the souls of men and produced such a revolution in the hearts and lives of such vast multitudes. The work done was too great, too opposite to all movements known among men, too little like this world to be attributed to a human, and therefore must be ascribed to a divine, cause. The apostles had no worldly influence upon the masses of society upon whom they operated; they had no worldly attractions, needed none, desired none, and used none. But when they approached men, it was with strong confidence in that prime article of their creed: the gospel "is the power of God unto salvation to every one that believeth." Their confidence was in the grand, transcendently great, and stupendous fact that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." They spoke of these great facts as sufficient in magnitude to move heaven and earth, and doing so, spoke of them as they really are. But in speaking of them they were not contriving how they might round off a pretty period, make an oratorical display, or show their eloquence. The story they had to tell was so vast in itself, so vital to all the best interests of all nations and people, and so perfectly filled their own hearts and absorbed their whole powers that it only appeared necessary to them to tell it in the plainest, simplest, and most artless manner, which is always the best, most powerful, and effectual way of telling any great thing in itself.—Benjamin Franklin.

YOUTH FELLOWSHIP TITHERS

The Youth Fellowship of Canal St. Methodist church has started a fund for the purchase of an organ for their church. When I heard of this I advised them that if one-half of the group would sign a tithe pledge card for one year I would help them raise the money. The results were amazing. Out of 18 regular members fifteen of them signed the pledge cards. I doubt that any Methodist group of any age can boast of such a high percentage of tithers. Imagine, 83% of a congregation tithing! What tremendous good work could be done for the advancement of God's kingdom.

In addition to tithing, this fine group of young people are working. They have raised \$55 by personal pledges and procuring new customers for a local coffee concern. What more can any church expect of their membership?

In view of the very fine efforts put forth by this group of young people, I think this matter is worthy of a prominent space in the Christian Advocate, for which I am a regular subscriber and reader.

SPONSOR.

TRUSTEES OF THE ANTI-SALOON LEAGUE MEET

The trustees held a very encouraging session at the Baptist Bible Institute on March 12. It was well attended and for the first time in more than a decade the entire budget-asking was reported in full with a small balance remaining in the treasury. The asking for 1942-1943 was increased twenty-five per cent.

A committee was named to study the matter of changing the name, the method of its affiliation with the churches, and the personnel and program of the state organization. A report will be made at the next annual meeting.

The program included addresses by Mr. E. S. Lotspeich, of the Y. M. C. A., in New Orleans, on the History of the Anti-Liquor Movement in the United States; and Dr. J. D. Grey, of First Baptist church, New Orleans, on What Can I Do to Bring the Line up to the Colors. Mr. C. O. Chalmers and Dr. George Summey made informal remarks on the beginnings of the Anti-Saloon League in Louisiana.

An "Open Letter" was addressed to the President requesting a complete ban on liquor manufacture for the duration of the war, as a food conservation measure and in the interest of national defense.

Officers elected for the next year are: President, Dr. W. L. Doss, Jr., Baton Rouge; 1st Vice-President, Dr. Glenn L. Sneed, New Orleans; 2nd Vice-President, Dr. M. E. Dodd, Shreveport; 3rd Vice-President, Mr. A. W. Merritt, New Orleans; 4th Vice-President, Dr. John W. Dickens, New Orleans; Secretary, Miss Estie A. Dupree, Baton Rouge; Assistant Secretary, Mrs. C. E. Bordelon, Baton Rouge; Treasurer, M. M. Snyder, New Orleans; Chairman of Finance Committee, Dr. J. D. Grey, New Orleans; Attorney, Hon. Thos. E. Furlow, New Orleans; and Superintendent, Dr. Leon W. Sloan, New Orleans.

Committees are—Headquarters: All officers, Dr. S. A. Murphy, Rev. N. H. Melbert, Mrs. Charles H. Free, Mrs. C. F. Eikel and Rev. E. C. Gunn. Finance: Dr. J. D. Grey, Rev. J. L. Neill, Rev. H. A. Gibbs and E. S. Lotspeich. Representatives on State League Board: Rev. J. L. Neill, J. D. Grey and E. C. Gunn.



A SON'S TRIBUTE TO HIS MOTHER

Gentlemen: Recently my mother, Mrs. L. W. Cain, passed away at her home in Denham Springs, La. Sickness prevented my seeing mother in her last days on this earth, therefore it was impossible for me to tell her really how much she meant to me. In view of this fact I want to ask that you publish this letter in whole or part, that my relatives and friends may know my love and admiration for the greatest mother a boy ever had.

In my mother I saw everything that was right and righteous and holy. She had a generous and tolerant spirit; devotion to duty, and an adult sense of responsibility; a fine sense of humor; an unwillingness to hurt anything or anybody; a fair mind that was incapable of anything petty or unjust; personal cleanliness and a sense of order; moral and physical courage; compassion for the weak and a fierce resentment of all tyranny; a cheerful spirit that rose above trifles; unflinching loyalty to her loved ones (especially Dad), and the ability to love them deeply and eternally.

I know that some day I shall join my mother and other loved ones in a world that knows no pain or sorrow.

Sincerely,

L. W. CAIN, II.

WILLIAM CLABORN LUKE DIES

William C. Luke, better known as Uncle Bully Luke, died Saturday, March 7, at his home in the North Bend community after a short illness. He was 78 years old, and is survived by two daughters, Mrs. Will Fulton and Mrs. B. C. Stewart, of the North Bend community; four brothers, Dave, Monch, Watson and Edd Luke; three sisters, Mrs.

Emma Cook, Mrs. Dolly Prince and Mrs. Georgia Stewart.

Funeral services were held at Coy church, Sunday, at 4 p. m., with the Rev. G. A. Broadus, his pastor, assisted by the Rev. Z. B. Kitchen, officiating.

Active pall bearers were: B. J. Milling, Mose Nance, Kit Miller, Bennie Fulton, Neal Bostic and Carrol Palmer.

Honorary pall bearers were: West Henderson, Wade Jackson, Felix Burt, Ezra Stokes, Lon Mayo, Tom Miller, and Drs. W. L. Watkins, C. M. Gully, C. A. Kirk and Claude Yates.

MT. SEQUOYAH—THE WESTERN METHODIST ASSEMBLY

Program for 1942

June 8-13.—The East Oklahoma Conference Assembly. Dean, Dr. S. M. Franklin, Muskogee, Oklahoma.

June 15-19.—Sequoyah Epworth Training Camp. Dean, Dr. Ira A. Brumley, Conway, Ark.

June 15-19.—Oquayah Christian Adventure Camp. Dean, Dr. Ira A. Brumley, Conway, Ark.

June 22-28.—The Mozark Institute. Dean, Dr. L. Earl Snyder, Marshfield, Missouri.

June 29 to July 3.—Administrative Conference. Dean, Bishop W. C. Martin, Omaha, Neb.

July 3-6.—Laymen's Conference. Dean, Dr. G. L. Morelock, 740 Rush St., Chicago, Ill.

July 7-17.—School of Missions. Leaders, Dr. W. F. Quillian and Mrs. Helen Bourne, 150 Fifth Ave., New York, N. Y.

July 11-17.—Mission Conference. Leaders, Dr. W. F. Quillian and Mrs. Helen Bourne, 150 Fifth Ave., New York, N. Y.

July 17-19.—Sunday School Superintendents. Dean, Dr. O. W. Moener, 810 Broadway, Nashville, Tenn.

July 17-19.—Wesleyan Service Guild Group. Dean, Marion Lela Noris, 150 Fifth Ave., New York, N. Y.

July 20-31.—Leadership School. Dean, Fisher Simpson, 810 Broad, Nashville, Tenn.

August 4-15.—Young People's Leadership Conference. Dean, Dr. Walter Towner, 810 Broadway, Nashville, Tenn.

S. M. YANCEY, Supt.

Fayetteville, Ark.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

in the world: hate, military oppression, starvation, epidemics, waste of valuable raw materials, a literal pouring out of human life and values. Who can foretell what experiences will be ours, as individuals, as a nation, before we call another conference. But as Christian women we have faith in the One under whose banner we walk. We step out into the future conscious of the unlimited spiritual resources which will give us strength and courage to walk in "The Way" and a greater desire "to know Him and make Him known."

(There was an overwhelming tendency to discuss causes of war, conditions in occupied Europe, the kind of peace we might build. But for the moment it seems best to direct our thinking along the problems of our missions. We may work and pray toward the end that next year we can speak objectively about peace for God's world and His people.)

There is but one way in which man can ever help God—that is, by letting God help him.—John Ruskin.

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how.—Beecher.



Your Share in the Church's Work for Overseas Relief and Men in Service

The war puts two great human needs before the Church. Large numbers of our young men are called to military and naval service: the ministry of the church must follow them in their new surroundings and difficult days. Overseas, millions of war victims are hungry, homeless, without medical care, separated from family, discouraged over the future. To many of them can and must go a demonstration of Christian love. Our Bishops call all Methodists to join, sacrificially, in a Fellowship of Suffering and Service, for these two needs, through the Communion offering. Dr. O. W. Auman, 740 Rush Street, Chicago, Illinois, is the treasurer.



THE FELLOWSHIP OF SUFFERING AND SERVICE



HOW TO USE THE CHRISTIAN HOME

Strong Links IN A DEMOCRACY



by Mrs. S. M. Duwall
Executive Director, The Association for Family Living,
Chicago, Illinois

HOME: How important is it today? Most of us care tremendously about our families. Our deepest concerns involve our loved ones. Our greatest triumphs, our sharpest pain originate in family life. "Yes, my family comes first" expresses for most of us our conviction that of all the pressures and pulls of our vast changing world home comes first in our loyalty and devotion.

Good homes are the real victory. We live in a world of violence. The prayer of freemen, the very soul of liberty are being challenged by gigantic forces that crowd closer with each passing hour. Total victory calls for more than military success. Lasting protection of our way of life depends upon the day by day growth of people who care about each other.

We parents do not build planes or drive tanks. We hold a mightier power. We build manpower. That manpower is as strong as the homes from which it comes. Broken homes, disrupted families, indifferent parents, neglected children are the weak links in the human chain of Christian democracy. Here is the greatest sabotage. Here lies your challenge and mine.

FOR STRONG FAMILY LIFE

Strong family life is no accident. It doesn't just happen. It is the result of years of patient application of the best that is known. It begins with devoted

preparation for marriage. It flowers in the loving guidance of children that sets their feet sturdy and free on the road of life. The skills of building a strong family are far more intricate than those involved in constructing a long-range bomber. Well-wishing will not build a plane, nor will good intentions suffice for a home that would be truly Christian.

The Christian Home comes to parents who care enough about their families to learn and grow on the job. Such parents need the findings of the best that is known about how children develop. They are eager for valid guidance in promoting the spiritual growth of their children in the many baffling situations that arise in the modern family. Such parents accept the challenge of parenthood. They work at the job of being a parent. And they like it.

HELP FOR THE JOB

The Christian Home can help you find joy in your job as a parent. It is a magazine that you will enjoy and use long after the month of publication is past. You will find it attractive to "pick up" in a leisure moment. You will discover its full potentialities as you use it more fully. You will consult it as you would a wise and honored counselor. You will find yourself clipping its poems, telling its stories, feeling "the lift" of its articles at the growing edge of your daily experiences. Its special course for parents will supply you with abundant up-to-date material for regular group and individual study. Its "First Steps in Christian Nurture" will prove invaluable in your planning for and using religious experiences in and through your daily family life. As church worker, as Christian adult, as loving, consecrated parent you will use and enjoy its regular inspiration.

THE METHODIST PUBLISHING HOUSE

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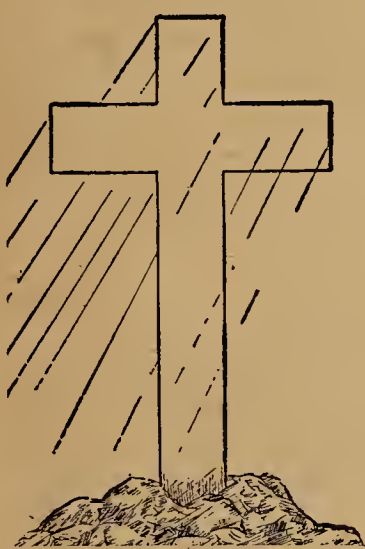
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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

The influence of Christian character is to be . . . inward and pervasive before it is to be outward—we are to be salt before we can be light. . . . The Christianity of the present day is hurt by a desire to be light coupled with an unwillingness to be salt.—Dr. E. Stanley Jones.

THE PRAYER-ROOM TODAY

Renew continually within me, O Lord, the wondering sense of what Thou art. Let my perplexed and anxious mind find its peace in the assurance of Thy loving wisdom working all things unto good. When I seem to travel a lonely road, teach my heart to rest in the comfort of Thy perfect understanding. And when I am weary of being what I am, bring to me afresh the sense of Thy forgiveness. Show me how still Thou dost own me as Thy child, how Thou dost see in me one whom Christ has redeemed, and how Thou wilt yet fashion me anew in His likeness. Amen.

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EASTER DAY, 1942

Again the joyous notes of Easter break across a world at war. In the furious clash of savage combat, we have the scene on Calvary raised to world dimensions, and the radiance of this Easter morning beats back a darkness like that which fell upon Golgotha when Jesus was on the cross. Never was there a time when the stage setting for Easter was more perfect than now. The legions of hate and selfishness enjoy again a transient moment of triumph and the distressed followers of the Nazarene look upon a scene of world disaster with a feeling of awe and fear like that which gripped the disciples at the cross.

But, desperate as seems the hour, millions of worshippers will greet the dawn of this Easter Day with a new devotion to its message of imperishable hope. In the tramp of those millions who make their way to flower-laden altars, triumphant evil may well sense a change of attitude and outlook heralded by the confession of the centurion, who stood watch in the darkness when the earth reeled, the veil of the temple was rent in twain, and the graves of the saints were opened, "Truly this was the Son of God."



WALLET OF THE WEEK



GRAMICIDIN AND H-1 are two very powerful germicides which have been recently discovered. Both of these are obtained from the bacteria of the soil, where nature maintains its laboratory for the development of germicides to combat plant diseases. H-1 is reported to have been used with conspicuous success in Philadelphia hospitals. It was employed in ninety cases ranging from infected wounds to diabetic sores, and the results obtained were such as to lead the authorities to expect much of the new remedy.

* * *

THE CHURCH DAMAGE COMMISSION is a war board charged with the responsibility for the restoration of the churches which have suffered destruction or damage in the progress of the conflict. The Commission is reported to be blueprinting the devastated sections with a view to a regional planning for the location of churches so that the parishes of the various denominations may be so arranged as to give to every section its church and to prevent a location of churches which may not be necessary while other areas are left without a place of worship.

* * *

THE JEWISH GHETTO, in Warsaw, Poland, according to The Institute of Jewish Affairs, is the world's largest concentration camp. Inside a stockade suitable for a quarter of a million inhabitants a half million Jews live in abject poverty bordering upon starvation. They pay taxes, their craftsmen produce articles demanded by the Germans and others form a reservoir of cheap manpower and work in Nazi labor gangs without expense for even their keep. Through their little recreation they preserve a bare framework of civilized existence—a race with death.

* * *

THE POPULATION OF THE UNITED STATES, by nationalities, is approximately sixty million Anglo-Saxon; fifteen million Teutonic; thirteen million Negro; ten million Irish; nine million Slavic; five million Italian; four million Scandinavian; two million French; one million each Finnish and Lithuanian; and two-thirds of a million miscellaneous. By religion, there are forty million Evangelical Protestants; twenty-two million Roman Catholic; four and one-half million Jews; two million Anglican Episcopalians; one million Greek Catholic; two-thirds of a million Mormon; one-half million Christian Scientists; and one-tenth million Quakers.

* * *

THE WORLD'S SUPPLY OF RUBBER has come almost wholly from the East Indies, but the changed conditions in the Pacific have caused attention to be focussed again on the sources of wild rubber. The rubber plantations in South America are first on the list, then comes guayule, a plant resembling the aster, found in Mexico and the southern part of Texas, and now it is found that a similar type of wild rubber may be had from rabbit brush, a weed which grows thick on the alkali flats and wastelands of the West. The guayule and rabbit brush rubber cannot compete with the East Indies, but it is a supplementary source. It is said that 25,000 tons of wild rubber are stored in the stems and roots of rabbit brush alone.

EACH AMERICAN SOLDIER going into combat is provided with a package of one dozen sulfanilamide tablets in a special container, with a slide top which may be opened with one hand and releases one tablet at a time. Directions on the box instruct the wounded soldier to take two tablets with water every five minutes until all twelve have been swallowed. The aim is to combat infections while the soldier is waiting for professional treatment. This provision marks a long stride in the progress of first aid on the field of battle.

* * *

COMMODORE MATTHEW CALBRAITH PERRY sailed seven United States naval vessels into Yokohama and concluded a treaty with the reigning Shogunate that opened Japan to the world. That was eighty-eight years ago, but the last survivor of that historic incident died at Westerly, R. I., a few days ago, at the age of ninety-eight years. He was Horace F. Sisson, who was at that time only ten years of age and served as a powder boy on one of the ships of Perry's fleet. It is truly remarkable that a survivor of that event should have lived so long.

* * *

THE CHURCH THAT FRIENDSHIP BUILT is the name of a Methodist enterprise in Philadelphia which has become a community project. It is Elmwood Methodist church, and was originally a very small group with very limited means. For over forty years the janitor's duties fell upon the congregation as did all the work of up-keep and expansion. An enterprising pastor has been able to dramatize the heroism of his people to such extent as to enlist all races and all classes in an expansion program which has come to be a marvel of community cooperation. E. W. J. Schmitt is the pastor.

* * *

NORWEGIAN BISHOPS have resigned in protest against the Quisling regime, according to dispatches from Stockholm, Sweden. It is said that the ministers of Norway are solidly behind their bishops who are being led by Bishop Eivand Berggrav, of Oslo. The Quisling church reorganization is held to be a deliberate plan of the Nazi-dominated government to strip the church groups of power and thus to disarm opposition to the puppet government. The resignations followed an invasion of Trondheim Cathedral by the Nazi police on February 1, and the issuance of an edict to require children from 10 to 18 years to join the Hitler Youth.

* * *

SIR GEORGE ADAM SMITH'S death brought to an end the career of a great churchman, a great scholar and a great man. He was eighty-five years old and was a minister and once a moderator of the Free Church of Scotland. He was a professor of Old Testament of the Free Church College at Glasgow, and was Principal of Aberdeen University from 1909 to 1934. He was the author of *Isaiah*, which after fifty years is still an authoritative commentary on the great Messianic Prophet. Another classic which he contributed to the Christian world was his *Historical Geography of the Holy Land*. Less known in this country were his history of the *Kirk of Scotland, 1560-1929*, and *Our Common Conscience*.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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ALFRED P. HAMILTON, Associate Editor

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W. C. NEWMAN, Lesson Writer

EDITORIAL

CHRISTIANIZING EDUCATION

The insistent note of the Christian world today is, as never before in the history of books, that education shall have positive Christian content. Recently the House of Lords of the British Parliament spent two entire days discussing a proposal brought forward by the Archbishop of Canterbury on behalf of Anglicans, Catholics, Nonconformists and Jews throughout Britain. It grew out of an aroused moral sentiment on account of the alarming increase in Juvenile delinquency. We quote the statement of Lord Atkin because we do not feel quite certain in undertaking to interpret it. He said, "While during the last Great War the average of figures did not increase much and ranged around 300 per 100,000, by 1936 that figure had risen to 568, and in 1938 the actual number was some 26,000 boys and 17,000 girls. Two years later they had increased 41 per cent for children under 14, and 22 per cent for those between 14 and 17." He then declared it to be "the nation's duty to see that every child in every school be taught the simple elements of their duty toward their neighbor and toward God."

Lord Rochester, Vice-President of the Methodist Conference, said that in the education of the rising generation, "The Christian faith should be the basis and inspiration of all educational work," and further: "The aim and end of Christian education should be directed to bringing the children to a personal experience of the saving knowledge of Jesus Christ."

Lord Nathan, a Jew, said: "From childhood and in the school all our people should secure firm religious and spiritual anchorage." Then he added with reference to himself: "If I do not profess the Christian Faith, at least I accept the Christian standard of conduct."

The trouble with much of our American education, even that which is euphemistically called "religious" and "Christian," is that we do not even accept the "Christian standard of conduct." We dabble in love counselling and sex piffle under the vain pretext of stabilizing conduct. But even in pagan America the leaven is beginning to work, and a rotten sexology basking in the smile of religion is on the way out. We are going to get back to fundamental values just as they are getting back in England.

DEATH CLAIMS DR. H. C. MORRISON

The death of Dr. Henry Clay Morrison on the night of March 24, ends the career of a noble Christian and a picturesque figure in Methodist life. The veteran preacher, educator, publicist, and evangelist completed his eighty-

fifth year on March 10. He was at the center of one of the great theological storms which swept the Methodist Church a generation ago, and to the end of his days he was a tower of strength in his opposition to a subversive liberalism and in his defense of the fundamental doctrines of Christian faith and experience. A great Christian soldier has fallen and a great apostle and promoter of Christian education at its best has entered into eternal rest. His was the fame of a devoted heart, not that of intellectual daring. Long will his spirit brood over Asbury College as that of founder and guardian angel.

NO INSURANCE!

Three times within recent weeks we have heard the words which stand as the caption of this paragraph. They were words used in connection with church losses and they meant that the disaster was complete and irretrievable. We do not write this as a rebuke, but in order to impress upon our churches the importance of at least a fair coverage of their properties against fire and storm damage. Our delinquency at this point constitutes one of the tragedies of Methodist history. Under an "extended coverage policy" every property interest may be safeguarded for a nominal sum annually. A protection in the amount of five thousand dollars would not cost exceeding fifteen or eighteen dollars, and what a help that amount would be in the hour of disaster! We know from personal experience. Some years ago we bought a house and along with the taking of title we took out an "extended coverage policy." Within a year a storm damaged the roof and it was restored promptly. The weaker the church the greater its need for protection. Better skimp on other things and be safe. Fire and storms do not respect churches.

"INTELLECTUAL HONESTY"

"Intellectual honesty" is a phrase which is often heard in connection with the interpretation of religious values. Ostensibly it is a plea for the regard of moral principle and square-dealing in one's mental attitudes. As a matter of fact, it is more often a plea for an attitude of tolerance toward things that are doubtful than for an honest attitude of mind toward truth. Not infrequently it is a means of asking suspended judgment concerning things which are radical and revolutionary in character and it is calculated to stop the intellectual process short of honest investigation.

A few days ago we saw an account of a service in which the preacher made the "plea for intellectual honesty, a

willingness to welcome any truth wherever it come from and whatever it mean, even if it seem to cut away the very foundations of the things which one believes." Back of his professed liberality was a subtle depreciation of the fixed values of faith. We understand perfectly well that an unreasoned and arbitrary position is bad, but we are not prepared to admit the honesty of suspending one's religious convictions for the sake of chasing intellectual fireflies. Such a thing is not "honesty," and it does not tend to stabilize either thought or morals. Whenever we hear a preacher prating about intellectual honesty as opposed to religious convictions we confess to some apprehension as to his Christian experience. Open-mindedness is one thing, but any substitute for faith must be **established** before the principle of "intellectual honesty" can be invoked. The mutations of science, physical and social, and the variables of philosophy are the fixed characteristics of human knowledge.

"IF I WERE THE PREACHER * * *

How often the above expression is heard, possibly not so much among the ministry, but certainly frequently between the "brethren." "If I were the preacher," this would happen or the other, "you can make sure of that."



Hugh N. Clayton

The human personality is so constituted that we recognize ourselves as authorities in lines of endeavor followed by the other man. The old maid knows exactly how the child should be reared, every man will admit that he can doctor himself better than his physician, and everyone of us will confess that he is a better statesman, politician and diplomat combined than the President and Congress.

The other day in the Legislature of a Southern state, the constitutionality of a proposed bill was questioned. None of the lawyer members of the body would say positively that it was constitutional. However, all doubt was resolved when a former W. P. A. timekeeper solemnly assured the group that it was constitutional.

Having laid the predicate, such as it is, we approach the subject.

"If I were the preacher," I would offer the opportunity of church membership at the close of every service. The statement has been made that every service is not evangelistic in its nature and that the preacher, knowing the membership of the congregation, knows when to extend the invitation. Yet, every minister can recite instances when some one has come to him after a service, with his "heart strangely warmed." We have frequently listened to stories of these occasions by ministers and they almost invariably remark that they were not aware that this person was touched by the service.

Being a member of the legal profession, we are accustomed to a definite conclusion as the result of our efforts. The decision is rendered, we are either on the winning or losing side. The verdict is returned, the order of the court handed down and the matter reaches its end.

Possibly this colors our thinking but it seems that when there is the smallest possibility that someone might offer his heart and life to God, every possible opportunity to do so should be afforded. At most, it is a difficult thing

for a person to take such a stand, in full view of the congregation. Today, he might possibly be moved to do so; tomorrow, his feeling may have lessened and his resolve weakened.

A live Christianity is one that is missionary-inclined. It is on the lookout for lives it can touch and transform. The same attitude that manifests itself with the mission should be present in the local church. We know of one minister who followed the above custom and the membership of his church increased tremendously. Of course, that is not the sole reason for such a result but it contributed no little. We believe the practice is worthy of study and use.

H. N. C.

Editorial Miscellany

By Dr. H. T. Carley

FLU-ING AND FISHING

So I went fishing. There really wasn't any good reason why I shouldn't go. To be sure, I was only lately up from a month's stay in bed with an attack of flu, or a reasonably good facsimile thereof, which is as comforting to the body and as quieting to the nerves as the explosion of a depth bomb combined with a jaunt across the country in a 30-ton tank would be; but I was in the third week of convalescence and could walk from the front porch to the dining room without wobbling overmuch.

Besides, it was Monday—the day on which most good preachers try to do less than on any other day of the week. (Some petulant parishioners say such have set themselves an impossible task.) A lot of people pick certain days for doing certain things. For example, a good many laymen pick Sunday as the day to stay away from church. This preacher at least picks Monday as the day to go fishing.

The weather was fine, too. The haze of spring was in the air, and the ripple of a breeze was coming from the west—which is the time the fish bite best. In addition, I had found a four-leaf clover in the yard that morning. The omens were favorable.

So Kling (the daughter) and I got in the car and headed for Natalbany river. When we got there we found it muddy—no good for casting. We continued to Tickfaw river—same condition. We changed our course and drove to Amite river—it was muddy, too. Having run out of rivers, we went back home, disappointed, but not discouraged.

As we meditated over the course of events, we thought of Manchac and the canal that runs alongside the highway from that lakeside village to the edge of Ponchatoula, the water of which is nearly always clear, and from which sizable black bass are known to have been taken. No sooner thought than acted upon—and within a few minutes we were happily fishing.

Results (by actual measurement): One eight-inch bass, put back as too small; one that weighed one and three-fourths pounds; one that weighed two pounds, 10 ounces; happy end of a beautiful day.

The best fish are not always farthest from home.

THE AMERICAN BIBLE SOCIETY

By Edgar Cordell Powers, D. D., 33°

The American Bible Society is 124 years old, but the length of its life must be counted in deeds, not years. What does it do? Briefly, it is concerned with the translation of the Scriptures into all languages and dialects. Some portion of the Bible is now appearing in a new language or dialect approximately every six months. It is also concerned with the publication and distribution of the Scriptures, and the preparation of Bibles in Braille, Improved Braille, and Moon types for the blind, as well as the "talking books."

From 1816 to 1940, the American Bible Society has received, from all sources, \$44,000,000, and during this period of 124 years, has distributed nearly 300,000,000 Bibles.

The estimated cost of a super battleship is \$100,000,000. Firing a torpedo costs \$25,000, and that sum will supply 85,000 Bibles. The cost of a super battleship would supply more than twice as many Bibles as the American Bible Society has distributed in a century and a quarter.

The national crime bill is \$17,500,000,000 per year. In one of our great penitentiaries, 95 per cent of the convicts, the majority in their early twenties, had received practically no home training in morals and religion, nor had they attended Sunday School or church.

The American Bible Society, through agencies and colporteurs scattered over the world, distributed last year approximately 8,000,000 volumes in penal institutions, hospitals, neglected rural areas, city slums, CCC camps and to the armed forces of the United States. Two hundred thousand volumes were placed in the hands of soldiers and sailors when they were inducted into the service of their country.

The American Bible Society needs financial assistance to meet the emergencies brought about by this World War. Specifically, it needs \$20,000 to supply Scriptures in their own tongue to war sufferers in Europe—refugees, prisoners of war, soldiers in service and the wounded in hospitals; \$15,000 to prevent the cessation of the work of the Netherlands Bible Society in the Netherlands East Indies; \$90,000 to maintain the supply of Scriptures and work carried on by the British and Foreign Bible Society in localities where the work is blocked or where their resources are cut.

Another \$25,000 is needed to provide Testaments for United States soldiers and sailors through Army and Navy chaplains, and Chapel Bibles for newly commissioned vessels; \$5,000 to sustain the work of the Bible Society of France in the day of its need; \$10,000 to provide Scriptures for French churches.

Here is a Macedonian call multiplied by all the tongues of Pentecost and more!

—Supreme Council Bulletin.

"THIS WORLD OF OURS"

By W. W. Reid

"This World of Ours" is the title of a series of Friday missionary and humanitarian broadcasts that Dr. Leslie Bates Moss, of the Federal Council of the Churches of Christ in America, will give during April, May and June. The Blue Network and its associated stations will present these messages each Friday. They will originate in New York at 1:30 p. m., Eastern War Time.

The purpose of these talks is to present

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J. H. Johnson, Clarksdale.....	7
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Rev. N. N. Maxey, Horn Lake.....	2
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Rev. J. L. Carter, Canton.....	5
Rev. R. E. Case, Homewood.....	2
Rev. W. J. Ferguson, Flora.....	5
Rev. J. H. Grice, Vaughan.....	2
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the enterprise of the Christian church as it bears on the world situation, both today and in the years ahead. Every effort will be made in these broadcasts to present in the most concrete way the things that can be

done now by Christians who accept their full responsibility. Always there will be included a definitely forward look.

"The American churches can expect re-
(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Rev. Algie S. Oliver reports that he is enjoying the work at Hawkins Memorial church, in Meridian. He is evidently covering his field in an effective manner.

Rev. N. D. Guerry reports satisfactory progress in his work at Schlater, Miss., notwithstanding the fact that some handicaps have slowed down his progress. We appreciate his message concerning the Advocate.

Rev. D. W. Ulmer, pastor of Scotland charge, has our thanks for a good word regarding the Advocate and for assurances with reference to his own efforts in its behalf.

Rev. and Mrs. J. P. McKeithen are very happy over the arrival of a son, William Pierce, at the parsonage, Grand Cane, La. The Advocate joins their friends in congratulations and good wishes.

A letter from Rev. J. Noel Hinson reports that the meeting at Blue Mountain, Miss., in which Dr. A. T. McIlwain was doing the preaching, was being well attended, and that the interest unusually good.

Rev. Frank E. Dement, Jr., pastor at Monticello, Miss., writes in high appreciation of Dr. A. P. Hamilton, whom he knew during his days at Millsaps College. We appreciate the assurances of Bro. Dement's message.

Rev. W. B. VanValkenburgh writes us that a cousin of his was one of the early casualties of the war. He was a captain in the Navy, and we understand that a vessel to be launched next year will be named in his honor.

As will be seen from the record in the Pacemakers column, First Church, Corinth, forges ahead of First Church, Columbus, for first honors in North Mississippi. Rev. W. C. Newman is pastor of First Church, Corinth, and Rev. J. D. Wroten of First Church, Columbus.

In this column last week we quoted Rev. W. J. Ferguson, of Flora, Miss., as saying that he had been a reader of the Advocate for 32 years. He has not complained of his juvenile classification, but as a matter of fact the statement should have read 52 years, and we make the correction on our own volition.

Rev. W. H. Heath, pastor at Hickory Flat, Miss., says that he is having the best year of the four years pastorate at Hickory Flat. He is planning a program of expansion at the Ebenezer church, and he speaks in high praise of Bro. R. L. Furr, who despite his extended illness, is a great help to the church.

A note from Mrs. W. E. Moreland, of Powhatan, La., reports that Rev. and Mrs. Carl Lueg, of Natchitoches, brought their infant son David home from Memphis on Tuesday of last week. We regret to learn that the child is still seriously ill. A letter to the editor from Bro. Lueg says that David is not suffering and he asks that prayer be offered for the son and his parents.

According to the bulletin of University church, Baton Rouge, of which Rev. W. E. Trice is pastor, the parsonage building has been secured at a cost of \$4,841, on which they have pledged approximately \$650, to be paid before May 27. A loan of \$4,200 is to be repaid in monthly installments, esti-

mated to be about \$30. The house will be located at 1503 Pickett Avenue. The building is well under way.

In pre-Easter services beginning last Sunday, at Amory, Dr. E. H. Cunningham, the pastor, had as assistants: On Sunday, Rev. G. R. Williams, of Houston; Monday, Rev. T. E. Gregory, of Central church, Columbus; Tuesday, Rev. A. Y. Brown, Okolona; Wednesday, Hon. Floyd W. Cunningham, district attorney of the First Judicial District of Mississippi; Thursday, Dr. A. T. McIlwain, Columbus; Friday, a day of meditation and silence; and Friday evening, Rev. N. J. Golding, district superintendent.

MRS. JOHN M. MOORE TRANSLATED

Mrs. Moore, wife of Bishop John M. Moore, died in the Methodist Hospital, in Dallas, Texas, on March 24. She was a native Texan, her father a Methodist preacher, and she was married to Bishop Moore in San Antonio, in 1901. Bishop Moore has been in a rather poor state of health for some time and that fact makes the going of Mrs. Moore doubly sad. The friends of Bishop Moore, North, South, East and West, will remember him affectionately and tenderly in the hour of his great bereavement.

YOUNG PEOPLE'S WORK AT MONTGOMERY, LA.

Recently, while visiting in the town of Montgomery, La., I attended services in the Methodist church several times. I was surprised to note the activities of the church, especially those among the young people.

I have worked with young people for several years and am interested in any program devoted to training youth. I feel that others would be interested in the constructive work being done by the pastor of this church and her faithful co-workers.

There being only a few Methodist young people in the town, the pastor has gone out through the country-side and interested the young people in church activities.

Worship services are conducted every Sunday, the pastor preaching every first and third Sundays, the members of the W. S. C. S. conducting a missionary program the fourth Sunday.

Every second Sunday worship services are conducted entirely by the young people. The programs are arranged by the pastor, Rev. Lula Wardlow, and the pianist, Mrs. E. C. Erwin, who is teacher of music in the local school.

The Epworth League meets every Sunday evening, presenting splendid programs. At the end of each quarter a social meeting is held, with as many as one hundred attending.

A prayer meeting is held every Thursday evening. At the service I attended, of the forty-six present, thirty-nine were young people, some walked a distance of four miles to attend.

The Church School has more than doubled in attendance.

Truly this is a remarkable piece of work, covering a period of two and a half years, when there is so much being said about the decrease in attendance and interest in the church as a whole. We can say with the editor of the Christian Advocate, "The biggest work is sometimes done in some of the smaller churches."

MRS. WADE W. PHILLIPS.

TRAINING CLASS AT JONESBORO, LA.

During the week of March 16 to 20, inclusive, the Jonesboro Methodist church was engaged in a Training School for all of the officers and teachers of the church, the Church School, and the W. S. C. S. The course was taught by the very able pastor, Rev. W. D. Milton. The text used was, "The Life of Jesus," by Rall. There were thirty-five students enrolled in the class.

Each session was a time of spiritual refreshing, offering just the type of instruction and information needed by those in places of leadership today. On the closing night a fellowship supper was enjoyed together.

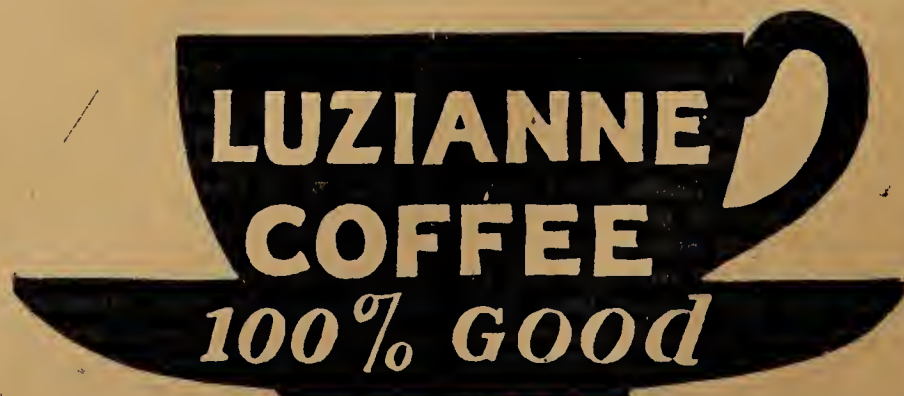
The group feels very much indebted to the pastor for his earnest and sincere effort in the teaching of this course.

Beginning on Passion Sunday, Rev. Mr. Milton will lead his church in a week of Pre-Easter services.

M. D.

HOUMA HEIGHTS CHURCH TO BE OPENED

Please announce through the Advocate that the Houma Heights church has been completed and that we are planning an opening of the completed church for Easter Sunday. Dr. Holmes, our district superintendent, will preach the sermon, and we will have special music by the children of MacDonell School under the direction of Miss Wade McGraw. Other details of the program have not yet been worked out.



A note further about the church. We think it is something distinctive and different. The bracing for the roof and the sheathing are left exposed and stained walnut, giving an impression of height. The walls are finished in celotex. Our fluorescent lighting crowns the work, giving us a beautiful auditorium. The work that we have done this year, while costing approximately \$1,000, is small compared with what was done before by Rev. Oakley Lee and Miss Ella K. Hooper, in building the church.

We would like to invite the friends of MacDonell School, and especially all those generous people whose gifts have made possible the realization of the dream of this church, to be present with us at the opening of the Houma Heights church, at 11 a. m., April 5.

M. S. ROBERTSON, Pastor.

IOWA, LOUISIANA, CHURCH PROSPERS

Dear Dr. Duren: A revival meeting of community-wide influence was held at the Iowa Methodist church, March 4-13. The visiting preacher was Rev. James B. Grambling, pastor of the First Methodist church of Crowley. The effectiveness of Rev. Mr. Grambling's preaching was evidenced by the increasing interest and attendance. The overflow room had to be used during the last three nights. A splendid spirit prevailed during the meeting with excellent results. The results, statistically speaking, were as follows: Ninety-eight persons came to the altar and rededicated their lives to Christ and their church. Seventy-one of this number were Methodists, twenty were Baptists, five were of the Church of the Brethren, and two were Presbyterian. Seven persons presented themselves for membership in the church, five on profession of faith and two by transfer. These seven have been organized into a class to study the Methodist Church and will be received into the church on Palm Sunday.

With \$2,425 in the bank, the Iowa Methodist church is planning very soon to begin the erection of a small frame building to house the Children's Division of the Church School. Mrs. M. A. Sharp, a member of the local church, started the building fund by a gift of \$1,000. Another \$1,000 was needed, since the estimated cost of the project is \$2,000. On March 3, a letter was sent out to the friends and members of the local church in advance of the persons who were to collect the other thousand dollars. On March 16, these collectors met to check up on their progress. \$1,425 cash had been collected, with another \$100 promised. The Iowa Methodist church has an active membership of 103.

R. E. WALTON, Pastor.

MERIDIAN DISTRICT

Almost every day brings additional good news. The latest thrilling news that has come to your reporter is 33½ per cent increase in acceptance of benevolences by the Enterprise charge—\$100 of which was assumed by Concord church, and 60 per cent increase in acceptance of benevolences by Collinsville charge.

Recently, your reporter, who is also District Missionary Secretary, sent a questionnaire to each pastor in the district, and from this inquiry, he has learned that a Local Board of Missions and Church Extension has been organized in practically every

charge, and a school of Missions has been held, or will be held, at an early date on each charge, where there is a local board.

Special mention should be made of Pachuta charge, which is composed of five churches. A school of Missions has been held in each church. The debt on the Pachuta church has been liquidated, and work is progressing on the new church at McGowan's Chapel, where the former church was burned February 1. Rev. G. E. Jones is pastor.

Just here, please permit me to make a correction. In a former report, I said the church at Binville was burned. That is the report I received from some source, but I have learned the church was not burned, but it is so badly dilapidated the members are planning to build a new one at an early date.

All the Methodist churches, the Presbyterian churches, and the Christian church, in Meridian, plan to hold a union Communion service in Central Methodist church, Thursday, April 2, at 7:30 p. m.

Rev. H. C. Castle, pastor of our church at Philadelphia, Miss., has recently organized a junior choir of the young people in his Church School. They take care of the music for the evening services in the church, in a very satisfactory manner.

Junior choirs also take care of the music at the evening services at Central church, and Fifth Street church, in Meridian.

T. J. O'NEIL, Reporter.

A DELIGHTFUL VISIT

Several of us from these parts have been in attendance upon the Woman's Conference, at Oxford, which adjourned March 19. They had a great crowd up there and a most delightful meeting. A number of most interesting addresses were made. Some of the notable speakers from the outside were Bishop W. W. Peele, of Richmond; Hon. Tom Bailey, of Meridian; Dr. R. L. Hunt, of Louise, Miss.; Dr. E. W. Seay, of Wood Junior College; and Dr. P. H. Easom. Many others had prominent places on the program. The meeting will be reported to you for publication in the Advocate. Miss Julia Wasson had a most prominent place among those who spoke at the worship periods.

Bishop Peele came home with us and preached for our people here in Durant, on Thursday evening. He made a most wonderful impression and our people are hoping that he may be able to come back and stay longer next time.

Church matters are in the forefront these days. The entire country was stirred by the suffering caused by the storm that passed across north Mississippi Monday evening. Several churches were destroyed and many homes damaged. One church on the Coffeeville charge was swept away and the beautiful church at Baldwin was destroyed. These calamities have touched all our hearts. Many revival meetings are to be held within the next few weeks. The writer will be at Weir next week to assist Rev. J. N. Humphrey and his people in a revival campaign.

E. S. LEWIS.

TRAINING CAMP VICE AND LIQUOR CONDITIONS

The Executive Committee of the Federal Council of Churches, in its meeting March 14, underscored a growing concern among church people over the country regarding vice and liquor conditions near training

camps, and voted a resolution urging that everything possible be done to protect men in the armed forces.

At the same time, members of the committee in discussing the problem expressed appreciation for the many effective steps already taken by agencies of the Federal government in cleaning up vice conditions.

Text of the resolution follows:

Whereas, the Biennial Meeting of the Federal Council of the Churches of Christ in America, held in Atlantic City, N. J., in December, 1940, adopted the following resolution:

"Whereas, during the World War the Selective Service Act, now in operation, will call up millions of young men for training in military camps and naval stations; and

"Whereas, during the World War the Selective Service Act of 1917 set up effective procedures on the part of our government for protecting the young men in the national service from being exploited by the liquor traffic and by commercialized vice, prohibiting the sale of intoxicants to any man in the uniform of the Army or the Navy of the United States, and throwing a zone of ten miles around the training camps as a protection against organized vice; therefore be it

"Resolved, that we call upon the President of the United States and upon the Secretaries of War and of the Navy to take such action as will secure the fullest possible moral and health protection for our soldiers and sailors."

Resolved: That the Executive Committee of the Federal Council of the Churches of Christ in America reiterates the action taken by the Federal Council in December, 1940, as indicated above, and hereby calls upon the President and the Congress of the United States to take such action as will give to our armed forces protection from the liquor and commercialized vice traffics in order that the physical and moral welfare of our armed forces may be safeguarded and national defense be promoted.

Resolved: That a committee be appointed to present this action to the Military Affairs Committees of the House and of the Senate of the United States, and advocate prompt protective action.

Resolved: That a copy of this action be given to the press with the request that it be published as adopted, through the country.

Resolved: That communities adjacent to army camps and naval bases and the churches throughout the country be urged to cooperate in securing necessary measures and in making them effective.

The Federal Council's Executive Committee also discussed plans for following groups of Japanese being evacuated from west coast areas with the ministry of the churches. This would involve extensive changes in the work of Japanese Christian churches already in operation.

In addition the Committee voted a resolution which appealed:

"To the pastors of Protestant churches throughout those areas in the West not affected by the present evacuation order, to discover through their congregations whether employment can be provided on farms and in other occupations for American citizens of Japanese ancestry who by government order are being removed from designated areas along the Pacific Coast; it being understood that the churches in areas now being evacuated will undertake to interview and recommend suitable persons for such positions as may be opened."

In a third action having to do with war-

time problems, the Executive Committee authorized the establishment of a Commission to Study Democracy in Racial and Cultural Relations in America. The importance of such a study on how to make democracy work better was emphasized in the Federal Council's recent war-time statement which declared: "We are resolved to defend (our priceless national heritage of freedom and democratic ideals) from the menace of rival systems from without and from the degradation of abuse or neglect from within."

PERSONAL NOTES AND INCIDENTS

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., reports that he is hoping to have his church completed in time for the district conference which is to meet early in May. He reports everything as being in fine shape, all finances up to date, and an increase in everything.

Dr. W. A. Tyson reports a leadership training class for First Church, Tupelo, which closed on the night of March 26. Dr. O. W. Moerner, of Nashville, was the teacher. Fifty-seven students were enrolled, twenty-seven certificates given and others are to receive credit later from the Nashville office.

Rev. C. J. T. Cotten, Gonzales, La., requests prayer for Mrs. O. D. Felder, faithful member and steward of his New River church. Mrs. Felder is the mother of Rev. M. D. Felder, pastor at Springfield, La., and has been ill for about ten weeks, and twice recently a patient in the hospital at Baton Rouge.

A message from the Board of Missions and Church Extension reports that Bishop Ward and party have been released from the Wuhu General Hospital, where they were interned and have been permitted to return to their respective stations. The party consisted of Bishop Ward, Dr. Hyla Watters, of White Plains, N. Y.; Miss Harriett Whitmer, of Burr Oak, Mich.; Miss Jessie L. Wolcott, of Spirit Lake, Iowa; Miss Lillie Stephens, of Farner, Tenn.; Miss Bessie A. Hollows, of Menthuen, Mass.; the Rev. Francis C. Gale, of Oakland, Calif.; the Rev. John C. Hawk, of Blountville, Tenn.; the Rev. Albert N. Stewart, of Omak, Wash.; Miss Pearle McCain, of DeValles Bluff, Ark; and Dr. L. C. Morgan, of Chicago, acting superintendent of Wuhu Hospital.

An appreciated note from Mrs. Walter M. Campbell, of Lake Cormorant, Miss., makes a complaint which we often receive concerning our failure to give credit for subscriptions received. It has not been our plan to give credit for single subscriptions, as that would take up quite a little more space in the weekly report, but aside from this is the fact that unless we know all the post offices through which mail is received on a charge, we cannot give credit because we have no idea to what charge they belong. We always give the credit as soon as we are informed as to this fact. Please let it be distinctly understood that campaign credit is not given in any case for subscriptions received before the close of the Annual Conference except in case of pastors who may claim credit for their own subscriptions.

Libraries are the wardrobes of literature, whence men, properly informed, may bring forth something for ornament, much for curiosity, and more for use.—Dyer.

MISSIONARY INSTITUTE, W. S. C. S., AT CLEVELAND

The District Missionary Institute and the District Conference of the Woman's Society of Christian Service, Greenville District, North Mississippi Conference, will be held at Cleveland, April 14. The meeting will open at 9:30 a. m., and close with a consecration service at 3 p. m. Dr. Ezra Cox will be our guest speaker.

A. R. BEASLEY,
District Missionary Secretary.

NOTICE GONZALES STEWARDS

There will be a stewards' meeting of the Gonzales Methodist charge, Friday night, April 3, 1942, at 8 o'clock, Central War Time, at the Methodist parsonage in Gonzales. All stewards are invited to come and bring their wives or husbands.

H. J. Wood, Chairman,
Board of Stewards; C.
C. J. T. Cotten, P. C.

DISTRICT JOINT MISSIONARY MEETINGS, NORTH MISSISSIPPI CONFERENCE

The District Missionary Institutes of the North Mississippi Conference and the District Meetings of the Woman's Society of Christian Service will be held jointly, according to the following schedule of dates and places:

Columbus District, at Starkville, April 7; Aberdeen District, at Houston, April 8; Corinth District at New Albany, April 9; Greenville District, at Cleveland, April 14; Greenwood District, at Greenwood, April 15; Sardis-Grenada District, at Hernando, April 16.

Interesting programs have been arranged and announced by the district superintendents and other charged with the responsibility of making plans for the work of the two groups. Dr. Ezra Cox will speak at 11:15.

R. G. MOORE,
Conf. Missionary Secretary.

THE METHODIST HOME, JACKSON, EASTER, 1942

Dear Friends: No task is more important to human life, or Christian civilization, than the great task of rearing children to manhood and womanhood.

The ideal place for this holy and superb work is the Christian home, with natural Christian parents to guide and direct the tender feet in the pathways of right living and high and holy service.

But where the home is broken, as is often the case, by sickness and death, by poverty and misfortune and children are left in their tender years without parents or home, then foster homes must be provided for them if they are to be reared to worthwhile, useful manhood and womanhood.

For forty-seven years this obligation of assisting and caring for helpless orphaned children has been recognized by the Methodist Church of Mississippi as a most sacred part of its great work for building the kingdom of God.

Therefore, Methodism has always sponsored and supported for nearly a half century The Methodist Home, for the care and rearing of homeless children, and it will be

a backward step when this great work is neglected.

In these sacred days heralding the commemoration of a risen Lord, there can be an actual Resurrection, that will be very pleasing to the Master. A commitment to the care of children is coincidental with service to Him and your continued graces to our young people will mean a personal resurrection in their lives, heart and hopes.

So it is our sincere thought that you will bring the Resurrection days to our home and children. Should this not be a splendid way to commemorate the death and Resurrection of Him who was crucified on Calvary that the whole world might have life—abundant life?

On this happy Easter Day we would seek to show our appreciation of this great sacrifice and there is only one way it can be done: by serving that humanity that He loved to serve when He walked among men.

These children are the concern of our Christ, who said: "Suffer the little children to come unto me—"

Very sincerely,
FRED J. McDONNELL,
Superintendent.

WORK OF REV. S. S. HOLLADAY IN DELHI

The exigency of war has changed the established order of things in our Methodist churches, as well as in all channels of American life and work. These changes are being accepted in the happiest spirit by both pastors and people as a part of our service to the men in uniform and the nation.

This necessity of change moved Rev. S. S. Holladay from Delhi to fill the pulpit in Gilbert, recently vacated by Rev. Mr. Midyett.

I think that his splendid record for the past five years should receive recognition, so I will give a brief review of Bro. Holladay's work here. The results of his work are both tangible and intangible, and will live long in the hearts of a grateful people.

Bro. Holladay has an alert mind, a practical vision, and a deep spiritual faith, and these qualities inspired all of the officials and the members of the Methodist church to follow his splendid leadership, and served to make their various problems seem less formidable.

Placing "first things first," Bro. Holladay gave his immediate attention to the upbuilding of our church, and it was strengthened, and the spiritual life of the community was deepened by the accession of 95 new members.

From the beginning of his pastorate, Bro. Holladay realized the need of a church nearer the rural population, and after a survey of the outlying country he decided that Waverly would be the ideal location for this church. Bro. Holladay succeeded in interesting the people concerned, a lot was secured, and the Waverly Methodist church was organized late last summer. The tidy sum of \$1,250 is now on hand for the building to be erected at a later date.

Money was raised in Delhi, during this five-year period, for painting the parsonage and for painting the inside of and re-roofing the church.

The debt on the parsonage was \$1,386 when Bro. Holladay came to Delhi. This debt had been reduced to around \$500 by January, 1941. Realizing sooner than most that America was drifting nearer to war, he decided to make a drive to clear this debt.

The officials, church membership, friends, and many public-spirited citizens, gave their assistance, and early in the spring of last year the debt was paid.

Mrs. Holladay, a charming and capable woman, assisted her husband in his work, and she was always ready for any sacrifice that would speed the Master's work. Our love and thanks to both.

"Facing forward," we welcome Bro. Hearne and his family, and pledge to them our loyalty and support. We hope that by our united efforts we can keep some spiritual balance and order in this world of disorder."

MRS. J. W. TREZEVANT.

ALIVE FOR EVERMORE

By Charles O. Ransford

The resurrection of Jesus is not a doctrine to be believed, but an experience to be realized. The manifestation of Jesus to Mary in the garden on the morning of the resurrection and to Thomas subsequent to the resurrection when they proclaimed him as "My Lord and my God," were gracious personal revelations.

Jesus had prepared his disciples for his resurrection in the raising of the son of the widow of Nain, and Jairus' daughter, and Lazarus, and certain nameless dead whom he raised up as a testimony for John the Baptist. He had told his disciples, following Peter's confession, "Thou art the Christ, the Son of the Living God," that "he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Like Paul, the disciples had thought the resurrection incredible. Mary and Martha, who loved Jesus and had often in their own home sat at his feet to learn of him, could believe that had Jesus been present during the illness of their brother, Lazarus, "their brother had not died." They could believe dying, "he shall rise again in the resurrection at the last day."

The story of the raising of Lazarus is the most precious testimony and gracious comfort to mourning souls this world knows. But dull of understanding "and slow of heart to believe," many have still "vain faith," and "in this life only have hope."

We never understand any of the revelations of Jesus Christ until we have a spiritual experience. We may know "the Son of man hath authority on earth to forgive sins," when our sins are forgiven. We may know he can open the eyes of the blind, when our eyes have been opened and we see. We may know we "are the sons of God," because "the Spirit himself beareth witness with our spirit, that we are the children of God." We can believe "that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

We speak of the resurrection as a miracle. For the natural man it is, but for Jesus the resurrection is the normal order of life. To Mary and Martha, Jesus said, "Thy brother shall rise again." "Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

"I, myself," Jesus said, "am the Resurrection and the Life. Those who believe in me, though they die, will live: and all who are alive and believe in me will never die at all." Do you believe this? (Twentieth Century New Testament.)

This is more nearly a literal translation than any other text. The New Testament in

Basic English, Goodspeed, Moffatt, and the Twentieth Century translations are in accord in the emphasis of Jesus. "I myself am the Resurrection."

To Jesus' words, Martha made answer, "I have learnt to believe that you are the Christ, the Son of God, who was to come into the world." (T. C.)

No words of Jesus or any gospel writer ever more clearly set forth the fact of the resurrection of Jesus and the way of the divine life. Consider Jesus' words, "Though they die, will live; and all who are alive and believe in me will never die at all." That is to say for the believer there is no death at all.

Tennyson in IN MEMORIAM, recounting the raising of Lazarus, says:

"Behold a man raised up by Christ;
The rest remaineth unrevealed;
But he was dead, and there he sits,
And he that brought him back is there."

And then he adds:

"My own dim life should teach me this,
That life shall live for evermore,
Else earth is darkness at the core,
And dust and ashes all that is."

Our blinded eyes and foolish fears too often prevent us giving pause to our thoughts that we may ponder all the words of Jesus. He did not say, "I myself am the Resurrection," as if the raising up of one dead was the whole act of God, but "I myself am the Resurrection and the Life."

Human existence is not merely a life here that ends in death and then when dead the resurrection into eternal life. Man is immortal. Death is life's Selah or rest pause in life's transition and revivification. We really do not die. Jesus said, "And all who are alive and believe in me will never die at all."

"'Tis life, whereof our nerves are scant,
Oh life, not death, for which we pant;
More life, and fuller, that I want."

Jesus said, "I am come that they might have life, and that they might have it more abundantly." The Gospel and Epistles of John are virile with divine life. "In him was life and the life was the light of men." "He that believeth on the Son hath everlasting life." "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." "He that hath the Son hath life."

And Paul says: "Our Savior, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." And again, "For me to live is Christ." "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day."

There could be no break in life for Paul. Whatever befell him he could take pleasure. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Dr. Marvin R. Vincent, in his WORD STUDIES IN THE NEW TESTAMENT, commenting on Jesus' words, says, "The words of Jesus, I AM, are very significant. Martha has stated the resurrection as a doctrine, a current tenet: Jesus states it as a fact, identified with His own person. He does not say, I raise the dead, I perform the resurrection, but I AM THE RESURREC-

TION. In His own person representing humanity, He exhibits man as immortal, but immortal only through union with Him.

The LIFE is the larger and inclusive idea. Resurrection is involved in life as an incident developed by the temporary and apparent triumph of death. All true life is in Christ. In Him is lodged everything that is essential to life, its origin, its maintenance, and its consummation, and all this is conveyed to the believer in his union with Christ. This life is not affected by death."

Quoting the French theologian, Godet, he adds, "Every believer is in reality and forever sheltered from death. To die with full light, in the clear certainty of the life which is in Jesus, to die only to continue to live to Him, is no longer that fact which human language designates by the name of death. It is as though Jesus had said: In me death is certain to live, and the living is certain never to die."

"It must be so, Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing for immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man,
Eternity, thou pleasing dreadful thought."

"But this informs me I shall never die.
The soul secure in her existence, smiles
At the drawn dagger, and defies its point.
The stars will fade away, the sun himself
Grow dim with age and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds."

(Joseph Addison.)

IN CASE

I did not read this: She was not young nor well-groomed. She really was a wrinkled, dingy old lady, but one with a heart of the Good Samaritan.

Seeing a visiting soldier seated on the curb, she asked his friend the cause. The friend replied that this is a funny world, that his friend had just drunk too much whiskey, that the law allows it to be sold, and then would take him to the hoosegow if he did not hurry and get him off the street.

She was quick in action and with the help of the friend dragged the boy into her car and drove them to the bivouac. There they succeeded in getting him across a deep ditch and stretching him on the grass.

At this juncture the youth looked up and said, "Gee, you sure ain't pretty, but you must be mighty good."

Napoleon said, "The future destiny of the child is always the work of the mother."

What will our sons and daughters be?

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Last Supper

Perhaps at first they talked of little things
At supper-time that evening in the spring—
The upper room was dim with candle-shine
As Jesus sat with twelve, remembering.
Then quietly He said, "There is one here
Whose kiss will bring betrayal by and by."
They did not look at Judas curiously,
But each man murmured, "Master, is it I?"

Each one looked inward, frightened lest he
find
A shoddy place where he had dreamed of
steel.

None placed the guilt on any other guest
Who had partaken of that gracious meal—
When there are hungry on my little street,
When I see tears or hear a heart's hurt cry
Because some one has failed to keep high
faith,
May I, too, murmur, "Master, is it I?"

—Helen Welshimer.

* * *

After Twenty Years!

For twenty years the Negro women of Mississippi have been working for a training school for their delinquent youth, and for a number of years their friends among the white women's organizations have been working with them.

We are glad to report that the 1942 Mississippi Legislature not only passed the bill, but the appropriation for the establishment of the school. It will be established on the state-owned Oakley Farm of 2,700 acres, and will afford training not only in farming, but in vocational education.

When further details are worked out, we will tell you of them on this page.

To the women of the W. S. C. S., who worked so faithfully, the Negro women wish to express their appreciation.

* * *

Mrs. George M. Black

Early on the morning of March 19, the lovely spirit of Mrs. George M. Black, mother of Mrs. T. H. Fore, slipped away to her Heavenly home. Although quiet and unassuming, she has for years been a very real part of the force behind the woman's work of the Jefferson Street church, in Natchez. In appreciation of this, she was made a Life Member of the W. S. C. S., at the charter meeting of the Mississippi Conference, held in her church in October, 1940.

To Mrs. Fore and the other members of the family, the members of our conference extend sincere sympathy.

* * *

To Members of the Vicksburg District

In some manner the name of the Secretary of the Vicksburg District was omitted from the list of officers appearing on this page last week.

Reports are to go to the new secretary, Mrs. John Guyton, 1808 Cherry Street, Vicksburg, Miss.

* * *

New Secretary, Jackson District

At the Leadership Day, held in the Jack-

son District, Mrs. H. M. Bullock, retiring secretary of the district, introduced her successor, Mrs. W. B. Fazakerly, 636 Porter Street, Jackson.

Mrs. Fazakerly is an active member of the Grace Methodist church, and well informed concerning all departments of work of the W. S. C. S.

* * *

District Leadership Days

The District Leadership Days, featuring Miss Ruth Esther Wheaton, field worker of the W. D. C. S., were most successful.

The same general outline was followed in each district, with the secretary of that district presiding.

Mrs. Glendell A. Jones, Conference Secretary of Young Women and Girls, and Mrs. D. L. St. John, Conference Secretary of Organization and Promotion, accompanied Miss Wheaton to all of the meetings.

Speaking of the work of the Young Women and Girls, Mrs. Jones said that our Youth program calls for active participation and united cooperation of all the church groups, and she stressed the fact that youth is ready to accept its share of the church program. She suggested the use of the mission study courses, the enrichment periodicals, the study of the manual, and the planning and promotion of missionary worship programs. The special responsibility of the W. S. C. S. is for the Girls' Interest Groups, which are to be formed this year.

Miss Wheaton mentioned the opportunity membership in the W. S. C. S. affords women to serve, and discussed every phase of "Our Total Task." She stressed "fellowship" as one of the most important features and stated its value cannot be overestimated. Need of daily prayer and Bible reading was emphasized—we must "take time" for these things, for we will not "find time" for them. The civilian defense program must be carried on, but the church is basic to the life of the community, the nation and the world, and its program must not be neglected. Miss Wheaton spoke of the need of the church today for persons with charming personalities to dedicate themselves to its work.

In the afternoons group meetings of the different officers were directed by some leader in that department, and an open forum held.

* * *

The Annual Meeting

Plans for the annual meeting of the Mississippi Conference W. S. C. S. are being completed and will appear, with the program, on this page next week.

One delegate is allowed each society, regardless of its membership. If your delegate's name has not been sent to Mrs. V. D. Youngblood, Brookhaven, Miss., please send it to her immediately.

* * *

To Secretaries of Children's Work

Thanks to those of you who have sent your reports to me. Some of you who are new may not know that you should get this report from your corresponding secretary. She has it in the book with the reports for other officers. Some of you who have served

as Secretary of Children's Work for several years may have been waiting for me to send you a report, as was done in former years. If that is the case, get your blank from the corresponding secretary of your local Woman's Society and send it to me each quarter. To those secretaries whose names are on my mailing list, I send an occasional leaflet or letter with information about work for children, and a quarterly bulletin. If you are not receiving this material, please send your name and address to me in order that you may get future helps.

From Miss Ruby Van Hooser, Secretary of Children's Work, of our General Board of Missions, comes some news of interesting new plans in this area. Please study these carefully, and ask that your Council of Children's Workers study them:

In the Area of Plans for the Missionary Education for the pre-School Child:

"Growth in friendly attitudes and concern for others with a beginning of ability to help others, are the goals sought in the beginnings of missionary education of children. Plans for realizing these aims constitute the major part of the program for the nursery class and the beginners in the Church School. Therefore no special sessions, programs, or offerings in the realm of missionary education are recommended for children in the nursery class or the department for beginners.

"Parents and home life play the major part in the development of these attitudes, and skills that are basic in the beginnings of the missionary education of children."

In the light of this statement, these suggestions are offered by the inter-board committee (Board of Education and Board of Missions) regarding plans of the church for pre-school children, and their parents:

1. **The Beginnings of Missionary Education Through the Church School.** The beginnings of missionary education of children under six will be cared for through the regular program of the nursery class (3-year-olds), and the department for beginners (4 and 5-year-olds) in the Church School. The Council of Children's Workers, of which the Secretary of Children's Work of the Woman's Society of Christian Service is a member, will make careful plans to see that the work of the nursery class and the beginners' department is as constructive and rich as possible. The approved materials for the nursery class and the approved materials for beginners, namely, "The Group-Graded Lessons and the Closely-Graded Church School Courses," will be the basic lesson materials to be used. It is to be hoped that all secretaries of children's work will examine this material and the suggestions for teaching contained each month in CHILD GUIDANCE IN CHRISTIAN LIVING, and that they will help the members of the Woman's Society to become acquainted with its general scope and content.

2. **Study Groups for Parents.** Cooperating with the plans of the Board of Education for parent education, we will urge that each year study groups of parents of children be formed to consider basic questions involved in the area of missionary education of boys

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mrs. Ratliff Heads North Mississippi Woman's Society of Christian Service

New officers of the Methodist Woman's Society of Christian Service, elected during the conference at the Oxford-University Methodist church, Tuesday through Thursday, have been announced by Mrs. N. N. Maxey, of Horn Lake, new recording secretary. Mrs. W. H. Ratliff, of Sherard, was re-elected president of the organization.

Other officers are: Mrs. E. B. Nash, of Indianola, vice-president; Mrs. Maxey, recording secretary; Mrs. E. M. Sharp, of Hernando, corresponding secretary; Mrs. D. H. Hall, of New Albany, treasurer; Mrs. Walter Odom, of Durant, secretary of Missionary Education and Service; and Mrs. J. W. Hollingsworth, of Calhoun City, secretary of Christian Social Relations.

* * *

Goals for Spiritual Life Groups

March—April

1. Cooperation with pastor in Special Lenten Services. (Cottage prayer meetings, church visitations, etc.)

2. Fellowship of Prayer and other Lenten readings.

* * *

Water Valley—Birthday Social

At the birthday social of the Woman's Society of Christian Service, of the First Methodist church, at Water Valley, one of the best programs of the year was given. Mrs. I. J. Marrs was leader. A welcome was given by the president, Mrs. O. T. Parsons. Miss Eliza McFarland gave the devotional. Mrs. J. W. Hammer sang in clear tones the "Holy City." In the playlet, "The Health of India," the first scene was in an American hospital with nurses in class being addressed by Mrs. Hardy Watson, who represented a missionary from India. Scene two was in India. Mrs. Warren Ray, one of the nurses who became a missionary, was teaching a class of nurses to do personal work. A vocal trio was sung in close harmony by Mrs. R. G. Moore, Mrs. A. A. Walker and Mrs. J. B. Cowan. After a short business session of the circles, "I Am Praying for You" was sung antiphonally.

A piano duet was played by Mrs. T. O. Gore and Mrs. J. B. Cowan during refreshments. Sixty were in attendance.

MRS. J. B. COWAN,

Secretary of Publicity.

Water Valley, Miss.

* * *

To Secretaries of Missionary Education and Service

Missionary News Letter

An excerpt from a letter from Miss Helen Aldrich, Superintendent of Frances De Pauw School for Mexican Girls, in Los Angeles—90 girls for whom we are responsible as a Woman's Division of Christian Service: "We have had two blackouts. The first one was announced over the radio so we were ready. I have purchased a flashlight for each member of the staff. The girls have had their instructions as to what to do. Each teacher has been assigned duties as

they have in fire drills. Each night at five-thirty the girls open up their beds and get out necessary things for the night, so that if they have to go to bed in the dark they will be ready. The girls are not as excited as their parents are. The mothers admit that they feel the girls are safer with us than anywhere else, but they add that if they are going to be killed they would like to be together. We can see the mother's point of view and can sympathize with them."

Our Student Counselor at State College writes: "We are especially happy about one of our fine young men, who is from an orthodox Jewish home, who has given his life to Christ during the past few months and was baptized and received into the Church on last Sunday. He has been rendering a fine service as chairman of our Commission on Peace Education during the first semester." (Peace Education should be one of the most important phases of all education. Our Woman's Society of Christian Service and our deaconesses and missionaries should never lose an opportunity to inculcate it in their Christian teaching.)

Miss Alice Cheney, who recently went to work at Delano, California, sends a statement made by the pastor of the Japanese church: "We are deeply grateful for this country in which we live. The fair treatment we are enjoying today is a genuine expression of the inner determination of the people who live in a great democracy, the United States of America. We are going to show our real appreciation to America by doing our utmost to defend this country from menace, both within and without. Let us cooperate with all local authorities, especially the F. B. I. They are doing their difficult job in a magnificent way. Let us stamp out all suspicious action and illegal conduct among us so we can cooperate 100 per cent. Let us pray every day for the speedy coming of a just and enduring peace; read the Bible or other helpful literature; eat regularly and keep fit. A sound mind resides in a sound body; a sound body is the result of a sound belief."

Ajmer, India. Bishop Pickett writes: "Madar Sanitorium is crowded with patients and has to refuse many applicants. Three new missions are cooperating. The Christmas seal sales inaugurated by Dr. Sherwood Hall are exceeding all estimates." (This is the institution to which Miss Maude Nelson, formerly of Korea, has been appointed.)

Miss Corbett, of Wesley Church, Penang, writes: "Our Woman's Society of Christian Service has had quite a good year for a small church that has more men than women; and whose women, on the whole, are reticent. Our president, Miss Dorothy Moreton, has given an excellent report, showing that we've cleared over \$400 during this, our first year. This is partly for our home missionary work, partly for our local church, and partly for an expansion of our work in the community. We have had excellent attendance at our church dinner, our musical evening, and our tea and bazaar. To meet the needs of our members, cooking classes, sewing and weekly recreation with tennis

and badminton have been held. We have our full number of committees. Monthly topics are in line with the ideas of the organization at home, the following topics being for 1941: The Christian Crusade, The Law of Christ, Mother's Day, Home Missions, Christians at Work in the Jungle, Christian Life in the Home, Christ at Work in China, Christian Stewardship, Christ at Work in South America, Our Bible, Youth in the World Today, Conference Woman's Society Reports and Impressions, Annual General Meeting." (How happy and grateful such news concerning the world-wide sisterhood of service should make us!)

From Honolulu came a very interesting message sent out by Jack K. Wakayama. President of the Hawaiian-Japanese Civic Association. He says: "We have long professed our loyalty to the United States. The time has now come when our loyalty is being put to the supreme test. Not only the people of Hawaii but the whole nation is watching us. Let us accept the challenge to prove beyond all doubt that we are Americans and can do our share as Americans in a common cause. Needless to say, the manner in which we conduct ourselves and the contribution we make in this critical period will determine to a very large extent our relationship with the rest of the people of Hawaii, not only during this emergency, but after the war is all over." (After all, there are many Japanese in America whose loyalty belongs to this country and everything we can do to make this known will help that much toward a better understanding between Japan and America when the time comes to make peace.)

A cheerful nurse in Lusambo, Congo Belge, Africa, writes on her Christmas card: "You should see our new house. It is really ideal for missionaries. It has cement floors and windows with real glass. It took me a month to get used to the reflections at night from our lighted windows, and to realize there was no one walking outside. The grass roof may go bad, but we have eternite ceilings and all hard wood, so that the ants can not get to it. We face a lovely valley, over which one can see hills and valleys, a beautiful sight, especially in the mornings, when old Sol greets us with a rosy face." (Africa's needs are tremendous and our missions are under-staffed. The Woman's Division needs many more workers who, like this one, see beauty in every opportunity.)

"In Free China, there is hope and intense activity. A trek there is under way, hundreds of young students and their teachers going in search of freedom. The four cooperating universities in Chengtu have invited the refugees from Japanese-controlled areas to join them on their crowded campus. Our Christian colleges are foundations of faith, and are building for a world rid of hate and strife."

And after these things, I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God. Alleluia: for the Lord our God omnipotent reigneth. Rev. 19: 1, 6b.

—From the office of Secretary of Missionary Education.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

All Aboard for Ruston, April 14-16

We understand the New Orleans District is chartering a bus to take its delegates to conference in Ruston. Other districts are seriously considering doing the same. If the bus is full, a most reasonable rate may be secured.

We must not fail to get our women to the conference meeting. Every society in the state needs the information and inspiration it will receive there!

Mrs. J. D. Bragg, the National president, new to the women of the South, will be the guest of the Louisiana Conference for the first time. Her timely messages, "For the Living of These Days," and "To Serve the Present Age," must be heard.

Dr. Mary Shannon, missionary from India, is also new to the women of Louisiana. She served for many years as principal of the Isabella Thoburn College for Girls in India. Her address on "New Things in Old India," will be most illuminating. She will also give the noon-day devotional messages which will be among the spiritual high points of the conference.

We believe that the smallest society in the State, if it will plan early to raise the funds to send its delegate, can do so with little effort.

One of the missionaries from China, who was in attendance at the Jurisdictional meeting said, "Even with bombings in China, the Christians do not cancel meetings. They change places, sometimes on thirty-six hours notice, if a town has been bombed, but they have their meetings and they go to their meetings."

Do the Christians of America dare do less?

Do Louisiana missionary women dare do less?

* * *

Presidents' Dinner to be Feature of Conference!

There will be a gathering of the clan of presidents on Tuesday, April 14, at six o'clock, in Ruston. A feature of the opening day of conference, the Presidents' Dinner, gives promise of being one of the outstanding events of the meeting. We lesser creature may also attend and bask in their glory as we gather to honor them. What a privilege to pay tribute to our leaders! And what a gathering it will be—the president of the Woman's Division, Mrs. J. D. Bragg; the president of our Jurisdiction, Mrs. George Sexton, Jr., the president of our conference, Mrs. J. B. Pollard; and the presidents of our local societies.

Mrs. George Sexton, Jr. will be the speaker of the occasion, and we all know what a privilege it is to hear a message from her. Mrs. Glenn Laskey, President of the Ruston W. S. C. S., will preside as toastmistress.

Be sure and send your president, that she may be among this distinguished group, and receive the honor due her.

* * *

Reports Now Due

Conference officers and district secretaries are expecting your first quarter reports. Mail them at once!

There are 267 societies in our conference.

Let's have 267 reports! That would be a wonderful beginning for a new year that may be hard at best. The officers need your cooperation! New report books may now be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

* * *

To Spiritual Life Chairman

May I greet you by saying, "Let's be active spiritually in our Woman's Society of Christian Service and in our whole church this 1942!" Surely there has never been a more urgent need for preparedness in the Inner Life than during this present conflict of our whole world. The question comes to us again and again—"Will we be equal to the task of helping to make a better world—not when war is over, but right now just where we are?" The answer, I think, is given in the January issue of THE METHODIST WOMAN—"For Christians the only way is forward"—forward with Christ as our leader.

To this end, let us—

1. Have regular meetings of Spiritual Life groups. Keep group small. Have more groups.
2. Use fully the handbook on Spiritual Life Work, which may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 10 cents. See pages 17-18.
3. For use in Spiritual Life meetings—
 - (a) "Prayer," by Elene Ransom, price 10 cents.
 - (b) "The Presence of Jesus," by Weatherhead, price 20 cents.
 - (c) "I Have a Stewardship," by Cushman, price \$1.25.
 - (d) Consult pages 22-24 of handbook for other materials.
4. Urge consistent use of UPPER ROOM in family and private devotions. Our private devotions should be our preparation time for Spiritual Life meetings.
5. Encourage observation of America's Prayer Minute—6 p. M. daily.
6. Have on hand prayer cards.—Secure from Literature Headquarters.
7. Follow back page of THE METHODIST WOMAN for available materials.
8. Page 23, of the February METHODIST WOMAN is most vital to your group or groups. Look it up.

From Proverbs 4:23, we have this admonition—"Guard above all things. Guard your inner life, for so you live and prosper." (Moffatt.)

My prayer is for the greatest progress in spiritual things for your group in this day of such outward armament. If I can help you in any way, please do write me in care of the address given below.

Lovingly yours,

VELMA TARVER,

(Mrs. David Tarver)

Conference Spiritual
Life Chairman.

Care Box No. 26,
Oakdale, Louisiana.

* * *

Book Review

The study for the second quarter, as suggested by the study committee, will be "Christianity and Democracy." The text—

Christian Roots of Democracy In America. The following will be of interest:

Christian Roots of Democracy In America, by Arthur E. Holt. Friendship Press. 187 pages. Cloth, \$1.00; paper, 60 cents.

Dr. Holt is a Congregational minister. Since 1924 he has been professor of social ethics in Chicago Theological Seminary, and in the Divinity School of the University of Chicago. The following quotations from the prologue reveal both the purpose and the style of the author: "It is the thesis of this book that the establishing of churches is important. Churches do three things which are important to democracy. They help people to worship. Worship is basic self-direction. They teach people to read the Bible. The Bible contains those great basic truths which, if accepted and acted upon, would make human association possible. Churches create in people a sense of concern for other people. They constitute a culture-transcending fellowship which reaches out beyond points of race and class and geography." "It is the contention of this book that something very important happens when we establish churches. We are saving democracy from within." To my mind Dr. Holt in these pages has established his thesis, and has made good his contention.—Dunbar H. Ogden, New Orleans, La.

SUPERINTENDENT F. H. SMITH ON ALIEN COMMITTEE

By S. E. Evans

Superintendent Frank Herron Smith, of the Pacific Japanese Provisional Conference, has been appointed by the Board of Missions and Church Extension as its representative on the Interdenominational Joint Committee on Aliens and Prisoners of War. Discussing Dr. Smith's activities, Superintendent Channing A. Richardson, of the Department of City Work, says: "Our Christian people should feel exceedingly glad that we have such a man as Dr. Smith available at this time. Immediately following December 7, Dr. Smith offered his services as counselor and interpreter; and he has been in constant demand ever since, appearing with the committees from Seattle to the Imperial Valley. . . . It is reported that 1,800 of our Japanese Methodist youth are in the army service, while 5,000 Japanese are in the armed forces of this country. . . . We ought to realize what a marvelous opportunity is opened before us by this tragedy of war. We can do the greatest service in evangelizing Japan here in America today. It will doubtless be a generation or more before the American can be welcomed as a missionary in Japan. But we can evangelize those now within our own borders."

Betty had been evacuated to the country from a British city. Visiting her parents, she found that triplets had been added to the family.

"You've made a mistake, Mummy," was her comment. "You should have done the ordering; you know Daddy stutters."

—Advance.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Note: Copy for this page failed to reach us.—Editor.)

ELISHA TANNEHILL—A TRUE FRIEND

Never has there been a truer friend than Elisha Tannehill to this writer.

Elisha Tannehill, of Pineville, La., was reared in Winnfield, La. He came to Pineville several years ago, where he was connected with Hixson Bros. Funeral Home. His health gave way about eight years ago and since then he has been a great sufferer. He passed to his heavenly home on Saturday night, February 28, 1942, and was buried from the Methodist church, Pineville, on the morning of the 2nd of March. His pastor, Rev. R. M. Bentley, was assisted in the services by a former pastor, Rev. H. E. Pfost, and the writer. A large number of friends from far and near were present. The floral offerings were many and extremely beautiful.

He leaves to mourn him, his wife, Mabel Schaedel Tannehill, and an eleven-year-old son, Fred, and many relatives and friends, among them are his mother, of Winnfield, and several brothers and sisters, who are prominent in business and social circles in the state.

The last years of his life were spent in the home of his wife's parents, Mr. and Mrs. Fred Schadel, in Pineville. No person ever had more devoted care than Elisha Tannehill during his illness. His wife and her mother and father and others have not let him go wanting for anything that he desired.

I have lost a true friend in the person of Elisha Tannehill. He and I have spent many happy moments together. The memory of our associations will be pleasing.

D. B. BODDIE.

Morgan City, La.

STEPHEN DIXON PEARCE

Last Sunday, when Bro. Hicks stood in his pulpit at Trinity Methodist church, Ruston, La., to begin the morning worship, he announced that "Judge Pearce has just passed away." The announcement, while not unexpected, brought a deep sense of grief to the large congregation that had assembled for the worship. We felt that we were not alone in the thought, "He has gone to worship, this morning, in the Church Triumphant, to join in the songs of the angelic choir, and to sit at the feet of his Blessed Master in the Glory Land."

Judge Stephen Dixon Pearce was born at old Sparta, in Jackson parish, La., April 12, 1854, and died in his home in Ruston, March 15, 1942, having lived in this life 87 years, 9 months, and 3 days. A long, noble, useful life, worthy of his peers, his profession and his church. A man of God, a high-toned citizen, a cultured gentleman, ever maintaining a high sense of honor and right, and always standing for the best in his chosen profession, and never shirking his obligations as a churchman and a citizen. He served his

community in the halls of the State Legislature with distinction and honor, and for many years was an honored and highly respected Judge in this district.

He always stood for the right, and never compromised with evil. In his early manhood he became a bitter foe of the liquor traffic. In the old town of Vienna he established the *Vienna Sentinel*, with which to fight this evil. The story is told that his attack on this evil became so effective that it aroused the bitter antagonism of those engaged in the traffic. These ruffians broke into his small print shop, stole his type, and dumped it into a well. The next morning the type was recovered and in a short time the paper came back with one of the most devastating attacks the liquor traffic had known, and largely through his influence the evil in this section was overthrown. Ruston has been known for many years as one of the most intellectual, high-toned Christian communities in the state. Judge Pearce moved from Vienna to Ruston, and became one of its pioneer citizens. It was largely through his fine, noble life and influence, and that of a few other such upright citizens that this reputation has been maintained through the years.

He was a devoted, loyal, consecrated Christian, and a Methodist of the first order. He was constant in his attendance on its services, and never wavered in his devotion to his duties. He helped to organize the church in Ruston—helped to erect its first building, and gave generously of his means throughout the years. When the Louisiana Methodist Orphanage was located in Ruston, he became the first president of its Board of Directors, and for thirty-five years served in that capacity, retiring only last year when his rapidly waning strength made it impossible for him to perform his duties.

He has gone to his reward! His lofty Christian character, his noble bearing, a cultured, refined Southern gentleman of the old school, his high ideals of justice, honor and right, and his unwavering devotion to his church and his duty will leave an indelible influence for good for many years to come. May God give us many more like him!

ROBT. W. VAUGHAN.

Ruston, Louisiana.

March 21, 1942.

"A BROTHER OFFENDED"

By Mrs. Irvin Rowland

"A brother offended is harder to be won than a strong city."

Two little boys were working in a field. As they neared the end of their rows, they saw several grown persons on the other side of the fence picking berries. The older persons simply disregarded the children. Then one of the ladies called out something to a companion; the older boy, eager to be friendly, misunderstood—he thought she was speaking to them and replied in a pleasant manner, after which a few other remarks were exchanged.

As the boys turned to their work, the younger told the older one that he had been

mistaken, that the lady was not speaking to him but talking to one of the others. Suddenly, something felt crushed in the boy's heart as he realized that they would have gone unnoticed had he not misunderstood her. The woman had offended a little child by failing to extend a friendly spirit. She had lost the child's admiration and friendship.

How often we carelessly offend! Not only by failing to show love and consideration for others, but by living in such a way that our influence leads others away from Jesus. We offend by our lack of encouragement and understanding of those who have just been born again. By failing to assume our responsibilities in helping those weaker than we are, we often offend. May we ever be careful of causing offenses!

"It were better for him that a millstone were hanged about his neck, and he be cast into the sea, than that he should offend one of these little ones."

WISE OR OTHERWISE

By Rev. James H. Felts

The well-balanced man carries no atmosphere of superiority or inferiority—he is just a man among men.

Why worry about things you can't help, while there are so many things you can do reasonably well. Rejoice in what you can do and be.

"Heartening Courage for Distressing Days," by Bertrand Russell, is largely Christian philosophy with no acknowledgment of its source.

"Might is right" is a sure short-time winner. "Right is might" is an equally sure long-time winner.

Taking care of one's stomach is the best antidote for doctoritis known to those who desire good health more than fading pleasures.

The pastor who holds too many meetings in other charges might profit largely by having a heart-to-heart talk with his official board.

Three men were discussing newspapers. One said, "If I didn't read a Memphis paper I would read a Jackson, Miss., paper." The second said, "If I didn't read a Jackson paper I would read a Memphis paper." Quietly but impressively the third said, "If I didn't read the New Orleans Christian Advocate I'd be ashamed." Amen!

"Touch-me-not people" remind me of "touchous" cats when the fur is rubbed the wrong way. Phut-t-t!

True or false? Our Church has become too respectable?

HOME FOR THE AGED ON THE SUWANNEE RIVER ENDOWED

Life Maintenance or Monthly Boarding Plan
Correspondence Solicited

BURR A. L. BIXLER, Sec.-Treas.

Live Oak, Florida

THE CHRISTIAN FIRESIDE

ALLELUIA!

By Rev. Vivian T. Pomeroy, D. D.

Some time ago in Connecticut I met a charming little girl whose name was Alice Louise; but everybody called her Ally Lou. She had two golden pigtails, which I very much liked as soon as I saw them, and I thought they deserved a lovelier name. She also had lots of ideas in her head, which I liked very much.

When Ally Lou was smaller than she is now, she went to church on Easter Sunday with her father and mother. Ally Lou was very interested; she sat quietly; she noticed a great many things; she did what the other people did when they rose to sing and knelt to pray.

Ally Lou knew the Lord's Prayer and she said it when the others did. One hymn she knew, too, and she sang it quite well and loudly. She looked at her father, who was singly loudly—rather too loudly, mother thought; but Ally Lou liked loud singing and was not old enough to be embarrassed, as one sometimes is when one's father does things which other fathers don't.

But best of all Ally Lou liked the clear singing of the choir, who all were boys and men. Her mother and father could not quite understand why she was so excited about it. Indeed, she went a little red, and clutched her mother's hand; and mother nodded and smiled, as mothers do when they are pleased that their children are happy but are not sure what they are so happy about.

When church was over, Ally Lou could hardly wait to say something; and, as soon as they were in the car, she said: "Mummy! Mummy! You didn't tell me those singers were going to sing about me."

Mother said, "Why, Ally Lou, what do you mean?"

Ally Lou said, "Didn't you hear them singing: Ally Lou here, Ally Lou here?"

Mother said, "Oh, darling, of course it sounded just like your name; but really they were praising God for the victory of His Heavenly Child. Alleluia means Praise, Praise; and on this Easter Day everybody wants to praise God for His Heavenly Child, who is with us always."

Ally Lou's face fell. Then she said, "I'm Ally Lou; but I'm only an earthly child; so nobody sings for me."

Mother said, "You're an earthly child, I'm glad to say; but sometimes earthly children behave in a quite heavenly way."

"Do I?" asked Ally Lou.

And before mother could answer, father said, "Once in a while."

"What do you do then?" said Ally Lou.

And suddenly, although he was driving, father sang louder than ever, "Alleluia! Alleluia!"—Reprinted by special permission of the author and The Christian Leader.

1,000

In the early days of one of the American theological colleges, finance became so straitened that its staff met to devise some ways of relief. Two of them, Doctors Herron and Swift, were greatly dejected. "We have no one to help us," said Dr. Herron. "No one?" answered Mr. Patterson, the other member of the staff, "Why, I know of a thousand right here."

The other two looked astonished. He continued: "Is not Doctor Herron a cipher? Is not Doctor Swift a cipher? Am I not a cipher? But Jesus Christ is surely one, and if we put one before three ciphers, does it not make a thousand?" And then they took new courage and went to that One for help, and not in vain.

The little story has in it a lesson for ourselves and our times. Never did the people of the churches need to realize more deeply that they are only ciphers, but if we put Christ first in a true sense, place ourselves with Him and depend more absolutely on His power, then will be fulfilled to us that of which one of the ancients spoke, when he said: "A little one will become a thousand, and two will put ten thousand to flight."—Methodist Recorder.

KEEP US FROM HATE

By Mrs. W. Knox Ramsay

In this world of ours today
Are war lords who would be great.
While in their lust for greed and power
We ask, keep us, Lord, from hate.

When strong war winds are blowing,
When freedom and justice are at stake,
Grant us new strength to meet the foe,
And keep us, Lord, from hate.

Hate is sin; and sin alone
Hath brought us to this fate;
What e're the cause, what e're the cure,
Keep us, we pray, from hate.

BEARING THE CROSS

The cross is the emblem of the Christian faith, and also the emblem of suffering and shame. For there the spotless Lamb of God spilt his life's blood for the sins of the world.

If we reach heaven we will have to bear the cross, for it stands in the path of every believer, and there is no way to avoid it.

For Jesus said, "If any will come after me, let him deny himself and take up his cross and follow me." He gives each of us the cross best suited for our spiritual welfare. The cross may seem very heavy, but not to compare with what he suffered for our redemption. Let us peer through the ages and behold his frail form struggling to

carry the cross, but fainting under the heavy burden. "O, depth of mercy, can it be He bore that cross for me." This fact should inspire us to forsake worldly pleasures and suffer untold agonies if necessary, for his sake.

We admire the young lady who gave up her palatial home and loved ones for her faith in Jesus, and composed the beautiful song of the cross, which has inspired myriads to press forward cheerfully bearing their cross.

When we resolve to suffer and bear all things for His sake, we can rejoice in knowing we are following His footsteps.

We should memorize the dear old song, "Must Jesus Bear the Cross Alone," which is a challenge for everyone.

MRS. E. W. SOREY.

THE CHURCH THAT IS IN MALAYA

By W. W. Reid

Six years have passed since Bishop William F. Oldham attended the Golden Jubilee of Malayan Methodism. At that time the missionaries and their colleagues were able to present to him a church of 12,000 members. In 1941 they numbered 17,000 members. Among the goals set at the Jubilee celebration were the training of indigenous leadership and a renewed program of evangelism. Since that time the Chinese Mission Conference has been set up, and all of its districts were put under Chinese district superintendents. In the Malaya Annual Conference, composed chiefly of the Tamil and English Churches, four of the eight district superintendents were Asiatics. Hence it will be seen that the popular trend was indigenous leadership. The immediate future of the Church rests upon these leaders. Methodism can depend upon them to carry on the work in this crisis when all missionaries are out of the country, it is generally believed.

"What are the possible effects of Japanese occupation on the Malayan Methodist Church?" is a pertinent question. "Some idea can be gained by studying the state of the church in Japan itself, in Korea, and occupied China," says the Rev. Waldo Reinnohl, recently returned to America from Singapore. "It will probably suffer from the shifting of population to rural areas. The church will have to administer to these people in their isolation if they do not return to their homes again. We must remember that English was the lingua franca, and that with government and business offices and schools closed a large proportion of the population will be unemployed. Persecution of Christians is not beyond the realm of possibility. But our hope is in the many dependable Asiatic leaders in our churches. This emergency will bring out the best in them. It will sift the wheat from the chaff. Those who have a first-hand Christian experience will find it their surest support in this emergency. Some of the best examples of Christian living I have known are out there in Malaya.

"Pray for consistency of faith in the Malayan Church, that its members may have courage to face persecution, and that they may have the will to take up the work of the Church and carry on."

Oliver Wendell Holmes once said, "How greatly man is the omnibus of all his ancestors. All of them, good and bad, are running around inside of him."



BOOKS

Faith and Nurture, by H. Shelton Smith. Charles Scribner's Sons, New York, pp. 202, price \$2.

Faith and Nurture is destined to be an epoch-making critique of religious education, not so much because it offers a final solution for the difficulties faced by a movement which has become somewhat rudderless on the sea of American education, but for the reason that its author has dared to challenge the whole enterprise in a critical review which evaluates the revolution which began with Horace Bushnell and has drifted on to the debacle threatening it in our day. He fortifies his position by numerous citations from the writings of leaders in religious education.

In theology this trend began in a resistance of the doctrine of human depravity and the type of revivalism which stemmed from it. The attack upon the doctrine of human depravity soon veered into an apotheosis of human goodness. This change was sensed by a brilliant young Methodist minister of New England, T. F. Randolph Mercein, who in 1856 published "Natural Goodness." In that book the author anticipated liberalism and the era of saccharine sentimentality which has filled countless pulpits and churches with nominal Christians who are pagans in heart.

Because of this courageous and devastating challenge, Dr. Smith has been called "neo-orthodox," "Barthian," and a dispenser of the "poison gas of continental theology." In the sense that he rejects effete liberalism's theory that one may "ooze into the Kingdom of God" by a cultural process, and in that he insists upon a transcendent experience of the Kingdom of God, he is both orthodox and Barthian. However, he clearly and specifically rejects Barthianism's "denial of the place of human action in Christian salvation" and its implicit insistence upon an "unqualified divine sovereignty" in the whole process. In that position he is certainly entitled to a Methodist clearance.

Dr. Smith is by no means alone in his appraisal of the religious education enterprise. Dr. Ralph W. Sockman, in his "The Highway of God," just published, says: "There has come a bewilderment in the minds of educators themselves," and he quotes President Hutchins, of Chicago University, as saying: "Our confusion is so great that we cannot make clear even to our own students what we are trying to do." The furor which Faith and Nurture raised at the recent meeting of the International Council of Religious Education, in Chicago, leaves no doubt as to its having struck a vulnerable spot in the armor of those who have assumed to translate religion into a gospel of self-help, and education into a social adventure bottomed upon humanistic behaviourism. The collapse of religious education is imminent unless it drastically reviews the immature postulates which have controlled its destiny thus far. It must recognize that religion is an experience, not an atmosphere, nor a mechanical cultural pattern. It must

review its program in the light of the great theological affirmations of the Christian Church.

The most upsetting chapter in the book is that which deals with the insufficiency of the evangelistic resources of the Christian Church in times of great human crisis, and the impotence which has been augmented by a sterile educational evangelism. Betrayed by the illusion of statistics, the Church has been utterly blind to the growth of paganism in its ranks. Against the drab and pessimistic outlook of our evangelistic failure, the last chapter brings the book to a close upon the high note of a plea for a Christo-centric nurture as the effective antidote for the vagaries of Religious Education based upon the shallow and romantic theory that, "Mankind is not a race of fallen angels, but of rising primates, come from humble beginnings and on the way to better things."

We wish that Dr. Smith's book might have a place on the library table of every educator in America, no matter what may be his educational position or his religious affiliation. We can think of nothing that could more effectively bring educators to grips with the greatest problem which they face. The leadership of the churches should not be without this courageous message in the dark days ahead.

Jesus in Action, by Benjamin W. Robinson. The Macmillan Company, New York, pp. 214, price \$1.50.

Dr. Benjamin W. Robinson is Professor of New Testament Interpretation in The Chicago Theological Seminary and has had the educational and travel experiences which qualify him for the task which he undertakes in this book. Necessarily there is a theological background for what is here presented, but it is not a theological study of the ministry of Jesus at all. As the title indicates, it is a study of the attitudes of Jesus. In a carefully documented study of his life and teachings, he is presented as a positive personality who supported a positive program by an attitude of constant and unflinching affirmation. He even translated the negatives of the Old Testament into positive form and turned them to positive uses. The author holds that the cross was not something which He accepted with stoical resignation, but it was positively interwoven in his spiritual campaign and purpose, the dynamic of a living consecration.

Of particular interest, is the statement as to His use of the Book of Daniel. It was from that prophet that he took the vague and mystical terms, "Son of Man" and "Kingdom of God," and gave them a practical and positive value. In the pages of this book will be found a wealth of sermon material which is unusual and striking, but thoroughly effective interpretation of Jesus as man and Teacher.

The Complete Sayings of Jesus, The King James Version of Christ's Own Words, assembled by Arthur Hinds. The John C. Winston Company, Philadelphia, pp. 279, bound in cloth, imitation leather and genuine leather, prices \$1, \$1.50, and \$2, respectively.

In this little handy pocket-sized manual, all the recorded sayings of Jesus are given in connected and chronological form. In Red-Letter editions of the New Testament, the sayings of Jesus have been printed in red, but not in chronological sequence, and they are interspersed with the record of the historical incidents of which they form a part. Here they stand out in the order of

sequence which they had in His ministry. No less important is the fact that the book comes from the press at a time when the world is writhing in the agony of war and is fighting against a tide of suffering greater than ever before. The book is, therefore, as the voice of Jesus speaking directly and with infinite comfort across two thousand years. It meets the needs of people today and especially at this season when our thinking centers about the Crucifixion and the Resurrection of Jesus. Four and a half brief pages are devoted to the genealogy, birth and childhood of Jesus up to His twelfth year. The sayings take up at the baptism and they include His words as given in the Gospels, in The Acts, the writings of St. Paul, and in Revelation, most of the words given in Acts, the Epistles and Revelation appearing in an Appendix.

He Is Risen, by Harold Paul Sloan. Abingdon-Cokesbury Press, New York, Nashville, pp. 186, price \$1.50.

Dr. Sloan, the author of this volume, was editor of *The Christian Advocate* (New York edition) up to the time that all the editions of that Journal were merged into the national organ. He is a vigorous thinker, a man of deep convictions, and is well known in our section. Only last summer, he was at the Pastors' School, Biloxi, where he delivered a series of lectures embodying much of the material in this book. The material was used as background and the book is in no sense to be considered as that series of addresses.

As for the book itself, it is much more than a devotional meditation upon the theme of the Resurrection. It is a study of the whole subject, the evidences for its reality, its differentiation from the myths which have had currency, and its bearing upon the development of the Christian Church. It is intended to produce conviction touching the fact and confidence in the doctrine which lies at the very foundation of Christian faith. This theme is as central in the ministry and preaching of Dr. Sloan as it is in the Christian movement. Many writers have traveled over the ground covered by this volume, but none have treated the subject more effectively and convincingly than has Dr. Sloan.


The Highway of God, by Ralph W. Sockman. The Lyman Beecher Lectures. The Macmillan Company, New York, pp. 218, price \$2.

This volume is the seventieth in the series of lectures delivered on the Lyman Beecher Foundation at Yale University. A glance at the titles of volumes issued will reveal the utter futility of an effort to compare this volume with its predecessors. In each succeeding volume a personality has

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addressed itself to the problems of the age for which it speaks. The present volume sustains the tradition for independent thought and ability which has been established in the seventy years existence of the lectureship.

The genius of the present lecturer is stamped upon every page of the volume. Instead of the ordinary preface or foreword, we have "guideposts," and the theme is found in Jesus' interpretation of the great wilderness preacher of His day, John the Baptist. Each separate idea of that historic appraisal is made the basis for a study of the problem, the resources and the outlook for the preacher of today. The voice crying in the wilderness is the background upon which is presented a study of the utter confusion and bewilderment which prevails in our war-torn world—a situation which calls for a "roadmender" type of consecration and service. Under the figure of the reed shaken in the wind, we have a searching analysis of the preacher who surrenders to personal popularity, "barter[s] away his soul piecemeal in the modern wilderness of popular patronage," and who mortgages his soul by making the congregation the "norm" by which his sermons are measured. Lecture three presents the prophet—the sources of ministerial power and effectiveness, the fourth lecture deals with personality creatively related to life situations, the fifth is an exposition of the limitations of a ministry, and the last turns the searchlight upon the vacillating children of the "market place."

Dr. Sockman's charting of the problem, the responsibility, and the outlook of the ministry is a real contribution to the literature on that subject. Through the projection of his own faith and the insight achieved in a great metropolitan ministry, he sheds radiance and hope upon the shadowed path of the modern minister.

Look at the Stars! by G. Ray Jordan. Abingdon-Cokesbury Press, New York, Nashville, pp. 204, price \$1.50.

Here we have a volume of fourteen sermons by Dr. G. Ray Jordan which, in addition to the charm of his style and the aptness of his treatment, have a bearing upon the period of uncertainty and world chaos through which we are passing. Those who have enjoyed previous volumes from this younger representative of the Methodist pulpit will enjoy this one also. He deals with the problems which confront us all in a day of war and growing bitterness and strife, but the messages are inbreathed with the faith and optimism which are characteristic of the man and his ministry. The one problem with which we are faced is that of finding a nucleus of Christians who are willing to stake all upon the adventures of faith in a dark day.

Getting Down to Cases, by Charles T. Holman. The Macmillan Company, New York, pp. 203, price \$2.

The author of this volume is English born and American educated. He is a Baptist minister and is at present Professor of Pastoral Duties in the Divinity School of the University of Chicago. Dr. Holman has produced a volume of practical counselling, in which he seeks to give his fellow ministers an understanding of the nature of the problems of the men and women who constitute his pastoral responsibility, and along with that understanding a practical technique for helping them to meet and overcome their difficulties. The book is just what the title indicates, a study of actual

cases, an analysis of the problem involved and the approach and treatment suggested. Six types of cases are studied and each type is analyzed and a procedure suggested. The last two chapters deal with the Technique of Counselling, and the Preparation of the Pastor for Counselling.

New Horizons, by Frederick C. Gill. Abingdon-Cokesbury Press, New York, Nashville, pp. 127, price \$1.00.

Frederick C. Gill is a Methodist pastor in Warwickshire, England, and is also the author of other books. The twelve chapters of this book are devotional essays, built about the theme of a practical recovery of the living verities of religion as the foundation of a living and conquering church. Three of the chapters are reprinted from English periodicals. The chapters are devotional essays in which the author seems to be arguing with himself against the desperate outlook of the present world situation. The optimism is doubtless genuine, but we are not certain that the argument would be accepted by one less sure of himself than the writer is. The book is wholesome in its devotional tone, but we would not say that it is particularly strong or otherwise unusual.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

and girls. Suitable materials for such study will be recommended. As a beginning for 1942, the pamphlet, "Creating Friendly Attitudes Through the Home," by Grace W. McGavran, might be used as a basis for discussion. (Price 25 cents. Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio, or from Methodist Publishing House, 810 Broadway, Nashville, Tenn.) The Council of Children's Workers of each church will see that arrangements are made for a study along this line. Classes of parents or adults already organized in the Church School need to have the importance brought before them of devoting several sessions to such an elective. Where no parents' group has been organized a beginning might well be made by inviting interested parents and teachers to come together for several weeks for a consideration of questions involved in this area. In view of the present world situation, no other study could be more vital nor more needed as we try to begin today the building of a peaceful world. The secretary of Children's Work, or any other children's leader should bring this matter to the attention of the Council of Children's Workers, if it has not already been cared for.

3. Meetings for the Parents of Children. Where such a study group as mentioned above cannot be formed, we suggest that there be held each year one or two meetings for the parents of children for the study of matters in this same area. Articles in *The Christian Home* and elsewhere might furnish good discussion material for such meetings. For instance, the article, "Where Thou Makest a Feast," by Lillian Williams, in the February issue of *The Christian Home*, might be so used.

4. Cooperation with the Home. The plan above all else involves cooperation with the home in developing right attitudes on the part of children and parents and in putting them into daily practice. This is the crux of the entire matter of Christian education. Children's classes in the Church School, study classes and meetings of parents are

all without avail unless the daily atmosphere of the home is such that it encourages the attitudes of friendliness and love, about which parents and children have studied to flower out in everyday living. The Secretary of Children's Work, together with all teachers of children, will plan with the parents as to how this may be done.

In line with the new plan for pre-school children, the Woman's Society of Christian Service will no longer promote BABY SPECIALS, as has formerly been done in our section of the church. However, honorary memberships for children will be continued as they have this past year. These may be given on the part of the parents, relatives or friends of children as an indication of their deep interest in the growth of the child along the lines of Christian world friendship. At present the Woman's Society of Christian Service has two honorary memberships for children—one for the small child (\$5.00) and one for children of junior age (\$10). Since organizations of children for missionary education no longer exist, these honorary memberships will doubtless be renamed in the annual meeting of the Woman's Society of Christian Service in 1942, but their purpose will remain the same.

Study these suggestions with serious care and share them with the Children's Division Council and the Woman's Society of your church. If there is no Children's Division Council, go to your pastor, your general superintendent, and the superintendent of the Children's Division of your Church School, seeking their aid in having one organized. The guide book for the Children's Division Council is called the Children's Division Yearbook, and may be ordered from the Methodist Publishing House. (Price ten cents.)

Watch for another message concerning Missionary Education of Children. If possible, be at the meeting in Brookhaven, April 14, 15 and 16, and participate in a discussion of this vital phase of our woman's work. If you are not the person to attend this meeting from your church, ask whoever does represent your group to be sure to bring home to you the packet of helps I will have there for you.

Together with all workers with children let us try to see that all our children "grow up with a sense of membership in the world family, and with the ideal of brotherhood, and never know that anyone who bears the name of Christian could be otherwise."

Sincerely,

MRS. J. C. BURROW,
Conference Secretary
of Children's Work.

Columbia, Miss.

"THIS WORLD OF OURS"

(Continued from page 5)

ward only as their undertaking is of the most courageous," says Dr. Moss. "The world program must not only be maintained—it must be extended."

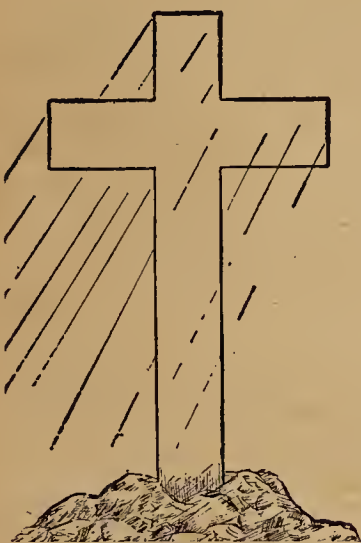
The following are the subjects:

April 3, Priorities for Faith; April 10, Healing in Your Hands; April 17, We Have No Home; April 24, The Plasma of Courage.

May 1, Slamming Doors; May 8, No Excuses for Failure; May 15, I Dare Not Hate; May 22, Be Sure Your Answer Is Right; May 29, We Are Not Alone.

June 5, We Learn Another Language; June 12, We Have Made Promises; June 19, Companions for Strength; June 26, Definitely Forward.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

That which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms. Therefore we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until He shall confound this system as He has confounded those which have gone before. And it may be effected by convulsions more terrible and more bloody than the world has yet seen.

—Frederick William Robertson (1852).

THE PRAYER-ROOM TODAY

Master, as I live my life this day, let there be something in me that refreshes Thy heart and makes Thee glad to own me as Thy servant. Help me to love men as Thou dost love them, to serve them with something of Thine own self-giving devotion. Help me to feel the wrongs of others as though they were my own, and to bear upon my heart, in humble fellowship with Thee, the burden of their sins. Let all that I do this day be an offering to Thee, an offering of ever deepening love and ever more wondering gratitude. Amen.

Millaps College Library
Jan 43

Baby Shoes

By Arthur Madison Shaw

The sunbeam pierced the knot-hole in the door
And fell in splendor on the cottage floor.
"What is that, Mother?" asked the pretty child.
"The smile of God," the mother said, and smiled.
The boy looked down—his feet were neatly shod.
He cried, "I'm standing in the smile of God!"

The boy became a noble stalwart man,
And found those shoes.—(It was his mother's plan);
And in one shoe, a neatly-folded note.—
He felt hot tears—and throbbings in his throat.
His mother long had slept beneath the sod.
She'd written: "Thus was precious Tommie shod
The day he stood within the smile of God!"

Oakdale, La.



WALLET OF THE WEEK



REV. P. T. B. CLAYTON is chaplain of a British tanker, chaplain to the King, and is vicar of All Hallows Church by the tower in London. He was the founder of Toc H, the world-wide interdenominational Christian social-service fellowship. Not long ago his tanker came to San Francisco when he left it and crossed to the East Coast to join another ship of his fleet. His idea of Toc H came from a recreation center which he established and maintained in the Ypres salient during World War I. Toc H is the army name for T. H., the initials for "Talbot House."

* * *

A RECENT SURVEY, made by the United States Department of Education in conjunction with the International Council of Religious Education, reports that approximately five hundred communities scattered over thirty-eight states now release public school pupils during school hours for religious instruction. The number of elementary and high school pupils attending week-day classes is given as one hundred and sixty-four thousand and thirteen in three hundred and fifty-seven school systems.

* * *

SCARRITT COLLEGE, Nashville, Tennessee, has received an appropriation of ten thousand dollars a year for a five-year period, the same to be applied on a "living endowment" for the institution, according to recent announcement. The gift comes from The General Education Board of New York, and is conditioned upon the raising of fifteen thousand dollars a year by the College. This mark of appreciation is well-deserved and the sum of twenty-five thousand dollars a year will go far toward easing burdens in the five years ahead.

* * *

IN PROTESTANT MISSIONARY WORK throughout the world, America is first, England second, and Germany third. One-half of the total program of Protestant missions is carried on by American missionaries and supported by American churches. Among the main fields of our missionary enterprise are Japan, China, Korea, the Philippines, Hawaii, a total commitment in the Far Eastern war-zone greater than all the rest of the world combined. Forty-five hundred of the eighty-five hundred missionaries in the Pacific war-zone were Americans, and the support figure is even greater in proportion.

* * *

THE KEVSURS were one of the last minorities to join in the Soviet Union. It is a race of warriors, perhaps Georgian by race. They have been isolated from the world by the Caucasus Mountains and their customs and language have remained unchanged for a thousand years. Their religion is a strange admixture of pagan rites with traces of Mohammedan, Christian and Hebrew influence. Their insignia include the star of David, the Christian cross, the crescent and star of Mohammed, and a pagan swastika. Men and women alike wear tunics, the blouses of which are usually decorated with yellow cross-stitching and sometimes with old czarist coins.

THE PAGAI ISLANDS lie off the west coast of the Island of Sumatra. They are a kind of crude Venice of the Pacific since there are neither roads nor paths and all traffic is carried on in canoes. The men of the islands practice a decorative tattooing of their bodies and wear flowers in their hair. During the "poenen," which is a native ceremonial lasting anywhere from a day to a year, they must wear flowers in their hair, they are not permitted to do any work, and dancers imitate birds, tapping their feet on the ground without any kind of music.

* * *

THE SYNTHETIC RUBBER situation adds to the distress of the Allied caused occasioned by the fall of the East Indies to the enemy. Worse than that is the fact that it has opened up what promises to be one of the disgraceful industrial episodes of American life. Of course there may be unrevealed facts to counteract the ugly picture which has been developed, but it seems that every American interest involved must feel under the necessity of uncovering all the facts for the sake of business interests and as a defence of our industrial integrity.

* * *

ACORN PLASTIC seems to be one of the newest industrial developments in the line of substitute materials. It is developed from the kernels of acorns which have been crushed and the oil extracted, either by pressure or by solvents. After being treated with dyes and chemicals the white powder is subjected to a pressure of three or four thousand pounds under heat, and the plastic is suitable for various articles ranging from buttons to cabinets. The oil can be used in making soap, and glycerine is a by-product. For each hundred pounds of powder thirty pounds of oil are obtained.

* * *

THE AMERICAN MISSION TO LEPERS, which is supported by thirty-seven Protestant denominations, received three hundred thousand dollars during the year 1941. This is said to have been the largest amount ever received in any one year. The British Mission to Lepers was sent \$29,000 of this sum. The British and American Missions to Lepers are supporting two hundred leper colonies in forty-eight countries, and some fifty thousand lepers are under treatment. These figures indicate how little the most of us know about the spread of one of the most malignant diseases of the human race.

* * *

TAXATION OF EXCESSIVE PROPERTY HOLDINGS in Washington City has been to the fore in the news for a second time within recent weeks. This time the taxing authorities have announced the principle that "religious institutions" have no inherent right to exemption from taxation. It appears that certain orders have enormous holdings for religious and educational purposes which are beyond the necessary requirements for such purposes and which are in some cases used only nominally for that purpose. Excess holdings of about a dozen or more orders were returned to the tax rolls.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

CELIBACY OR WORSE

The counsel which St. Paul gave the Corinthian church on the subject of marriage has been much distorted by superficial critics of his words. It appears that he was less an advocate of a morbid asceticism than an irreconcilable foe of the heathen libertinism of a Rome-dominated civilization. Licentiousness had become so completely the order of life that sex relationship was to St. Paul the symbol of the social corruption and depravity which blackened the rule of the Empire. He was insisting upon **Christian** marriage as against its pagan perversion, and he sought righteousness in social relations as against the practice of promiscuity.

It is not easy for us to reconstruct the social atmosphere of the day in which the Apostle was writing. But one who has had the privilege of even a brief survey of the shameless carvings and the obscene art which have been uncovered in the ruins of the ancient city of Pompeii can fully understand his reaction. The evidences of lust and licentiousness are unquestionably such as to justify St. Paul's attitude. The evidences of sexpromiscuity and utter social degeneracy in Pompeii were not obliterated by the baptism of fire and volcanic fury to which it was subjected, and after lying buried for nearly two thousand years the stench and stigma still shock the nostrils of decency.

One wonders, however, whether we may not be developing social conditions similar to those which seem to have been at least one of the reasons for St. Paul's counsel to the Corinthian Christians. Are not "free love" and "nudism" finding increasing tolerance if not hospitality in our thinking? The iniquitous suggestion of "trial marriage" which a glamorous politician proposed a generation ago is being revived under a plea for "more liberal sex relations," and for a condoning of the act of those "who steal a sacred bit of their future before the minister has stamped his seal of approval." We need to take some serious thought concerning marriage as a holy institution of our civilization, and to prate less about its being the consecrated threshold of the home wherein is generated the impulse and the power for holy living? If we give a little more consideration to the matter of the social impurities and the scandalous practices of our day, we may be a little less inclined to criticize the asceticism of the man who fought pagan looseness and social indecencies in the first Christian century. We do not propose to be stampeded by "Victorian code" and senseless distinctions between "chastity" and "virtue." We are for the personal purity which the experience of redemption implies and we do not propose to be instructed by "a

young animal in its mating season of life struggling against the meeting of any craving for primary satisfactions by other than socially acceptable means."

AN ERA OF RELENTLESS CRITICISM

As was to be expected, the widening sweep of the great war in which we are engaged has caused practically everything in our civilization to be brought under searching review. In England it took form at the Malvern Conference, where criticism of the ills of the economic order were recognized as being rooted in Christian dogma. On account of the fact that Britain has been longer engaged in grappling with a foe constantly knocking at its gates, greater progress has been made toward the recovery of the fundamental factors of a constructive and stable civilization than has been the case with ourselves.

We in America have not gotten entirely clear of a material emphasis in our thinking, but there is certainly a clarifying of purpose on the part of every factor in the make-up of our social and economic structure. Perhaps it may be said that the hopefulness of our situation lies in the fact that this literature of criticism is developing within church ranks, instead of outside as was the case a quarter of a century ago. Some of the great spirits and best thinkers of the churches are making helpful contribution to a volume of searching but wholesome criticism issuing from the religious press. This unsparing appraisal of our own shortcomings will do much to prevent the irresponsible and confident dogmatism of doubt and repudiation which developed during the first World War.

SARDINE TROLLEY SERVICE

The war is being made an excuse for many things, some of which do not seem to us to be justified. We have in mind the side-seating of trolleys with increased standing room in the middle, a sardine type of service. If such a thing should become necessary, then no argument could be offered against it. We do not think, however, that the patrons should be subjected to the discomforts of riding sideways and strap-hanging until such is an **actual necessity**. We are unalterably opposed to forcing a streamlined service upon the public except when and if it may be necessary. The fact is not relieved by engaging car cards when one feels that he is being made the victim of a parsimony garnished as patriotism. It is perfectly legitimate to deny the public tires for private automobiles, but public service corporations should not be allowed to take advantage of those who have made the sacrifice and made it willingly.

THE YOUNG ADULT FELLOWSHIP

One of the most striking developments in our church growing largely out of the great depression, has been the young adult movement. For some years we had been suffering the greatest loss of membership in the age group

from about twenty-four to thirty-five years. The church seemed able to carry its adolescents over without serious losses, but when adulthood was reached there seemed to be an ever-widening gap between youth and middle-age so far as active membership was concerned.



Dr. A. P. Hamilton

As the economic order of our society became alarmingly worse in the depression, there came also a drop in the curve of participation in church activities on the part of those in the above-named age group. Young adults coming out of college with high hopes and enthusiasm were

given the cold shoulder by a world that was not organized to receive them.

Disappointment and chagrin seized many young men and women, especially those just married who were eager to start a home, or those who were trying to find places in the economic set-up. The future seemed dark in these years of despair and futility. But man's extremity has always proved God's opportunity. A few of our church leaders caught the vision of an enlarged opportunity for the church, notably the Division of Adult Work in our church.

We are a long way from the millennium yet, and it might be said that so far the surface has only been scratched, but at least we have felt and discovered the potentialities which lie in this area of the work of the local church. And in a programme of this sort much is already accomplished by mere recognition of the task, and in the making of a start, however feeble it may be at first.

If anyone doubts that the field is white unto the harvest in this area of the work of the church, just let him make an appeal to these younger men and women of his own local church and see what a quick and eager response he will get. I know, for I have tried it out.

One of the determining factors in this new interest exhibited by the young adults in their church, and by the church in them, is the development of a comprehensive study plan for various interest groups, through the Adult Student and other channels. The Adult Student has undergone a complete reorganization in the last few years, and is one of the most inviting and inspiring publications of the church.

The possibilities of the work among the young adults is just beginning to dawn upon the church now since it is being vividly brought to our attention that the war is making its most sweeping inroads on our membership right here. I know one flourishing Young Adult Fellowship that has already lost all the young men of its membership except three, and the end is not yet. What opportunities the church has here for building a background of spiritual and moral support in these men and women who are going to have on their shoulders soon the complete burden of ordering the world, and of weaving its spiritual patterns!

The church must keep constantly alive, not only to the

needs of its young adults who are continually going out into this warring world, and to the task of preparing them for the shocks of such an unChristian order, but also it must be ready to receive them back into its ranks with a programme of readjustment to a post-war world worked out and organized for action. "Are we able?"

A. P. H.

WHY SO STERN?

"A military court imposed stiff sentences today on the first persons convicted of drunkenness since restrictions against the sale of liquor in the Hawaiian Islands were lifted," says a recent press dispatch from Honolulu. Five women and 17 men were fined \$100 to \$500 each and sentenced to jail terms ranging from one to six months. Why this sudden sternness of attitude? Does it not suggest that intoxicants may have played a tragic part in the Pearl Harbor episode?—Zions Herald.

FOOD FOR GREECE

There is much uneasiness in this country, especially among Christian people, as to the delay in coming to some arrangement for sending food to the starving Greek people. It is generally admitted that conditions in Greece are so exceptional that there is a fair chance of such food being honestly distributed to those who need it. The need is, without doubt, appalling. A memorandum issued by the Greek Government states that 40,000 persons in Athens and the Piraeus alone, including a high proportion of children, died of famine and diseases caused by under-feeding between October 1, 1941, and January 26. We should be glad of some assurance that our Government intends to respond generously to the appeal of the Greek Government to "the civilized world, those who remember with them that they owe some debt to the Greece of the past and the Greece of the present."

—The Christian World.

"HE IS RISEN"

Just three simple words! But they contained dynamite. They were words of greeting used by the disciples as they met one another during those eventful days immediately following the resurrection. They were words of cheer, of comfort and of power. They betokened a change in the lives of the disciples, for they were such words as man had never before spoken. Simple, unpretentious words they were, but made new by a new content. By them the world was changed—the world within and the world without. Human history was turned into a new channel and a new calendar was started. Those words gave us a Savior and the church and Christianity with all its institutions and its gracious, healing ministry. These blessings did not, could not proceed from a closed tomb. They had their beginning when the stone was rolled away and Mary and Peter and John were permitted to look into an open sepulcher which had surrendered its victim. What saith the man who declares there is no resurrection of the dead when he beholds all that faith in this resurrection has wrought in the world? There still is magic in those words, "He is risen," for they remind us that we have a Savior who is alive forevermore. Christ's followers make no pilgrimages to his tomb for he is not identified with the dead, but with the living. "He is risen," and shall ever remain the Master of life and of death.

—Religious Telescope.

CHAPLAINS' TASK INCREASINGLY IMPORTANT, DIRECTOR THINKS

By S. E. Evans

Director S. Arthur Devan, of the Commission on Army and Navy Chaplains, regards the increased importance which the present situation gives to religious work carried on within the Services by chaplains as the most important impression gained during his recent extensive tour of camps in the western and southwestern sections. "Troop movements are going on all over the country," he continues. "Large forces are being sent abroad. No one except a limited number of housekeeping troops expects to stay long in any one place. Regiments and divisions are here today and gone tomorrow. The only effective religious work for most of these men is that which will be done by the religious leaders who come with them and go with them, here or abroad. Chaplains and those who support them have a greatly increased responsibility. We must still keep our camp communities as free as possible from commercial vice, and welcome the men to our local churches. But the local churches will not follow the men and will have very limited opportunity of ministering to them at all. Chaplain work is vastly more important under these conditions than it ever was before. We must get this understood by our church people.

"The chaplaincy as a whole and the Commission on Army and Navy Chaplains are the most remarkable demonstration of advancing Christian unity that this nation has ever seen," says Director Devan. "We may be proud of our chaplains. . . . As a whole they are a splendid group of servants of Christ working cooperatively in His name. . . . We need not feel any feebleness on the part of Protestantism. In the Navy, it is the custom during the five weeks of training, to require all men to attend divine worship. At San Diego, the director attended one of these services and watched the sailors marching to the theater where it was to be held. The line of blue suits and white hats stretching from curb to curb seemed endless. 'There seem to be still some Protestants left in the country,' I remarked to the chaplain beside me. 'There certainly are,' was the response. There were 2,600 sailors at church that morning, and it was the third Protestant service of the day."

Dr. Devan reports a widespread appreciation of the work of the Commission, even by chaplains belonging to communions which are not members of it. "The attitude of commanding officers generally . . . was very favorable to chaplains and many desire to forward it in every way.

"On the West Coast a very greatly increased seriousness is noticeable on the part of the men. They are very close to the war there. Most of the men I saw are really on their way overseas and they know it. Chaplains report greater church attendance and a sober turn of mind as generally prevailing. Certainly the camps are very quiet. One notices an absence of laughter and good-humor, even in recreation halls. For a great group of healthy young men, the quiet seems unhealthy and disconcerting. The director was invited to witness a formal military ceremony at Camp Callan, where 8,000 men were marching, and marching very well, too. He asked a chaplain whether these fellows regarded the whole thing as a lark. 'Not any more,' was the answer."

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona.....	15
Rev. A. S. Brisco, Derma.....	10
Rev. G. A. Baker, Verona.....	4
Rev. E. H. Cunningham, Amory.....	9
Rev. G. H. Ledbetter, Egypt.....	2
Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	15
Rev. W. C. McCay, Nettleton.....	20
Rev. J. L. Nabors, Jr., Mooreville.....	12
Rev. Milton Jay Peden, Prairie.....	5
Rev. J. V. Stewart, Coffeetown.....	14
Rev. T. F. Sartain, Vardaman.....	2
Rev. E. R. Smoot, Aberdeen.....	8
Rev. E. F. Tucker, Calhoun City.....	6
Rev. W. A. Tyson, Tupelo.....	27
Rev. W. D. Waugh, Becker.....	10

Columbus

Rev. J. J. Baird, Louisville.....	12
Rev. G. W. Curtis, Sturgis.....	5
Rev. V. C. Curtis, West Point.....	7
Rev. T. E. Gregory, Columbus.....	14
Rev. J. L. McElroy, Kosciusko.....	5
Rev. S. B. Potts, Sallis.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. T. W. Smallwood, Ethel.....	3
Rev. H. D. Suydam, Mathiston.....	2
Rev. E. M. Shaw, Longview.....	3
Rev. J. D. Simpson, Crawford.....	4
Rev. R. A. Thornton, Shuqualak.....	13
Rev. T. B. Thrower, Kosciusko.....	6
Rev. J. D. Wroten, Columbus, First.....	61

Corinth

Rev. E. M. Allen, Tishomingo.....	7
Rev. A. C. Bishop, Baldwyn.....	6
Rev. K. E. Clark, New Albany.....	13
Rev. T. H. Ferrell, Booneville.....	20
Rev. T. A. Filgo, Dumas.....	2
Rev. J. A. George, Oxford.....	6
Rev. W. R. Goudelock, Corinth.....	5
Rev. W. R. Hammontree, Corinth.....	17
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	21
Rev. C. L. Ivy, Marietta.....	2
Rev. Z. A. Jumper, Potts Camp.....	11
Rev. E. G. Mohler, Iuka.....	3
Rev. W. C. Newman, Corinth.....	62
Rev. Seamon Rhea, Holly Springs.....	22
Rev. J. E. Roberts, Booneville Ct.....	12
Rev. C. L. Rogers, Ripley.....	17

Greenville

Rev. M. E. Armstrong, Jonestown.....	13
Rev. S. E. Ashmore, Indianola.....	21
Rev. W. B. Baker, Leland.....	10
Rev. A. R. Beasley, Hollandale.....	4
Rev. W. R. Crouch, Dublin.....	3
J. H. Johnson, Clarksdale.....	7
Rev. R. G. Lord, Cleveland.....	3
Rev. J. C. Wasson, Lula.....	3

Greenwood

Rev. W. P. Bailey, Minter City.....	6
Rev. A. L. Davenport, Vaiden.....	24
Rev. N. D. Guerry, Schlater.....	4
Rev. W. O. Hunt, Webb.....	5
Rev. E. S. Lewis, Durant.....	4
Rev. R. T. Hollingsworth, Itta Bena.....	15
Rev. W. T. Phillips, Tchula.....	10
Rev. R. E. Wasson, Black Hawk.....	15

Sardis-Grenada

Rev. A. W. Bailey, Holcomb.....	25
Rev. H. L. Beasley, Victoria.....	5
Rev. W. J. Cunningham, Sardis.....	10
Rev. W. M. Campbell, Lake Cormorant.....	3
Rev. H. E. Finger, Jr., Coldwater.....	7
Rev. E. L. Jernigan, Olive Branch.....	19

Rev. L. C. Lawhon, Lambert.....	11
Rev. H. P. Lewis, Byhalia.....	6
Rev. N. N. Maxey, Horn Lake.....	2
Rev. A. C. McCorkle, Charleston.....	12
Rev. W. W. Milligan, Tutwiler.....	12
Rev. Jno. M. McCay, Nesbitt.....	2
Rev. J. W. Robertson, Senatobia.....	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman.....	2
Rev. Frank E. Dement, Jr., Monticello.....	12
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. J. C. Jackson, Hamburg.....	2
Rev. N. S. Loftus, Jayess.....	10
Rev. J. W. Moore, McComb.....	2
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	11
Rev. C. W. Wesley, Hazlehurst.....	13
Rev. G. F. Winfield, Magnolia.....	3
Rev. Roy Wolfe, Prentiss.....	4

Hattiesburg

Rev. A. J. Boyles, Magee.....	20
Rev. J. A. Bridewell, Hattiesburg.....	7
Rev. B. M. Hunt, Hattiesburg.....	9
Rev. E. A. Kelly, Richton.....	5
Rev. J. W. Leggett, Jr., Laurel.....	2
Rev. E. M. Lane, Montrose.....	5
Rev. B. M. Lawrence, Heidelberg.....	4
Rev. O. S. Lewis, Hattiesburg.....	8
Rev. A. M. O'Neil, Petal.....	7
Rev. T. B. Winstead, Ovett.....	3
Rev. D. P. Yeager, Collins.....	2

Jackson

Rev. L. E. Alford, Benton.....	5
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	5
Rev. R. E. Case, Homewood.....	2
Rev. W. J. Ferguson, Flora.....	5
Rev. J. H. Grice, Vaughan.....	2
Rev. J. C. Jackson, Hamburg.....	4
Rev. Roy H. Kleiser, Jackson.....	3
Galloway Memorial, Jackson.....	4
Rev. G. P. McKeown, Brandon.....	7
Rev. J. S. Noblin, Carthage.....	15
Rev. G. L. Oliver, Johns.....	2
Rev. J. A. Wells, Jackson.....	2

Meridian

Rev. T. M. Brownlee, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	4
Rev. Murray Cox, Enterprise.....	8
Rev. G. Eliot Jones, Pachuta.....	4
Rev. G. H. Jones, Newton.....	16
Rev. T. A. King, Collinsville.....	6
Rev. A. S. Oliver, Meridian.....	3
Rev. T. J. O'Neil, Meridian.....	2
Rev. J. B. Shearer, Scooba.....	2
Rev. H. W. F. Vaughan, Decatur.....	2

Seashore

Rev. J. B. Cain, Columbia.....	4
Rev. C. C. Clark, Gulfport.....	107
Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. W. B. Jones, Lucedale.....	10
Rev. G. H. McBride, Vancleave.....	2
Rev. R. I. Moore, Long Beach.....	3
Rev. J. H. Morrow, Picayune.....	2
Rev. E. W. Ulmer, Pascagoula.....	11

Vicksburg

Rev. R. E. Alsworth, Edwards.....	3
Rev. R. A. Allums, Gloster.....	11
Mrs. N. E. Cunningham, Gibson Memorial.....	13½
Rev. C. W. Crisler, Yazoo City.....	3
Rev. J. A. McRaney, Hermanville.....	4
Rev. T. O. Prewitt, Vicksburg.....	3
Rev. E. E. Price, Lorman.....	2
Rev. B. H. Williams, Centreville.....	3
Rev. A. W. Wilson, Washington.....	2

CONFERENCE NEWS AND PERSONALS

Mrs. E. L. Spann, Brandon, Miss., has our thanks for her generous commendation of the Advocate and for her own fine spirit in remembering a superannuate friend.

Col. J. H. Johnson, Conference Treasurer, comes through with his third statement and distribution for the North Mississippi Conference year. The total receipts for Benevolences for March were \$956.12.

Rev. O. S. Lewis pastor at Court Street church, Hattiesburg, issued a beautiful art folder program for his Palm Sunday and Easter services, on one page of which was a personal message to the congregation.

Rev. Sam E. Ashmore is getting well into the work of his new field at Indianola, Miss. He is very much pleased with his people and is naturally looking forward to a great year.

Rev. N. S. Loftus reports the finding of a friendly and cooperative spirit among the members of his congregation at Jayess, Miss. He is manifestly very happy and hopeful as to the future.

Rev. W. B. Baker reports having received twenty people into the church since conference, with good congregations, and all finances up to date at Leland, Miss. That is a comprehensive report tersely stated.

Mrs. Malva T. Jackson, Moss Point, Miss., places us in her debt by an appreciation of the Advocate expressed both in words of commendation and in the spirit of sharing it with her friend. This more than doubles the force of our appreciation.

Rev. William D. Vaughn, pastor at Becker, Miss., is beginning his ministry in the Methodist church by carefully looking after the details of the work he is assigned. Such a course followed through will result in an effective and helpful ministry.

Dr. A. P. Hamilton, of Millsaps College, an associate editor of the Advocate, was in town Thursday and Friday of last week for a meeting of the Classical Association, and on Friday paid an appreciated call at the Advocate office.

Rev. and Mrs. James Heflin, of Abbeville, Miss., announce the arrival of a seven-pound baby girl, Ethel Annell, at the hospital in Oxford, on March 24. Both mother and baby are doing nicely and expect to be home to their friends in Abbeville in a short time.

In a business note to the office from Mrs. W. H. Gardner, the former Miss Katherine Bryson, of Tupelo, she says they are enjoying their fourth year at Calhoun, Georgia, which is their third charge in that district. The editor of this paper started them on their ministerial career at Thomaston, Ga.

Rev. A. W. Coody reports that work on the charge at Fisher, La., is going well despite a lag in attendance due to bad weather. The charge has practically doubled its financial budget for the year, and has built a parsonage costing about \$1,650, only \$500 of which remains unpaid.

Bishop J. Lloyd Decell, of the Birmingham Area, has been somewhat indisposed recently and spent a time in a Birmingham hospital recuperating. Many friends throughout Mississippi and throughout this entire section will be deeply interested in his early and complete recovery.

Friends of Dr. Henry T. Carley, Ponchartroula, La., will regret to learn that he is not fully recovered from his recent attack of flu. He got out for a short time, but his physician found it necessary to send him back to bed for further rest and recuperation. His condition is not alarming, but could become serious if neglected.

Rev. J. W. Ward, district superintendent at Greenville, Miss., reports that nineteen of the twenty-one charges in that district have increased their acceptances on Benevolences, aggregating a total of more than twenty per cent increase for the district, and nine of the charges have increased the pastor's salary.

MRS. J. H. HICKS RESIGNS AFTER A QUARTER CENTURY OF SERVICE

Inverness, Miss., March 7.—After serving as president of the Methodist Missionary



MRS. J. H. HICKS
Inverness

Society of this place for more than a quarter of a century, Mrs. J. H. Hicks has resigned and has been made honorary president of that worthy society of Christian service.

Mrs. Hicks' many years as president have been marked by much progress, spiritual and material. With her co-workers, she has seen the one-room frame church building

give way to the modern brick structure of today. The comfortable parsonage is built beside it. There are lovely shrubs and flowers, of which we are justly proud, and we know that the Woman's Society of Christian Service has had a prominent part in this progress.

The perfect coordination of the different departments into a smooth-working whole reflects much credit upon her wonderful leadership and ability. Her firm faith and devotion to the cause, coupled with her lovely personality, great tact and fine Christian character, have been no small factor in the remarkable progress made.

Mrs. Hicks was our first zone chairman, and was presented a life membership therein.

She is now chairman of the Golden Cross.

A FELLOWSHIP TEA AT VERONA

On Monday afternoon, March 30, the W. S. C. S., of Verona, Miss., entertained in the home of Mrs. Gilmer Garmon, with a fellowship tea for all the women of the church. The members of the society whose birthdays came in this quarter were the hostesses.

Mrs. G. A. Baker directed the group of twenty-two in games and contests and gave a report of the conference at Oxford, after which sandwiches and tea were served.

The society plans a birthday party each quarter for this year, at which voluntary offerings will be given for the local treasury rather than birthday gifts.

FELLOWSHIP SUPPER AT POCAHONTAS, MISS.

On Thursday evening, March 26, at eight o'clock, a most delightful group meeting of the membership of the church was held in the Sunday school rooms.

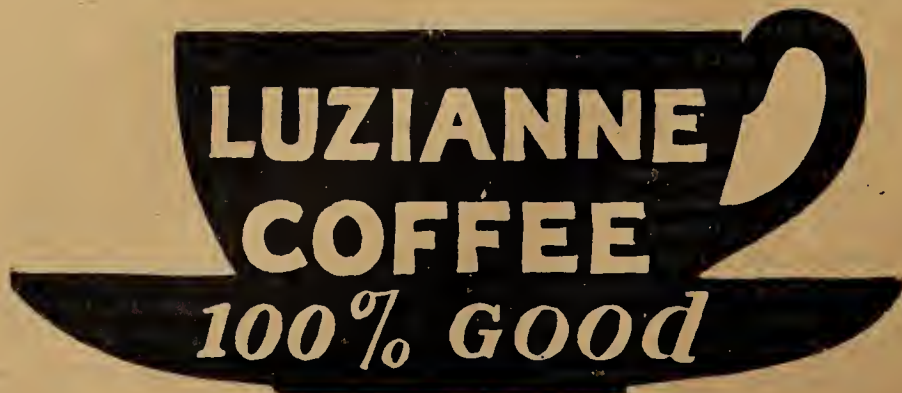
Under the capable and efficient leadership of the president of the Woman's Society of Christian Service, Mrs. Hubert Ratliff, a delightful plate supper was served.

The pastor, Rev. T. J. Nelson, proved an ideal toastmaster. His well chosen words in presenting the aims and purposes of the Fellowship meetings met with enthusiastic approval.

Dr. J. M. Sullivan, of Millsaps College, brought a most interesting and inspiring message.

The meeting was brought to a close in the main auditorium, with celebration of the Lord's Supper.

REPORTER.



IMPORTANT NOTICE!**Louisiana Preachers and Church Treasurers**

Please send all money raised on Communion Sunday for the Fellowship of Suffering, except that part retained for local use, to your Conference Treasurer, instead of to the General Treasurer. Also money for all other general purposes, such as Race Relations, World Comradeship, etc. This is important for the reason the General Treasurers either send the money back to the Conference Treasurer's office, or issue duplicate vouchers to the Conference Treasurer, either of which entails a good deal of additional and unnecessary work. By sending direct to the Conference Treasurer it helps to keep the record straight for your charge and for the conference. Reports are made monthly to the General Treasurers.

Thanking you, I am,

ROBT. W. VAUGHAN,
Treasurer., Louisiana
Annual Conference.

Ruston, Louisiana.

**MILLSAPS COLLEGE, FIFTIETH
ANNIVERSARY, APRIL
12-15, 1942**

Sunday, April 12—Church Day

11 A. M.—Fiftieth Anniversary observed in all the Methodist churches of Mississippi.

7:30 P. M.—Alumni Service, Galloway Memorial church. Professor G. L. Harrell, presiding. Invocation, Dr. G. T. Gillespie. Music, Millsaps Singers. Alumni Sermon, Dr. Nolan B. Harmon, Class 1914. Music, Millsaps Singers. Benediction, Dr. Clovis Chapell. Symphonic Band Concert, Capitol Street Methodist church.

Monday, April 13—Student Day

10:20 A. M.—Student Program, Murrah Hall.

8:00 P. M.—Omicron Delta Kappa Founders' Day, Galloway Hall.

Tuesday, April 14—Alumni Day, Murrah Hall

10:40 A. M.—Dr. B. E. Mitchell, presiding. Music, Millsaps Singers. Invocation, Dr. D. M. Nelson. Greetings from the Mississippi Colleges: Representing the Senior colleges, Chancellor A. B. Butts, University of Mississippi; representing the Junior colleges, President J. M. Ewing, Copiah-Lincoln Junior college. Address, President T. H. Jack, Randolph-Macon Woman's College. Music, Millsaps Singers. Benediction. (Our Guests of Honor today are the Alumni of the College).

4:00 to 6:00 P. M.—Alumni Reception, President's Home.

7:00 to 8:00 P. M.—Symphonic Band Concert, Galloway Hall.

7:00 to 9:00 P. M.—Alumni Dinner, Mr. T. H. Naylor, presiding, Galloway Hall. Speakers: Dr. V. L. Wharton, Mr. Fred Smith, Mr. Richard Lauderdale, Dean W. E. Riecken, Dr. M. C. White, Mr. R. L. Ezelle, Mr. A. B. Campbell, Rabbi Julian Feibleman.

Wednesday, April 15—Founders' Day

10:40 A. M.—Mr. J. T. Calhoun, presiding. Invocation, Dr. J. M. Sullivan. Music, Millsaps Singers. Address, Bishop J. Lloyd Decell. Vocal Solo, Mrs. Armand Coulet. Benediction, Dr. J. Reese Lin. (Our Guests of Honor today are the families of the founders of the College.)

2:30 P. M.—Memorial Services, Dr. A. P. Hamilton, presiding. At the tomb of Major Millsaps and at the graves of Bishop Galloway, Bishop Murrah, and Dr. A. F. Watkins.



STORM-WRECKED METHODIST CHURCH, BALDWIN, MISS.

Contributions for assistance in rebuilding the church may be sent to Rev. A. C. Bishop; Paul Haines, Treasurer, or Ben Caldwell, Chairman, Building Committee, Baldwin, Miss.

THE BALDWIN TORNADO

The tornado struck Baldwin at 5 p. m., March 16, 1942. This is a town of about 1,200 people, five churches, a consolidated school, a bank, two theatres, etc. As a result of the storm, 8 people were killed, 107 injured, 36 hospitalized, 100 homeless 35 homes completely destroyed, the new \$100,000 school building destroyed, and three churches destroyed. There is hardly a home that was not damaged. All the business houses but three or four were damaged. One-half of the merchandise badly damaged or destroyed. It is estimated that the total property destruction was \$750,000.

Beginning Tuesday night, March 17, Baldwin was under martial law. The governor of Mississippi ordered a detachment of State Guard to come here to assist in preserving order and prevent looting. Guards were placed at all streets leading to the business section and at homes where there were likely to be plundering done. They were here for four days.

Members of several posts of the American Legion aided in guard duty and in other ways. The Highway Patrol directed traffic and helped to preserve order. Several companies of C. C. C. boys worked for days in helping to clear away the wreckage. Troops of Boy Scouts from all the neighboring towns furnished messengers, guards and etc., and their work was invaluable. The county and state highway trucks and tractors were sent to help clear away the trees and debris. Doctors, nurses, ambulances, fire trucks, and portable light plants were sent from nearby towns and hospitals.

The Red Cross has been of invaluable service. A kitchen was set up and food served to the storm victims. The Red Cross office will be maintained here for at least two months. There are thirteen workers, including four nurses and two doctors.

One week later the water, lights and telephone service had not been completely restored. It is reported that the government has lifted the priorities on building materials for this area.

The Methodist church was a beautiful building, costing \$18,000. It is almost a total

loss. We have a membership of about 160. Three of our members are seriously injured, while many were not seriously hurt. Ten Methodist homes were completely destroyed, and at least twenty-six damaged. The pastor, his wife and little girl escaped injury. There was a \$250 damage to the parsonage. There was no insurance on either the church or the parsonage.

It appears to be impossible for the local congregation to rebuild the church and repair the parsonage without help from other sources.

Ben Caldwell is chairman of the building committee, Paul Haines is treasurer, and A. C. Bishop, pastor.

BIBLE CONFERENCE AT HOUSTON, MISS.

Dear Dr. Duren: We have recently had with us in a Bible Conference Dr. M. L. Smith, and I feel that since these conferences are new that it will be well to make a report on the success of the conference.

Dr. Smith began the conference Sunday evening, using as his subject: "The Historical Background of Christ's Life"; Monday, "Jesus' Life as Portrayed in the Four Gospels"; Tuesday evening, "The Main Teachings of Jesus"; Wednesday evening, "Jesus and the Book of Revelation."

Our attendance Sunday evening was approximately fifty, and increased each evening with approximately one hundred and twenty-five Wednesday evening. The entire community was given an invitation and was well represented.

Several in the town remarked that they did not understand how we were able to secure such an outstanding man with such a practical application of the Bible. We feel that the conference was a great help to our community.

Dr. Smith is truly a Christian gentleman. It was a delight to have him in our home and to know him as he really is.

Very sincerely yours,
GEORGE R. WILLIAMS.

Never is truth more indispensable than in the hour of prayer.—Rev. C. E. Jefferson.

PERSONAL NOTES AND INCIDENTS

Rev. Dan P. Yeager, pastor of the Williamsburg charge, reports good progress and manifestly his spirits are rising with the coming of spring weather.

Miss Dorothy Simpson, daughter of Rev. and Mrs. E. D. Simpson, of DeKalb, Miss., was honored by her sorority, Beta Sigma Omicron, with a novel ship party, at which time she was presented with a crested bracelet for the best pledge notebook.

Mr. G. R. Bennett, Madison, Miss., says that this paper was the first paper which came into his home when he married and that it had been in his home before ever since he could remember. Bro. Bennett and his wife celebrated their fortieth marriage anniversary on March 9.

The Easter calendar of First Methodist church, Amory, Miss., was presented by the Young Men's Bible Class in honor of eighteen war-service members of the class. Nine of the men are in the Army, seven in the Air Corps, and one each in the F. B. I. and Radio service.

Rev. J. B. Shearer reports a great welcome at Scooba, Miss., and every indication of favorable progress in his work. With him recently was Rev. J. D. Slay, for Religious Emphasis Week in the Junior College and a training course in the local church. Bro. Shearer reports that Bro. Slay's work was entirely satisfactory to all concerned.

We received a few days ago from the Pentecostal Publishing Company, Louisville, Ky., a copy of the New Orleans Christian Advocate of Dec. 26, 1860, C. C. Gillespie, editor. It appears to have been the paper of G. H. Sharp, and we presume that it was sent from the treasures of Dr. H. C. Morrison, who died a few days ago. We appreciate this thoughtfulness on the part of the Pentecostal Herald and we treasure the time-honored heirloom very much.

The local press states that Dr. H. B. Trimble, dean of the Candler School of Theology, Emory University, Atlanta, was the preacher in the pre-Easter services at Tupelo, Miss. All of the churches participated in the union services in the morning, at which time Dr. Trimble's message dealt with the last week of the life of Christ. Dr. Trimble preached at night in the First Methodist church, of which Dr. W. A. Tyson is pastor.

Dr. D. B. Raulins, and district Advocate representative, E. W. Day, of Ringgold, La., are proposing to make the month of April Advocate month in the Ruston District. We think that is a good idea and we pledge them full cooperation and every assistance possible. We understand that Bro. Day has already secured more than his quota, but that is no surprise to us, for such has been his record for many years.

The "Talent" plan adopted by the Booneville, Miss., Methodist church, for raising the Benevolences was a splendid success. Rev. Thad H. Ferrell, pastor, organized a committee of 100 women who did a splendid piece of work, as is evidenced by the fact that the \$600 for Benevolences has already been sent to the Conference treasurer. The committee of 100 was assisted by others who made freewill offerings for the cause.

Rev. T. F. King, pastor of Second Church, New Orleans, reports the reception of two children representing the fifth successive generation of their families to become members of Second Church. They were Chrys-

telle Wallace and Ada Jane Patterson. Ada Jane Patterson is a granddaughter of Bro. M. B. DePass, of that church, and her great grandmother was the first baby to be baptized in Old Crapp Street Church, which was the predecessor of Second Church.

AN OPEN LETTER TO PRESIDENT FRANKLIN D. ROOSEVELT

Whereas, the United States has been in a state of war since December 7, 1941; and

Whereas, the American Businessmen's Research Foundation has already brought to your attention, Mr. President, the latest available figures showing that more than three and three-quarter billion pounds of grain are annually consumed in the manufacture of alcoholic beverages, including beer and wine, together with 150 million pounds of sugar and 163 million gallons of molasses; and

Whereas these are of high energy food value and essential for national defense, and since there are more than 500,000,000 gallons of hard liquors in storage, which is admitted to be five or six years supply on hand, based on the present rate of consumption; therefore be it

Resolved, that we, the Board of Trustees of the Anti-Saloon League of Louisiana, in regular annual session, in the city of New Orleans, March 12, 1942, earnestly request you, the President of the United States, as a conservation measure to reserve these foods so essential for the national defense by eliminating the manufacture of all alcoholic beverages, including beer and wine, for the duration of the war.

Resolved, that this "letter" be signed by the President and Secretary of this Board of Trustees, and verified by the State Superintendent; and further, that a copy be sent to each of the two Senators and eight Congressmen from Louisiana; to the Governor of Louisiana, and copy to be retained in the files of this Board.

Gleuu L. Sneed, Vice-President; James C. Whitaker, Secretary; Verified by Leon W. Sloan, State Superintendent.

WORKING OR SHIRKING CHRISTIANS?

It is indeed amazing to note the number of people who feel that if they contribute financially toward the support of the church and attend services occasionally, they are thereby relieved of all other responsibility. The actual work is usually left for others "more capable of doing it," to quote the very familiar excuse. Personal evangelism, visitation, executive and routine work of the church and its auxiliary organizations are placed entirely on the over-burdened shoulders of the pastor and that faithful little group of workers to be found in every church.

Needless to say, the pastor and his select little band of workers cannot work efficiently or successfully enough to avoid criticism from those idle, self-satisfied individuals on the sidelines who have labeled themselves incompetent by their own refusal to work. These people nearly always think (and say) they could do a better job than those who are doing it—and very often they are right. Many of the critics are better qualified in many ways to do the work of the church than many of those who do it. Very often they have more time, more money, greater

opportunities and educational advantages that should enable them to become excellent workers. The fly in the ointment is that they don't and won't do any of the actual work.

At no time should we minimize the importance of giving to the church and attending its services, but unless these things are supported by individual participation in the work and purpose of the church they are body without soul. Too many of us seem to regard the church as a show which we pay to see and which we feel free to criticize on any and all points. It is quite true that the church often stands in need of criticism, but not from uninformed, non-participating individuals who have no knowledge of the problem involved and no intention of doing anything constructive about such problems.

We are never our own masters, much as we like to think we are, but when we become a part of the church we are then directly responsible to God Himself for the on-going and up-building of His Kingdom. We need to realize it is more of a privilege than a duty to work for God. It is by whole-hearted and whole-souled participation in the work of the kingdom that we become heirs to the kingdom. There will be no unearned crowns in heaven. God is going to reap where He did not sow, and thus the responsibility for a good harvest is placed squarely on our shoulders. Obstacles and adverse conditions do not excuse us from duty. We are expected to surmount obstacles and overcome adversity by the power of a working, seeking faith. If we fall by the wayside when discomfort, inconvenience, or hardships confront us we are lost and can hope to have no part in the ultimate reward of victory.

This does not mean God will exact the same return from the one-talent man as He will from the ten-talent man, but He will exact the same proportionate return. There is something that each of us can do, no matter how badly we are handicapped or how limited our ability. God does not expect perfection or unqualified greatness among His imperfect children, but He does expect and demands faith, obedience, and the best service we are able to render. It is very sad that we fail to give God the very best we have in our minds, in our hearts, and in our labor and possessions. These things are a just and honorable requirement, and the sooner we come to terms with God and realize we won't get to heaven on someone else's shoulders the better off we will be—also, the world will then be a much better place in which to live.

RUTH FRANKS WHITTON.

MAN'S DUTY TO WOMAN

Let him learn to be grateful to woman for this undoubted achievement of her sex, that it is she—she, far more than he, and she too often in despite of him—who has kept Christendom from lapsing back into barbarism—kept mercy and truth from being utterly overborne by those two greedy monsters—money and war. Let him be grateful for this, that almost every great soul that has led forward or lifted up the race has been furnished for each nobler deed, and inspired with each patriotic and holy inspiration, by the retiring fortitude of some Spartan or more than Spartan—some Christian mother.—Moses, the deliverer of his people, drawn out of the Nile by the King's daughter, some one has hinted, is only a symbol of the way that woman's bet-

ter instincts always outwit the tyrannical diplomacy of man. Let him cheerfully remember, that though the sinewy sex achieves enterprises on public theatres, it is the nerve and sensibility of the other that arm the mind and inflame the soul in secret. "A man discovered America, but a woman equipped the voyage." So everywhere; man executes the performance, but woman trains the man. Every effectual person, leaving his mark on the world, is but another Columbus, for whose furnishing some Isabella, in the form of his mother, lays down her jewelry, her vanities, her comfort.

Above all, let not man practice on woman the perpetual and shameful falsehood of pretending admiration and acting contempt. Let them not exhaust their kindness in adorning her person, and ask in return the humiliation of her soul. Let them not assent to her very high opinion, as if she were not strong enough to maintain it against opposition; nor yet manufacture opinion for her, and force it on her lips by dictation. Let them not crucify her emotions, nor ridicule her frailty, nor crush her individuality, nor insult her dependence, nor play on mean jests upon her honor in convivial companies, nor bandy unclean doubts of her, as a wretched substitute for wit; nor whisper vulgar suspicions of her purity, which, as compared with their own, is like the immaculate whiteness of angels. Let them remember that for the ghastly spectacles of her blasted charity, they are answerable. Let them multiply her social advantages, enhance her dignity, minister to her intelligence, and by manly gentleness, be the champions of her genius, the friends of her fortunes, and the equals, if they can, of her heart.—Rev. F. D. Huntington, in N. O. Christian Advocate, Dec. 26, 1860.

AN INTERESTING MISSIONARY LETTER

Wellington, New Zealand,
January 9, 1942.

Dear Philathea Class and other friends: You will probably be as surprised as I am to be getting this note from me from this place. This has indeed been an interesting mystery trip. Passengers are told nothing, and for weeks we had fun studying maps and guessing. It has been cold and windy for some days. We passed snow-covered mountains this morning and this gave us a thrill. I am taking a few minutes out to drop you a few lines. You know it is always so thrilling getting into a port that is hard to come inside. They say the whole of the country has only 2,000,000 people. This seems to be a good-sized city. Of course, none of us knows whether we shall be allowed off or not, but anyway it is good to see land again, and we can mail some letters.

During these five weeks we passengers have become like a family. During the past week we have been kept busy playing deck games. We have a tournament on, and although it has been cold and windy, we have had fun playing. I have never in all my life played as many games. At night we have such dim lights that we cannot read, so we play games or do hand-work. We have church on Sunday and a nice entertainment on Sunday evenings. We have good food and splendid fellowship. God has been so wonderfully kind to bring us here safely.

For the past nine or ten days I have been studying the language. Pearl Palmer, the other Methodist for India, is returning for her third time, and she has consented (in

fact, it was she who proposed it) that we have a little language school. There are only three of us for the same language, a darling Presbyterian couple, newly-weds, and myself. This being a small ship, places for quiet are hard to find, but the chief steward has been kind enough to lend us his cabin from nine to ten daily, except Sunday. Pearl is an excellent teacher, and I am pleased with what we have learned these few days. None of the Indian passengers speak Urdu, but there is a very nice young Afghanistan on board who uses the same characters, and he helps some. Pearl and I are trying hard to make these days really count. They are very full and crowded with plenty to do. I like to get up early for Bible study and then after breakfast get ready for class. I have plenty of reading material but have used up my wool, so I have no weaving to do.

There are all kinds of passengers on board. We have about 79; ten or more got off at Honolulu. Of this number there are about twenty-five missionaries, five from Canada under the United Church of Canada, some under the Christian Alliance, three Swedish who hope to get into China but feel that it will be impossible. There are lots of business people, couples and young men. Many will likely not get to the places where they had hoped to go: Manila, Singapore, etc.

Well, here it is nearly 11 a. m., and we have anchored out, away from the wharf. Numbers of officials have come on and gone off. The ship's crew have all gone through inspection, but nothing has been done to us, no passport inspection and no word about getting off. We are just waiting to see.

I trust this will find each and all of you happy. I must tell you how you helped me to have a real Christmas. You know I wrote you that your shower packages would be saved until Christmas, which they were. Christmas eve night Pearl gave us a happy evening with the children's pageant and chorus. We have eight children ranging in age from two and one-half to fourteen. Pearl got up early Christmas morning and started her Christmas for the day, before we cleaned off our dresser. She got out her big red candles and dressed it up. Then our packages were piled on top. She opened most of hers in Honolulu, but I kept mine, hoping I might have a chance of opening them on Christmas, which I did. It was a glorious day and our Christmas sermon was given by a fine missionary, who described so beautifully the types of people who saw Jesus on that first Christmas. He was so real to my heart that day and oh how I do thank Him for giving me an opportunity to see Him! New Year's eve the business people dressed up in fancy dress and spent the time dancing. We sat on the side-line and watched and played games. At 11:30 we missionaries went down to the dining room for a beautiful watch service. The coming of the New Year means much because of that good time of Christian fellowship together.

The anchor has been weighed and we are going into the docks. Must get up and see what is going on. Do excuse this hastily and poorly written letter, but just know that you are constantly on my mind. Lots of love to each of you and very special thanks to those who made Christmas for me.

Three cheers! Allowed off shore!

This is a beautiful and quaint little city. Flowers in bloom everywhere, but this is said to be one of the windiest cities in the world, called "Windy Wellington." We are all down at the bank getting New Zealand

money so we can mail letters and get a few things. This is summer—women are wearing summer hats as well as winter, a general mixture of clothes. Wish you were here with me.

Heaps of love,

MAUDE (Nelson).

(Miss Nelson is a granddaughter of A. T. Nelson, deceased, of Homer, La., and a niece of W. A. Nelson, deceased, of Shreveport.—Editor.)

WISE OR OTHERWISE

By Rev. James H. Felts

Don't make the mistake of judging a man's worth by his funeral service.

"What Ulysses did with his sails Paul did with his soul."

Solomon's trouble? He built pagan temples along with God's temple.

Our trouble is not that God no longer speaks, but we fail to hear.

"The last chapter in the book is the best if the story is well written. The last chapter in life is the best if life has been well lived."

"If all good people were white and all bad people were black, what color would YOU be?"

Twelve hundred Methodist college young people met recently in Urbana, Illinois, "but they did not attempt to solve all the problems of their world by adopting a set of resolutions." Amen.

"Happy is the man who knows his weakness and never allows himself to be juggled into an indefensible position." W. C. N.

We have world chaos in spite of the church. We are slowly, desperately, coming to Christian sanity in spite of the world.

When a joke has the effect of a funeral announcement, it might rightly be called dead, or too old for service.

If we judged merit by hearing and smelling, whiskey shops would dissolve like mist.

How vast is your ignorance? Mine is so vast that I have almost given up criticism of my brethren.

The present war is a throwback to "The Good Old Days." I have decided to live at least twenty-five years longer to see the real dawn of the good new days when we will "do unto others as we would have them do unto us."

Anger and good digestion are never on good terms. Worry and a sound heart do not live together long.

Too many of us think we have prayed when we tell God about world chaos and spiritual leanness. Old-fashioned consecration would improve things no little.

The happiest fellow I happen to know just now is a man whose philosophy of life is, do without what you can't have cheerily; want what you have and use it wisely.

True or false? Giving a man a black eye improves your own eyesight?

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Conference Hymn

The voice of God is calling
Its summons unto men;
As once He spoke in Zion,
So now He speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to loosen
The bonds of lust and greed?

I hear My people crying
In cot and mine and slum;
No field or mart is silent,
No city street is dumb.
I see My people falling
In darkness and despair,
Whom shall I send to shatter
The fetters which they bear?

We heed, O Lord, Thy summons,
And answer, "here are we!
Send us upon Thine errand
Let us Thy servants be.
Our strength is dust and ashes,
Our years a passing hour—
But Thou canst use our weakness,
To magnify Thy pow'r."

From ease and pleasure save us,
From pride of place absolve;
Purge us of low desire,
Lift us to high resolve.
Take us, and make us holy,
Teach us Thy will and way,
Speak, and behold! we answer,
Command and we obey!

—John Haynes Holmes.

* * *

Annual Meeting, Mississippi Conference W. S. C. S.

The annual meeting of the Mississippi Conference W. S. C. S. will be held in the Methodist church, in Brookhaven, April 14, 15 and 16, 1942. The tentative program is as follows:

Tuesday, April 14—Afternoon

Presiding—Mrs. Paul Arrington, President, Mississippi Conference W. S. C. S.

Theme—"Mobilizing for Christ."

1:30 P. M.—Organ Prelude. Conference Hymn: "The Voice of God is Calling." Scripture and Prayer: Rev. M. L. McCormick, pastor, Brookhaven Methodist church.

2:00 P. M.—Greetings. Organization of the Conference. Announcement of Committees.

2:15 P. M.—"Spiritual Morale": Mrs. E. E. McKeithen, Secretary, Spiritual Life.

2:30 P. M.—Special Music.

2:35 P. M.—"Conservation of Human Values": Mrs. L. J. Power, Secretary of Supplies (15); Deaconess Sallie Ellis, Moore Community House, Biloxi (10); Deaconess Maude Fail, Wesley House, Meridian (10); Mrs. J. S. Breyer, President, City Mission Board, Meridian (5); Deaconess Catherine Ezell, Rural Work, DeSoto charge (10); Deaconess Lillian Pugh, "Gulfside," Waveland (10); Deaconess Ruth Carryer, Wm. Johnson Bethlehem Center, Jackson (10); Miss Dorothy Webber, Department Christian Social Relations and Local Church Activities, Woman's Division, New York (10).

3:55 P. M.—Hymn.

4:00 P. M.—Worship: Dr. Albea Godbold, pastor, St. John's Methodist church, Memphis, Tenn.

4:30 P. M.—Benediction. Sessions Committees: Organization and Promotion; Christian Social Relations and Local Church Activities; Missionary Education and Service; Wesleyan Service Guilds; Student Work; Young Women and Girls; Children's Work; Literature and Publications; Supplies; Spiritual Life.

Evening

Presiding—Mrs. W. F. Mahaffey, Vice-President, Mississippi Conference W. S. C. S.

7:30 P. M.—Holy Communion: Rev. R. H. Clegg, district superintendent; Rev. M. L. McCormick, and visiting ministers.

8:15 P. M.—Special Music.

8:25 P. M.—"Our Allies": Mrs. W. F. Mahaffey.

8:40 P. M.—"Woman's Responsibility In This Crisis": Mrs. Paul Arrington, President, Mississippi Conference W. S. C. S.

9:15 P. M.—Benediction.

Wednesday, April 15—Morning

8:30 A. M.—Morning Watch: Mrs. E. E. McKeithen, Secretary, Spiritual Life.

9:00 A. M.—Conference Hymn: "The Voice of God is Calling." Scripture and Prayer: Rev. J. W. Sells, pastor, Crystal Springs Methodist church.

9:15 A. M.—Business: Minutes of Executive Meeting; Reports of Research Committee; Appointment of Tellers.

9:25 A. M.—"Preparedness Through Study": Mrs. E. V. Perry, Secretary Missionary Education and Service; Mrs. D. R. Little, Secretary, Missionary Education and Service, Southeastern Jurisdiction.

10:05 A. M.—Hymn: "O, God, Our Help in Ages Past."

10:10 A. M.—"Coordinating Our Efforts": Rev. I. H. Sells, Executive Secretary, Conference Board of Education (10); Mr. R. P. Neblett, Jr., Field Secretary, Commission on Interracial Cooperation (10); Mrs. L. W. Alford, Chairman, Association Southern Women for Prevention of Lynching (10).

10:40 A. M.—"The 1942 Meeting of the Southeastern Jurisdiction W. S. C. S." Mrs. D. L. St. John, Secretary, Organization and Promotion, Southeastern Jurisdiction.

10:50 A. M.—Business.

10:55 A. M.—Special Music.

11:00 A. M.—Worship: Dr. Albea Godbold, pastor, St. John's Methodist church, Memphis, Tenn.

11:30 A. M.—"Our Insignia": Mrs. Stanley Wilson, Secretary, Christian Social Relations and Local Church Activities.

12:15 P. M.—Announcements. Benediction.

Afternoon

1:45 P. M.—Hymn: "Spirit of Faith Come Down." Scripture and Prayer: Rev. C. W. Wesley, pastor, Hazlehurst Methodist church.

2:00 P. M.—Business.

2:10 P. M.—"Passing In Review": Mrs. D. L. St. John, Secretary, Organization and Promotion, assisted by six district secretaries.

3:00 P. M.—"Victory In Finances": Mrs.

L. O. Todd, Treasurer. Pledge Service.

3:30 P. M.—"Our Reserves": Mrs. J. C. Burrow, Secretary, Children's Work (15); Mrs. Glendell A. Jones, Secretary, Young Women and Girls (15); Mrs. R. E. Rollings, Secretary, Student Work (15).

4:15 P. M.—"Recruiting": Miss Mary Thornton Lindsey, Chairman, Missionary Personnel.

4:30 P. M.—Business: Recommendations.

4:45 P. M.—Benediction.

Evening

7:30 P. M.—Hymn. Scripture and Prayer: Rev. John W. Moore, pastor, Centenary Methodist church, McComb.

7:45 P. M.—Memorial Service: Mrs. W. F. Mahaffey, Vice-President, Mississippi Conference W. S. C. S.

7:55 P. M.—Special Music.

8:10 P. M.—"Inter-American Relations": Miss Dina Rizzi, student at Scarritt College, from Brazil.

8:30 P. M.—"United Methodism Facing Its Task": Miss Bettie Brittingham, editor, "The Methodist Woman."

9:00 P. M.—Benediction.

Reception—Church Social Hall (informal), with Brookhaven W. S. C. S. and Wesleyan Service Guild as hostesses.

Thursday, April 16—Morning

8:30 A. M.—Morning Watch: Mrs. E. E. McKeithen, Secretary, Spiritual Life.

9:00 A. M.—Hymn: "The Voice of God is Calling." Scripture and Prayer: Rev. T. E. Nicholson, pastor, Wesson Methodist church.

9:15 A. M.—Business: Reports Standing Committees: By-Laws, Miss Bettie Ridgeway (5); Legislation: Mrs. B. F. Lewis (5); Status of Women: Mrs. Wm. Weathersby (5); Scarritt Associates: Miss Louise Tucker (5). Representative on Orphanage Board: Mrs. Eurie M. Weston (5).

9:45 A. M.—"Our Weapons": Mrs. H. E. Hamrick, Secretary, Literature and Publications. Forum: Literature and and Publication, Miss Bettie Brittingham.

10:10 A. M.—"Enlisting Business Women": Mrs. J. B. Pearson, Secretary, Wesleyan Service Guilds.

10:25 A. M.—"Our Records": Mrs. B. F. Lewis, Historian.

10:35 A. M.—Invitation for 1943 meeting.

10:40 A. M.—"All Out for God": Dr. B. M. Hunt, pastor, Main Street Methodist church, Hattiesburg. Installation of Officers.

11:00 A. M.—Worship: Dr. Albea Godbold, pastor, St. John's Methodist church, Memphis, Tenn.

11:30 A. M.—Adjournment.

Anyone, however eloquent, can teach others the truth and beauty of his religion better with his life than with his lips.

—Selected.

Probably I shall not see you again in this world; but if we are good children, the Atlantic will not always roll unmannerly between us; but in another life, if we very much wish to manifest hearts, and compare notes, the spiritual Atlantic will contract so that we can step across it, and shake hands when love's need arises.—Letter from Garth Williams to Henry James.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

A Zone Chairman Goes to Conference at Oxford

We arrived at the Oxford Methodist church, registered, and got our room assignment, just in time to slip into the auditorium for the last of Mrs. Ratliff's message. "We need to re-think or get a new philosophy of life for these times," was one of her remarks. It brought to our minds the theme which was on our program sheet—"To Know Him and to Make Him Known." Which in these times is truly the task of the church and of church women!

The Tuesday afternoon program was devoted to the Christian education phase of our Woman's Society—ways in which we are cooperating with Children's and Young People's workers and students "to Know Him and to Make Him Known." Rev. Shed Hill Caffey stressed the urgency of Christian education today. Miss Ethelene Sampley said the Wesley Foundation at M. S. C. W. was continuing its good work, but for awhile had been a "Wesley" without the foundation. The termites had undermined the building. In the remodeling they are going to get a much needed prayer room. She suggested that we use the \$5.00 plan—give \$5.00 for each student away from our church in college.

We were delighted to hear from our new student work at State College. Mr. Harold Patrick proved to us that he had been on the job in organizing a religious program for the 554 Methodist students on the campus at State. An opportunity to learn churchmanship is given through the council and board of stewards, which is composed of twenty-one boys. A deputation program enables the boys to assist in churches in nearby towns. They are going into social action with a juvenile delinquency project. Personal counseling, social activities, and Sunday services are included in the program.

I was glad to learn something about the Methodist Youth Fellowship. Mrs. Golding told us it was a program of worship, study, world friendship and recreation. Fifty per cent of the Methodist Youth Fund channels through the treasury of the Woman's Society of Christian Service.

Mrs. Woodson told us of our material weakness—of the 75 Vacation Church Schools held in the conference last summer, only 35 reported.

Wednesday morning our missionary projects were "The order of the day." Dr. Seay had brought with him the five A Capella choir from Wood Junior College. This group spoke for the work the school is doing. Miss Brown told of the work at Malvina Community Center, Nursery school, mother's club, clinic, church school—we know that Miss Brown must be a "Jack of all trades."

Miss May Webster, deaconess at Rust College, told of her work with the students there. Lack of equipment works hardships, but the students are anxious to learn so that they may help their race. We wished we had been more thoughtful last Christmas after she told how they had decorated their tree, but there was nothing to put on it.

Brother George made us see the field of missions within our own conference in helping needy ministers.

Mr. Bailey told us of the May Act, which gives the Office of Army Encampment the right to close to soldiers any place where there is danger of disease. Along with this is the appropriation for a detention home, where girls who follow in the wake of the army camps may be rehabilitated. He told us we had an important part in supporting these laws.

Dr. Eason told us of the advance made in the state in Negro education. The Legislature increased the appropriation for salaries of Negro teachers, and increased the appropriation for the Training School at Jackson from \$19,000 to \$30,000. A reformatory school for Negro boys will be established. Mr. R. P. Neblett, Jr., from the Commission on Interracial Cooperation, told us of the new set-up for Mississippi.

Miss Ruth Wheaton was a "resource person" from New York. She answered our questions and "linking the known with the unknown," used a defense postage stamp in making the points in the 1942 Efficiency Aim stick! Women in the W. S. C. S. hold an important place in building good-will, interracial understanding, and brotherhood in our United States. We need be careful lest we neglect this important task of the church in doing war work through other agencies.

We were glad to have as a fraternal delegate from the Mississippi Conference, Mrs. E. E. McKeithen.

The following slate of officers was elected for the next two years: President, Mrs. W. H. Ratliff, Sherard; Vice-President, Mrs. E. B. Nash, Indianola; Corresponding Secretary, Mrs. E. M. Sharp, Hernando; Recording Secretary, Mrs. N. N. Maxey, Horn Lake; Missionary Education and Service, Mrs. Walter Odom; Secretary of C. S. R. and Local Church Activity, Mrs. J. W. Hollingsworth, Calhoun City; Treasurer, Mrs. D. H. Hall, New Albany; Secretary of Student Work, Mrs. Albert Stuekenschnieder, Columbus; Secretary of Wesleyan Service Guild, Mrs. Jasper Webber, Mathiston; Secretary of Young Women and Girls, Mrs. N. J. Golding, Aberdeen; Secretary of Children's Work, Mrs. Maurice Woodson, Olive Branch; Secretary of Literature and Publications, Miss Mamie Jones, Hernando; Secretary of Supplies, Mrs. J. D. Blake, Houlika.

District Secretaries: Aberdeen, Mrs. J. D. Carpenter, Water Valley; Columbus, Mrs. Z. O. Graham, Kosciusko; Corinth, Mrs. L. K. Carlton, New Albany; Greenville, Mrs. R. M. Yarbrough, Indianola; Greenwood, Mrs. A. Y. Sturdivant, Glendora; Sardis-Grenada, Mrs. Gaines.

MAVIS TURNER.

* * *

Itta Bena—First Quarter's Report

Planned programs have been given each month.

We have nine subscribers to the "Methodist Woman and World Outlook." Both magazines have been used in our program work.

The Upper Room, boxes, and letters have been sent to boys in camp by the Secretary of Student Work.

The Spiritual Life Group met regularly. Bible and Mission Study classes have begun.

Pledges are being paid regularly.

MRS. H. V. THORNTON.

* * *

Jonestown W. S. C. S. Meeting

The W. S. C. S., of Jonestown, met in the home of Mrs. J. N. Gentry, at three-thirty o'clock, March 24, with thirteen members present. Miss T. H. Watt opened the meeting with prayer. Mrs. H. M. Haney, president, presided over the group for a brief business session. She gave a most interesting and informative report of the North Mississippi Conference, held at Oxford, March 17-20.

The Bible Study for the afternoon was under the capable direction of Mrs. W. P. Prowell and Mrs. C. C. Holloman. The lesson subject, "New Testament Mileposts on the Way of Love," taken from Dwight J. Bradley's book, "Our Times—What Has the Bible to Say?" A most profitable time was spent in study and discussion of the principles of love as found in the life of Jesus and His early followers.

A brief executive meeting followed for the purpose of making out the quarterly reports.

MRS. W. D. WOOTEN.

WYNON STEWART ELECTED TO HEAD METHODIST STUDENTS

Wynon C. Stewart, sophomore in the School of Agriculture, was elected president of the Methodist college students of Mississippi, at a conference held at the University of Mississippi, February 13-15.

The 18 delegates from Mississippi State College and their Wesley Foundation director, Harold M. Patrick, were in charge of all the worship programs of the conference and one recreation period. The conference theme was "Resources of Christian Reconstruction."

Stewart is chairman of the social action committee in the local Wesley Foundation. His home is at Poplarville, Miss. He was elected by acclamation and succeeds Lyman Coker, of Ole Miss, as president of the state organization.

The other officers elected were: J. W. Chatham, Jr., from Millsaps College, vice-president; Ester Mae Maddox, of M. S. C. W., secretary; and Ellenita Sells, Millsaps College, deputations chairman. Miss Ethelene Sampley, the Wesley Foundation director for M. S. C. W., is the state director of Methodist student work, and Miss Virginia Thomas, instructor of religious education at Millsaps, is the permanent treasurer.

—The Reflector.

When Alexander's painter brought the portrait of the conqueror to him, he was charmed to see that it was painted with his hand resting on his brow, thus covering a little deformity. God give us all the hand of mercy that covers the deformities of others, which Christ gave his life to hide—the charity which can hide a "multitude of sins."—A. B. Simpson.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Features of Conference Program, April 14-16, Ruston, La.

Tuesday Afternoon

The President's Message, Mrs. John B. Pollard; Report of Vice-President, Mrs. J. J. McKeithen; Report of Recording Secretary, Mrs. Glenn Laskey; Report of Treasurer, Mrs. C. C. Carver.

Meeting of Sessions Committees.

Tuesday Evening

President's Dinner, honoring Mrs. J. D. Bragg, President of the Division; Mrs. George Sexton, Jr., Jurisdiction President; Mrs. John B. Pollard, Conference President, and all presidents of local societies. Mrs. George Sexton, Jr., will be the speaker of the occasion. Mrs. Glenn Laskey, president of the Ruston W. S. C. S., will serve as toastmistress.

8:00 o'clock—Address: "For the Living of These Days," Mrs. J. D. Bragg.

Communion Service—Conducted by Dr. D. B. Raulins, district superintendent of the Ruston District.

Wednesday Morning

Opening Worship—Mrs. David Tarver.

Report of Research Committee.

Election of Officers.

Program on Youth Work—Mrs. E. A. Sartor, Secretary of Young Women and Girls' Work; Mrs. Ed Conger, Secretary of Children's Work; Mrs. G. W. Pomeroy, Secretary of Student Work.

Messages from Deaconesses working with students—Miss Mamie Chandler, Normal; Miss Thelma Hubbard, Tech; Miss Betty Glasson, Southwestern.

Address—"The Church and the Soldier," Dr. B. C. Taylor.

Address—"To Serve the Present Age," Mrs. J. D. Bragg.

Noonday Devotional—"Impedimenta," Dr. Mary Shannon.

Luncheon—Louisiana Methodist Orphanage.

Wednesday Afternoon

"We, the Districts, Speak"—Mrs. J. H. Thatcher, and the following district secretaries: Mrs. T. D. Chapman, Mrs. S. J. Fairchild, Mrs. G. J. Tinsley, Mrs. E. C. Gibson, Mrs. C. C. Hightower, Mrs. Walker McDonald, Mrs. Ira Campbell.

Messages from Deaconesses Doing Urban Work—Mrs. Mary Freeman, Business Girls' Inn, Shreveport; Miss Julia Southard, St. Marks, New Orleans.

Supplies—Mrs. C. I. Jones.

4:30 P. M.—Al fresco Tea at country home of Mr. and Mrs. T. L. James.

Wednesday Evening

Address—"New Things in Old India," Dr. Mary Shannon.

Thursday Morning

Morning Worship, Mrs. David Tarver; Memorial Service, Mrs. G. W. Dameron; Panel on Christian Social Relations, Mrs. D. C. Metcalf and assistants; Wesleyan Service Guild, Mrs. Hugh Hoff; Report of Jurisdictional Meeting, Mrs. J. H. Thatcher; Missionary Education and Service, Mrs. G. W. Dameron; Literature and Publications, Mrs. J. J. Davidson, Jr., "Information, Please,"

Mrs. W. M. Ledbetter and Mrs. George Sexton, Jr.; Pledge Service, Mrs. C. C. Carver and district secretaries; Noonday Devotional, "Stone and Rock," Dr. Mary Shannon.

Thursday Afternoon

Reports of Standing Committees.

Installation of Officers—Conducted by Mrs. W. M. Ledbetter.

* * *

State Council of Church Women is Organized

Establishment of a permanent State Council of Church Women was passed at a meeting of religious representatives of the Methodist, Presbyterian, Christian, Evangelical-Reformed, and Episcopal denominations, held in the Episcopal Student Center of L. S. U., Tuesday.

Mrs. J. H. Sharpe, president of the New Orleans Company of Church Women, presided over the gathering. The need for such inter-denominational emphasis arises from the stress placed on the Migrant effort within the state.

Mrs. J. H. Sharpe was appointed state chairman of the Council; Mrs. L. B. Driscoll, chairman of Migrant Work; and Mrs. John E. Kerner, chairman of Promotion.

A report of the home mission council was given by representatives on the work done among migratory people in 1941. The Rev. Kenneth L. Smith, of Hammond, gave a detailed account of the origin of this work within the state.

Mrs. Winnie Wells Lende told briefly about the 3,000 people she had reached during her service and cited the health conditions among them. She also spoke of their ingenuity in inventing time-savers for use among themselves. She also described the appreciation shown by these folk for all the interest and personal contact rendered by the United Church forces.

Miss Helen White, mid-western Migrant supervisor, outlined the 1942 program of service. Mrs. Lende will continue as Migrant nurse and will be aided by the Rev. and Mrs. E. B. Waite, who have just returned from doing work in the Rio Grande valley of Texas. Miss Ann Powlas will act as community worker with them.

The president of the Alexandria council has invited the newly organized committee to hold their first annual meeting in Alexandria.

Those present at the meeting were: Mrs. J. H. Sharpe, president of the New Orleans Council of Church Women; Mrs. L. B. Driscoll, New Orleans, president of the Presbyterian Synod; Mrs. John Koerner, New Orleans; Miss Helen White, mid-west Migrant supervisor, Home Mission Council of North America; Mrs. M. H. Holloman, president of the Alexandria Council; Mrs. W. A. Long, Shreveport Council of Church Women; Mrs. W. H. Miller, president of Women's Auxiliary, Louisiana Diocese of Episcopal church; Mrs. C. M. Wise, Education Secretary of the Diocese of Louisiana, of the Episcopal Church. Mrs. F. J. Fairchild, Baton Rouge, representative, Louisiana, president of Louisiana Council of Christian Relations of the Methodist Church; Mrs. Henry H. Wall, Baton Rouge; Mrs. E. G. Kuenzler, president of the Louisiana Region-

al Women's Guild of the Evangelical-Reformed Church; Miss Edna Landeoff, New Orleans; and Mrs. Glenn Hutton, president of the Baton Rouge Council of Church Women.

* * *

Missions More Than Ever

Repeatedly workers in our churches raise the question as to whether it is wise or possible to say much about missions today, in view of the widespread withdrawal of missionaries from the fields abroad and the present disruption of all missionary work by war.

We should emphasize missions today more than ever because of the new opportunities opening up to Christian missionaries. President Y. C. Yang, of Soochow University, China, points out that the unselfish and sacrificial service rendered the Chinese by the missionaries during these years of peril and suffering has changed the world attitude of China toward the missionaries. Even amid the war needs the government places planes at the disposal of these missionaries. The church has opportunities to work as never before. Further, he indicates that the Chinese leaders are looking ahead, seeking earnestly for the spiritual values, ideas and motives adequate for their new civilization that is to be; and that the Christian church is in a significant position to guide and to serve. This is the day of our opportunity; and opportunity does not wait indefinitely.

This same leader emphasizes that mankind must be saved in both East and West or it will not be saved at all.

The Church is in the world on a mission. This is a day of unequalled need and of vast opportunity. God seems always to release new sources of power in the face of urgent need and an imperative opportunity. As workers together with Him must we not look upon this crisis hour as the time to redouble our labors for Christian missions?

* * *

Relief Appeals

In these days of many appeals for relief of the suffering, we find springing up here and there many independent organizations. These claim to minister to those in need in many sections of the world. Many are without stabilized connections and are not bona fide organizations.

It has been brought to our attention that some of these organizations have secured mailing lists of presidents of our Woman's Society of Christian Service in various sections of the United States and are making direct appeals for money or asking for opportunity to present appeals in person. We feel this is serious enough to require a note of warning and counsel.

The Methodist Church has established its own organization through which relief appeals may channel and which is recognized as functioning in a most efficient manner and at minimum expense. This is called the "Methodist Committee for Overseas Relief," headed by Bishop Herbert Welch, with headquarters at 150 Fifth Avenue, New York City, which is our Methodist Building.

Any gifts which individuals wish to make should channel through this office. It will

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 12, 1942

By Rev. W. C. Newman

THE MISSION OF THE SEVENTY

Lesson Text: Luke 10:1-24

Golden Text: The harvest indeed is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Luke 10:2.

From the beginning Christianity has been dependent upon the voluntary, unpaid labor of its loyal adherents. True that for a long time the church has headed its work with salaried ministers, but this, comparatively speaking, is an innovation, and even these paid leaders are helpless without that numerous body of Sunday school teachers, stewards, deacons, elders, vestrymen, committees, and a whole host of untitled folk to whom the church often owes even more than to its designated leaders.

Today's lesson is the story of how Jesus enlarged the scope of his work and teaching by commissioning seventy earnest laymen to go ahead of him and prepare the people for his coming.

Working Together with God at God's Work

To many of us latter day Christians the work of the church has become tedious and hard, taking us away from our pleasures, interfering with our business, demanding our time. And many of us do church work grudgingly, and only after we have been pressed into service.

But that is because we are so shortsighted that we cannot really see what it is we are asked to do.

God is bringing his kingdom "on earth as it is in heaven." He is doing this, although it may take a million years to accomplish it. And he gives us the happy privilege of helping Him to perform that glorious work.

This is the thing that the seventy saw so clearly, and they went forth at Jesus' suggestion without reluctance, eagerly glad to have a share in God's eternal purpose.

The Joyous Fellowship of Christian Labor

One cannot read about Jesus, nor ponder his words, nor analyze his plans without seeing that his church was intended to be not so much an ecclesiasticism as a fellowship.

Not that he ever intended the church to become a fraternity, an exclusive club, an association of the elite. Every once in a while some proud Methodist says to me, "Our church has the most cultured people of this town in it." But the church is not a culture club. It is, or ought to be, a fellowship in which any person of any class or condition would find himself warmly welcomed.

And warmest of all ought to be the friendliness of those who work together in the church. Two by two Jesus sent out the seventy, that by sharing their labors, their joys would be many times multiplied. Our church work will be joyous to just that extent in which we make it a fellowship.

Work—the Revelator

"Blessed are the eyes that see the things that ye see—" said Jesus to the returning seventy, who were all excited at not only the success of their work, but at the expansion of their own understanding. Jesus' purposes were much more clear to them when they returned than when they started out on that journey of labor.

It is always so. When we work at some noble task our eyes are opened as never before. Even more than study does work enlarge our visions, quicken our sensitiveness to God, clear our confused and doubtful thinking.

How often have I seen it happen! How often has it happened to me! Some disinterested person, saying scornfully that religion is "all bunk," then for some reason getting tied into a job in the church, and suddenly coming to a strong and delightful faith. And I have sometimes become terribly discouraged, sitting in my study, gloomy and disheartened. Then upon going out to visit some member of my congregation who is in trouble, and needs me, finding my doubt and discouragement entirely displaced by happy faith.

The Waiting Harvest

A contemporary novelist is appalled at the thought of all the wasted time there is in the world. In one city like New York or London, he says, each average person wastes at least three hours of every day in absolutely useless pursuits, or in perfect idleness. In one city of two million people, 673 years of time are thus thrown away every single day. An astonishing and disturbing thought.

But I know something even more distressing. We Christians are wasting innumerable and golden opportunities of far more worth and significance than time itself. Every day we throw away many chances to work in the fields of the "Master of the harvest," where souls and not money would be our objective.

It is well that we "pray the Lord of the harvest that he send forth laborers"; but while praying so, let us not linger too long in praying for others to work. Let us get up and go into the fields, answering our own prayer.

LATEST NEWS FROM THE MISSIONARIES

By W. W. Reid

The Rev. and Mrs. Donald F. Ebright, missionaries of the Methodist Church in Cawnpore, India, and their three children, arrived in New York on March 28, after an uneventful voyage across the Indian and Atlantic Oceans. They are on regular furlough of a year, most of which will be spent in Kansas. Mr. Ebright's father is the Rev. Frank H. Ebright, of Kansas City, and Mrs. Ebright's parents are the Rev. Dr. and Mrs. Benson Baker, recently retired after thirty years of missionary service in India.

The Rev. and Mrs. Charles W. Mosebrook, missionaries in Singapore, who were last

heard from in Capetown, South Africa, arrived in New York on March 28. In the same party from Capetown were three missionaries of the Woman's Division from Malaya: Miss Della Olson, Miss Bonita Bloxson and Miss Lila Corbett. Miss Louise Lambert, also of Malaya, who was with them in Capetown, was obliged to remain there because of illness, but expects to be able to return to the United States in May.

The Board of Missions and Church Extension has received the following information from Acting Secretary of State Sumner Wells concerning Methodist missionaries in Bulgaria: "Department has received telegram from the American Legation, Berne, Switzerland, transmitting message from Swiss Legation, Sofia, Bulgaria, which reports that Miss Mellony F. Turner (American School, Lovetch, Bulgaria) and Miss Esther Carhart (same school) are well and not in financial need and until further notice will remain there."

A cablegram from Dr. Elbert Moffatt, treasurer of the Methodist church in India, to the Board of Missions, announces the safe arrival of the Rev. and Mrs. David C. Stubbs, former missionaries in Japan, in India. They have been assigned to educational work in Gujarat. Mr. and Mrs. Stubbs left in December for Singapore where they were to teach, but the outbreak of war changed their plans and they were successively in the Philippines, Java, and now India.

Dr. Moffatt also cables that the Rev. and Mrs. Charles D. Patterson, Malaya missionaries who recently reached India, are planning to remain there. They will probably be appointed to school work there, since Mr. Patterson is an expert teacher of industrial schools.

Dr. Moffatt also cables that the Rev. H. B. Amstutz, of Singapore; the Rev. Gerald V. Summers, of Borneo; and the Rev. Tyler Thompson, of Singapore, who were earlier reported to be en route from Singapore to India to join their families, have not been heard from. Mr. Amstutz and Mrs. Summers, he says, desire to remain in India; and Mrs. Thompson plans to return to the United States.

Through a cable received by relatives in the United States, it is learned that the Misses Evelyn Wolfe, Olive Hodges and Elizabeth Kilburn, missionaries of the Woman's Division in Japan, are safe in their stations in Yokahama and Sapporo, and are continuing with their teaching.

Reports indicate that three men, formerly associated with the Methodist church in Malaya, but more recently with Netherlands schools, are still in Sumatra: the Rev. Armin Klaus, the Rev. J. C. Hamel and H. F. Clancy.

Miss Freda Chadwick, missionary in Medan, Sumatra, arrived in New York on March 4.

A cablegram from Miss Roxana Mellinger, Methodist missionary in Burma, dated March 23, states that she, Miss Mabel J. Reid, Miss Maurine E. Cavett and Miss Lela Kinter, all of Burma, had flown into India and were safe in Bombay.

THE CHRISTIAN FIRESIDE

A HORSE VALHALLA

By Blanche McKnight

Do you know that aging horses in Uncle Sam's service, who are no longer fit for active duty, may be sent to one of the remount depots in the United States, where they can spend their declining days in equine luxury?

This has been made possible by an edict of the War Department which provides that condemned horses or mules of conspicuous merit need not be sold or destroyed, but may be retired to remount pastures to end their days.

The three remount depots are located at Front Royal, Virginia; Fort Robinson, Nebraska; and Fort Reno, Oklahoma. With their wide pastures and ample hay they offer a haven where a few of these deserving veterans may be supported at little expense.

In the select company enjoying the grasslands at Front Royal, which serves the eastern half of the United States, are the beautiful thoroughbreds, "Jeff" and "Kidron," war-time mounts of Gen. John J. Pershing. Kidron, a French thoroughbred, is now 32 years old, and Jeff, a Virginia Halfbreed, is 31.

On July 14, 1919, Kidron was the proud charger at the head of the Paris Victory Parade, down the Champs Elysees, and under the Arc de Triomphe. Jeff, although much larger and heavier than the average hunters or jumpers seen in show rings, during the years immediately following the war was a consistent ribbon winner in New York, Pennsylvania, District of Columbia and Virginia. Jeff was a gift to General Pershing from the Jefferson Foreign Post of the American Legion, and was ridden by him in the grand Victory parade in New York City in 1919. Now these two famous "soldier horses," tried and true, are taking life easy. When they feel like it they go out to pasture, but if they prefer to remain in their "spic and span" stalls, each equipped with an individual cake of salt and a watering trough, they do so.

At Fort Robinson and Fort Reno, as at Front Royal, there are many old-timers in the horse kingdom who are taking life easy after an eventful career in the United States Army, and who deserve Uncle Sam's blessing, "Well done, thou good and faithful servants."—Our Dumb Animals.

Good nature will always supply the absence of beauty; but beauty can not supply the absence of good nature.—Addison.

THE WEALTH OF INDIA—AND JAPAN

When Mohandas K. Gandhi offered Chiang Kai-shek a spinning-wheel and yarn (Gandhi's trade-mark), those who make much of symbols had a glorious opportunity. It may have been that Mr. Gandhi wanted to convince the Chinese generalissimo that the future of yellow and brown men depends upon an abandonment of modern industrialism, a thesis that Mr. Gandhi fervently believes. Or, it may have been that the Indian saint wanted Chiang to know that the common people of India can be counted on to join humble, horny hands with the common people of China in a struggle for democracy.

However all that may be—and only the futuro can tell—the counted as well as the storied wealth of the sub-continent are both in the Japanese eye. India has probably been the ultimate goal of Japanese conquest, ever since the dreams of the New Order were born. Japan knows that India is a great undeveloped treasure-house.

The greatest deposits of high-grade iron ore are to be found here. A third of the world's manganese and three-quarters of its sheet and block mica are produced in India. The vast country (about equal to all of Europe except Russia) is second only to the United States as a producer of cotton. More sugar, believe it or not, comes from India than from any other country. Bengal, which the Japanese would reach first, in case of invasion, is responsible for twice as much jute manufactured goods than all the rest of the world. Coal is to be found almost everywhere; rice is raised in huge quantities; tea is one of India's best exports.

And all this is only a hint of what a nation lacking in most of the essentials for industrial prosperity can find in India, land of contrasts and home of 352,000,000 people.

—Youth.

MORATORIUM ON MORALS

A prevalent delusion in time of war is that crises alter the moral structure of the universe. Being emotionally involved in the neurosis of war-time hysteria, men easily hoodwink themselves into believing that the law of the harvest may be evaded in the moral realm. Furthermore, they unquestioningly accept certain preposterous lies which in peace-time they would treat with utter scorn.

An unfortunate example of this deplorable condition is the recent statement of a high-ranking army official that this country needs morale more than morals. He concluded from this that anything which would give the American soldiers a thrill should be encouraged, without consideration of its social effects. Sexual promiscuity should be made easily possible. Any variety or quantity of liquor should be placed within reach of the soldier when he is not on duty. According to this view, any type of conduct may be justified on the alleged ground that the soldier is fighting to make the world safe for Christian values.

After achieving some difficult feat on the battlefield, military men who have previously been known for their immorality are sud-

denly heralded from the pulpit as good stewards of Jesus Christ. In short, by some queer quirk of things, mischief becomes the ally of righteousness, evil contributes to the preservation of good, and men sin in order that grace may abound!

The English language contains no word which adequately describes the wretchedness of this situation as it is manifested in the several areas of American life. Negro share-croppers and the "poor white trash" are told that it is unpatriotic to object to the unmerciful exploitation which is carried on by certain wealthy landlords. The reason given is that objections cause friction, and friction weakens morale. And we need morale more than morals!

All these and other violations of Christian morality are tolerated because of the widespread fallacy that in times of crisis the ethical structure of the universe may be thrown out of gear. Foolishly mistaking outward conformity for basic harmony, we allow economic immorality to undermine the bases of a vital peace. Enticed by the crafty advertisements of the liquor industry, we gullibly mistake "high spirits" for spiritual dynamics. The inevitable irrationalities of war unleash our animal lusts, and we gladly misconstrue gross sensuality to be an ally of the high and noble. Thus we dupe ourselves into believing the damnable lie that a pagan morale is better than Christian morals. We forget that any effort which vitiates the moral structure of the nation is worse than a failure.

Only a radical ethic can cleanse this rotten state of affairs. Our sole salvation lies in an undeviating belief that right is always right, and in an unquenchable conviction that wrong is always, everywhere, among all people, and in every circumstance the improper course of action. By a steadfast maintenance of this belief, we may avert the ethical anarchy which otherwise will shortly dissipate our beloved nation.

—H. W., in Christian Horizons.

FOR THE NEW YEAR

Every day is a good day after one is fifty. This statement brought forth the reply, "Every day is a good day; some are just better than others."

So seek to make each day better than the one just preceding. Through the centuries the Church has sought to make every day a better day, a day filled with more hope, more cheer, more love. When one looks back over the pages of history one is convinced that it has succeeded. Success in the past insures success in the future. What has been done can be done again. History repeats itself.

What if there were no churches? What a riot of trouble this world would be in! All persons seeking to bring about a better world deserve and merit your daily prayers.

These four lines have been of help to some; they may be of help to you:

"Life is mostly toil and bubble;
Two things stand like stone;
Kindness in your neighbor's trouble,
Courage in your own."—Gordon.

May you heed the Church's call, and may your life be made richer and better for having answered.—W. W. Filkin, in The Voice.

Heh, Heh—"You say your sister makes up jokes; then she's a humorist?"

"No, she works in a beauty parlor."

—Selected.



COLUMBIA, LA., YOUTH FELLOWSHIP

Rev. W. D. Wendt has the Youth Fellowship well organized at Columbia, and he and his people are doing some excellent work. On a recent Sunday evening the regular meeting was held in the social hall, with Nina Sue Harris presiding. In a program interspersed with Scripture reading and song, was a discussion of, What Does the Cross Mean to You? on which Ralph King, Jr., Harry Busch, Jr., and Carolyn Lee made remarks, and Marjorie Morris spoke of The Man on the Cross. This was followed by the Lighting of the Cross, in which Hildarine Robinson, Nina Sue Harris, Bunkie Traylor, Urcine Brandin, Vivian Wendt and Francis Gartman took part. Following a trumpet solo in which William Wendt was accompanied by Mrs. Wendt, the meeting was dismissed by the pastor. Others participating in the service were: Mr. Wayne Blanks, Bettie Traylor, Pauline Meredith, Mildred Ann Fluitt and Bettie King. The Counselor is Mrs. Lee Wells; Young Peoples' Counselor, Mrs. Flo Morris; and Superintendent, Miss Berte Hearne. Light refreshments were served following the program.

ON THE HORIZON—BY MRS. JOE BROWN LOVE

Mrs. Joe Brown Love, of Denton, Texas, is the writer of the dramatic service of worship which will be distributed by the Board of Education, for use in the local churches of Methodism on Methodist Student Day, June 14. Under the title, "On the Horizon," the service depicts in a thrilling manner the challenge which Methodism faces to provide for its quarter-million young people, a type of training and inspiration which will prepare them for the exacting and comprehensive duties incident to world re-construction. It presents the valid hope that "on the horizon" may appear Methodist youth who are "home-trained," "college-trained" and "heart-trained," eager to be used in service to mankind.

The program, now on the press, will be produced in a quantity of 200,000 copies, according to Dr. Harry Wright McPherson, Director of the Board's Loan Funds and Executive Secretary of the Division of Educational Institutions. Copies will be sent soon to all Methodist pastors and church school superintendents, and additional copies as needed in the preparation of the program for public presentation will be available on request.

Mrs. Love, herself a well-known youth worker, is the wife of our Wesley Foundation Director at Denton, where she serves with her husband in representing Methodism on the campuses of Texas State College for Women and North Texas State Teachers College. She received her education at Southwestern University and at S. M. U., and holds a Master's degree in speech from the latter institution.

Before going to Denton, Mr. Love was for some years Director of the Wesley Foundation at Louisiana State University in Baton Rouge. Mrs. Love's father, Dr. George F. Winfield, is a member of the Mississippi Conference and is pastor at Magnolia.

What we do upon some great occasion will probably depend on what we already are; and what we are will be the result of previous years of self-discipline.—H. P. Liddon.



TALLULAH METHODIST CHURCH

TALLULAH, LA., CHURCH DEDICATION

Please announce in our Advocate that Bishop A. Frank Smith will dedicate the Tallulah Methodist church on Sunday morning, April 26.

The church building was initiated and partly completed during the pastorate of my father, Rev. H. W. Rickey. It was under construction at conference time, in the fall of 1929, when Rev. W. H. Giles was sent to Tallulah. The debt was liquidated during the pastorates of Rev. C. K. Smith and Rev. D. W. Poole.

This is the first appointment I've had where my father had served as pastor before me. I find the impressions made by a godly father and a saintly mother have lasted through the years.

Please invite the former district superintendents, pastors and members of the Tallulah church to the dedication.

The building is attractive, well planned, and honestly constructed. It is located in the heart of this rapidly growing community, with beautiful grounds that are well kept. It is a credit to our little city, and a monument to the foresight and generosity of our church.

HENRY A. RICKEY, Pastor.

AN OBITUARY

After a lingering illness of several months, Mrs. Cecil Colvin passed on to her reward on March 19, 1942. Mrs. Colvin was Miss Sybil Green, the daughter of Mr. and Mrs. L. M. Green, of Hico community.

Mrs. Colvin was born November 5, 1911. In early childhood she joined the Methodist church at Harmony Chapel. She was very active in all the church work of the community, especially young peoples' work. She was a very devout, sincere Christian, with a bright experience of God's grace in her soul.

She was married to Mr. Cecil Colvin, of Troup, Texas, April 22, 1934. To this happy union one child was born, Celia Ann. Mrs. Colvin was for some years a teacher in the public schools of Louisiana. She moved her church membership to the Methodist church in Troup, where her husband joined her in their church relationship. She was very active in all church activities until her health failed her. During her illness she was re-

signed patiently to her suffering. She never murmured, never complained, but always seemed to look beyond where these things do not come.

Hers was a happy Christian home—a home where God was served in love and meekness, a home where the Bible was read and studied as the way of life—Eternal Life. Her home was a home of prayer and devotion to her Lord and Master. All who knew her believed in the sincerity of her devotion.

Funeral services were held in the Dubach Methodist church, amid a gorgeous display of flowers woven into wreaths of harmonious colors. These only spoke of her many friends from far and near. The Rev. Stanley Carter, pastor of the First Methodist church at Carthage, Texas, and a former pastor of Mrs. Colvin's, held the funeral. He was assisted by Rev. Guy M. Hicks, pastor of Trinity Methodist church, Ruston; Rev. C. K. Smith, pastor of the West Monroe Methodist church; Rev. Karl O. Bayer, pastor of the Troup, Texas, Methodist church; Rev. J. W. Ailor, pastor of the Dubach Methodist church; Rev. Robert Fling, pastor of the Troup Baptist church; Rev. C. B. White, Superintendent, Louisiana Methodist Orphanage; and Rev. L. W. Smart, pastor of the Lisbon Methodist charge.

Besides her husband and daughter, Mrs. Colvin is survived by her parents, Mr. and Mrs. L. M. Green, of Hico; three brothers, Drs. Marvin, Ragan and Felton Green, of Ruston; three sisters, Mrs. R. B. Hester and Mrs. E. W. Stinson, of West Monroe, and Miss Dola Green, of Ruston. She was laid to rest in the Dubach cemetery.

"Swing softly, beauteous gates of death,
To let a waiting soul pass on,
Achievement crowns life's purposes
And victory is forever won.

"Swing softly, softly, heavenly gate,
Thy portal passed, no more to roam;
Our traveler finds her journey o'er,
And rests at last in 'Home Sweet Home.'"

L. W. SMART.

Go, do your duty, giving to every task the sublimest motive which you know and which you can bring to bear upon it. Get at the essence of goodness, which is not in its enthusiasm or delights, but in its heart of consecration.—Phillips Brooks.

SOME SCRIPTURAL IDEAS OF SOUL.

By J. D. Ellis

Matt. 2:20. "They are dead which sought the young child's (psuche) soul." Herod and his soldiers sought the soul of the child Jesus to destroy it. "Souls killed" and "souls slain" occur often in the Old Testament.

Matt. 6:25. "Take no thought for your (psuche) soul, what ye shall eat." The soul eats, and the soul drinks. (Luke 12:19.)

Matt. 20:28. "The Son of man came . . . to give his (psuche) soul a ransom for many."

John 10:11. "The good Shepherd giveth his (psuche) soul for the sheep."

John 10:15. "I lay down my (psuche) soul for the sheep."

John 10:17. "Therefore doth my Father love me, because I lay down my (psuche) soul for the sheep."

John 13:37. "I will lay down my (psuche) soul for thy sake."

John 13:38. "Wilt thou lay down thy (psuche) soul for my sake?"

John 15:13. "Greater love hath no man than this, that a man lay down his (psuche) soul for his friends."

A dead man has laid down his soul.

Jesus became a dead soul for his sheep, and his soul was resurrected. (Acts 2:31.)

Acts 15:26. "Men that have hazarded their (psuche) souls for the name of our Lord Jesus Christ."

To put the "soul in jeopardy" is a subject of both Testaments. (Judges 5:18, 2 Sam. 23:7, 1 Chron. 11:19.)

Acts 27:10. "This voyage will be with hurt, and much damage, not only of the lading and the ship, but also of your (psuche) souls."

Acts 27:22. "I exhort you to be of good cheer, for there shall be no loss of (psuche) soul among you, but of the ship."

The saving of 276 souls on the ship from drowning, was the saving of the people themselves in their entire being:

Had they drowned, they would have been drowned souls.

Rom. 11:3. "Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my (psuche) soul."

Rom. 16:4. "Greet Priscilla and Aquila . . . who for my (psuche) soul laid down their own neck."

Phil. 2:30. "For the work of Christ, he was nigh unto death, not regarding his (psuche) soul."

Heb. 4:12. "The word of God is quick and powerful, and sharper than a twoedged sword, piercing even to the dividing asunder of soul, and spirit, and of the joints and marrow."

Man is a soul organism which includes bones which are joined: The "marrow" is a soft, fatty tissue which fills the cavities, and is the source of vigor and health in the soul organism. Bones and tissues are parts of soul organism.

Spirit usually stands for the vital principle in the soul organism.

To "Watch over souls," is to watch over people in their interests, and in their entire being and personality. (Heb. 13:17.)

James 5:14-20 shows that if a man is sick, by prayer we may save him from death; and if we correct an erring man we shall "save a soul from death."

1 Pet. 3:20. Eight souls were saved by water."

Noah and the members of his family were

in the "Kibotos," Box, and were kept from drowning.

Occasionally a soul today is saved by a fire escape, or by a rope or ladder.

1 John 3:16. "Hereby perceive we love, because he laid down his (psuche) soul for us, and we ought to lay down our (psuche) souls for the brethren."

Rev. 8:9. "And the third part of the creatures which were in the sea and had (psuche) souls died."

Rev. 16:3. "And the second angel poured out his vial upon the sea, and it became as the blood of one dead; and every living soul died in the sea."

Jesus certainly taught that men who suffer martyrdom for his sake lose their souls, and they lose themselves.

Matt. 10:39. "He that loseth his (psuche) soul for my sake shall find it." He shall find it by a resurrection unto life eternal.

One Sabbath day, Jesus, just before healing a man with a withered hand, said: "Is it lawful on the Sabbath days to do good, or to do evil? To save (psuche) soul, or to destroy it?" (Luke 6:9.)

Mark 3:4. "To save (psuche) soul, or to kill?"

Jesus made a splendid contribution to the preservation and longevity of that man's soul by restoring his withered hand, and healing him of his disease.

"A righteous man regardeth the soul of his beast." (Prov. 12:10.)

Man is nobler than a beast, and Jesus had regard for human souls in their suffering.

When James and John wanted to call fire down from heaven to consume certain Samaritans, Jesus said: "Ye know not of what spirit ye are: For the Son of man did not come to destroy the (psuche) souls of men, but to save." (Luke 9:55-56.)

Jesus frequently used the word soul for man as an entity, in his entire being.

It is also true, that in Scripture, soul has wide meaning and applications

The King James translators thought so, because they translated the word soul into such words as "mind," "heart," "heartily," and "us" in the New Testament.

Mind and heart stand for such things as mental disposition and will.

According to James Strong's Concordance and Hebrew Dictionary, the translators translated the word soul into such words as "appetite," "lust," "mind," "desire," "pleasure," "heart," "body," "dead," "fish," "creature," "thing," "persons," "mortally," "life," "discontent," "myself," "herself," "yourselves," "themselves," etc.

At Num. 23:10, they translated "my soul" into the word "me":

"Let my soul die the death of the righteous."

On the margin the translators say: "Hebrew: my soul."

James wrote about "a man two souled" (1:8), and he used the word soul in the sense of constancy, or inconstancy.

A man with "two souls" is vacillating and unsteady.

Men who limit "soul" to human beings, or to an essence in man distinct from the body, need to look farther into the Scriptures.

Paul wrote with accuracy when he said that man is "a body psuchikon," a soul organism, and he was in agreement with Jesus, who frequently used the word soul for man in his entire being.

There is the record at Matt. 10:28, which shows that Jesus once drew a distinction between body and soul: "Fear not them which kill the body, but are not able to kill the soul: But rather fear him who is able to destroy both soul and body in Gehenna."

One of my commentaries says that Jesus

drew a distinction between the body and the animal life in the body, both of which God can destroy.

There is nothing in man that God is incapable of destroying, and he requires loyalty, according to the instruction of the preceding verses.

Men can destroy preachers, but they cannot destroy their loyalty.

The soul can "follow hard after," (Psa. 63:8) and we do "the will of God from the soul." (Eph. 6:6.)

Also, we can "relax in soul." (Heb. 3:13.) Whatever be the teaching of Scripture at any place concerning soul, there is nothing taught which destroys man's hope of eternal life, based upon promise.

There is no truth gathered from any source, which overturns the pact of his Majesty, the Lord Jesus Christ, who is the resurrection and the life.

P. S.—Two typographical errors in the former article: "some," body, should read "soma." "Will be external," should read "will be eternal."

McCONDY CHURCH TO BE DEDICATED

Please announce in the Advocate that our new brick veneer church at McCondy will be dedicated Sunday afternoon, April 19, at 3:30. Bishop Peele will preach at that hour, after which he will hold the dedication service.

All former pastors and every one interested in any way are cordially invited to attend this service.

G. H. LEDBETTER, Pastor.

LOUISIANA W. S. C. S.

(Continued from page 12)

be understood, of course, that this does not in any way apply to gifts which should regularly channel through the Woman's Society of Christian Service for established work, but only for those who may wish to contribute to some over-and-above gift for suffering humanity.—Mrs. J. D. Bragg, President, Woman's Division of Christian Service, Board of Missions and Church Extension.

As we draw nearer, each for ourselves, to the Master, we shall feel that we have approximated to all those who stand round the same centre, and draw from it the same life. In the early spring, when the wheat is green and young, and scarcely appears above the ground, it comes up in the lines in which it was sown, parted from one another and distinctly showing their separation and the furrows. But, when the full corn in the ear waves on the autumn plain, all the lines and separation have disappeared, and there is one unbroken tract of sunny fruitfulness. And so, when the life in Christ is low and feeble, His servants may be separated and drawn up in rigid lines of denominations and churches and sects; but as they grow the lines disappear.

—Alexander MacLaren, D. D.

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Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, \$7.50; 500 post cards, \$12.50; 1,000 post cards, \$20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Oh, my native country, that thou mightest be the first nation in this age of the world that might pass through the judgments of God, and be cleansed thereby and be happy!—Isaac Pennington (1672).

THE PRAYER-ROOM TODAY

Forgive me, Lord, that after so long in the fellowship of Thy Church I am still so feeble and so ineffective a member of Thy Body. Forgive me that I have claimed so little of my heritage, that I have lived in poverty while spiritual wealth was for my asking, that I have gone about with unseeing eyes in a world of wonder and beauty. Forgive me that so little of Thy love has reached others through me, that I have been so poor an instrument for Thy use. And teach me even yet to abide in Thee, that I may be indeed a living and a life-giving member of Thy Body. Amen.

For the Winter of Our Souls

By Maude White Hardie

Give beauty for the winter of our souls
O God, we pray. A spirit-landscape bleak
Enfolds us: we, who stood upon spring knolls
But yesterday, sure that we heard Thee speak
In hope, promising life's new green ahead:
We, who breathed deep through days of summer sun
When growth seemed nature's law, and men were fed,
And light and darkness scorned to merge as one:
We, who faced autumn's wind without a chill,
Believing harvest worthy of its price,
Though birds gathered for flight on bronzing hill,
And deep dry leaves rustled their sacrifice.
O Thou, who waits till trees are bare
To send snow's covering of white,
Upon our spirits, stripped of all that's fair,
Send power to shine through this, our winter's night.



WALLET OF THE WEEK



A WAR SAVINGS BOND purchase, made through the Office of Indian Affairs in Alaska, represented a total of one hundred and ten thousand six hundred and forty-five dollars. This purchase was made by thirty-one native cooperatives between Point Barrow, northernmost American settlement, and Attu Island, at the tip of the Aleutian Islands. A check for the total amount handed Gov. Ernest W. Gruening represents the largest single purchase of war bonds yet made in Alaska.

* * *

THE ROCKEFELLER FOUNDATION, according to the annual report of Mr. Raymond Fosdick, President, spent nearly nine and a half million dollars in scientific studies, public health, relief and humanities. Among the things specially noted is the appearance of a new scourge of malaria in Brazil believed to have been imported from Africa, and the development in the war centers of Europe of the deadly typhus menace from which an epidemic might spread at any time and become even more disastrous than war.

* * *

IN THE CHOIR OF WESTMINSTER ABBEY, following an air raid, a large type copy of the Book of Common Prayer was found open at a page bearing these words: "They have set fire upon the holy places and have defiled the dwelling place of thy name even to the ground. Yes, they have said in their hearts, let us make havoc of them altogether, thus have they burnt up all the houses of God in the land." Such was the voice which spake from the dust and ashes of the historic cathedral following the raid which rained bombs upon the sacred place.

* * *

THE MUSK OX, which is now confined chiefly to Greenland, has a highly developed instinct of defence. Whenever a herd is attacked by dogs or wolves they form a circle with the calves in the center. With the heads turned outward, they present a formidable circle of horns and hoofs. In this defensive formation, they present a dangerous battery of horns and their sharp hooves are equally effective in combat. This instinct of defence runs throughout animal life where protective defences or speed may be used for safety.

* * *

THE TOLTECS, an ancient and vanished race of the Republic of Mexico, is one of the mystery races of the West and so little has been found that slow progress has been made in piecing together the story of those mythical empire builders of the past. Recent discoveries in Tula, state of Hidalgo, Mexico, seem to furnish substantial evidence that the buried city found there may have been the capital of the ancient people. If this should prove to be the case it will upset the conjectures which have been made by archaeologists who have studied remains found in other locations.

AMERICAN FRIENDS are conducting enterprises on a wide scale. More than forty-four tons of clothing have been sent to England since the beginning of the year, and it is planned to ship an even greater quantity to internment camps in France. Other countries helped include France, Mexico, Santo Domingo, Finland and China. Help is being rendered distressed Japanese in Los Angeles, San Francisco, Portland and Seattle, and a temporary office for relief has been opened in Honolulu.

* * *

THE NUMBER OF ANIMALS employed in the present war activities is estimated at two million three hundred and eighty-five thousand. Of these one million are in use by Russia, nine hundred and sixty thousand by Germany, three hundred and seventy-five thousand by Japan, and fifty thousand by the United States. It appears that the English use the fewest animals of any of the parties to the war. Presumably the most of the animals in use are horses and mules, but there are some dogs, camels, and other beasts of burden.

* * *

POPOCATEPETL, a volcano located in the state of Puebla, in the southern part of Mexico, is nearly eighteen thousand feet high and is the great active volcano of the Western hemisphere. A romantic story is told of the Spanish conquistadores securing molten sulphur from its crater with which to make gunpowder for their use in the conquest of Mexico. Scientifically it sounds apocryphal, but it is doubtless true that the necessary supply of sulphur might have been obtained in that manner.

* * *

A STUDY OF PREACHERS' SONS was made by Dean Emeritus Charles Reynolds Brown, of Yale University. A survey of one hundred leaders of American industry revealed the interesting fact that five were the sons of bankers, five the sons of merchants, five the sons of manufacturers, seven the sons of doctors, eight the sons of lawyers, ten the sons of teachers, and thirty were the sons of ministers. The other thirty were scattered among miscellaneous vocations. Evidently the discipline of the parsonage, economic and religious, tends toward the development of industrial leadership.

* * *

SORGHUM SYRUP, once a common product of the Southern farm, has been so completely abandoned as to have become almost a forgotten factor in the agriculture of the section. War necessities have revived interest in its cultivation. The Government is to plant a ten-thousand-acre tract of land in Louisiana to sorghum, from which it hopes to realize eight hundred thousand gallons of alcohol for war uses. Its sugar content is lower than that of sugar cane, but that is offset by the lower cost of production and its wider adaptability to soils and climate.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

PRAISE WITHOUT APPRAISAL

In discussing the expressions of the religious press regarding the new Primate of the Church of England, the *Christian Century* indicates what we believe to be a decided weakness in the attitude of the church toward ecclesiastical leaders. It is that those who are most concerned with what may be involved in such leadership leave to secular minds and interests the offering of a real appraisal of it. In the case of the new Archbishop of Canterbury, there was general satisfaction and much laudatory comment in the religious press, but a serious appraisal of the outlook under the new leader was left to a representative of a journal of popular opinion.

Naturally we have no direct interest in the Anglican Church as such, but we are deeply interested in what is implied by the facts pointed out. It makes no difference whether it be assumed that the religious forces lack perspective and insight, or whether we attribute to so-called secular representatives a feeling of necessity for justifying their comment, the effect upon the public mind is the same. Laudatory commendation may be accepted by those who are interested, but it is unconvincing to Philistines in or out of the fold.

By and large, men have an interest in religious leaders because of what they are and because of what they may do. They are not greatly moved by ecstasies of praise for which no justification is offered. It may be true, as Victor Hugo says of Job, that "The man of the dunghill is translated by the man of Sinai," but it is not true that the man of the dunghill can add to the stature of the man of Sinai by unsupported praise. Our contemporary pulpit and press could be helped by the discovery that the foundation of the Christian Church consists of a vast army of profound prophets and great thinkers, not amiable and commonplace honey merchants. We need enough acid to stain the litmus paper if the sweetness of our piety is not to become insipid and unbearable, and a few "bulls of Bashan" might give an atmosphere of reality to our work.

THE FAMILY AS A SYMBOL OF CHRISTIAN LIFE

The family was once a positive entity in the experience of the race. It was a group gathered about a fireside with a patriarchal center. It was the primary social, educational, and religious unit of life. As such it did more than all other things to fix the horizon of achievement for those who represented the group and for the race as a whole. It was not an accidental development, but was the contribution of the Hebrew race to the social and re-

ligious structure of life. It may have been too restricted to permit an understanding of social responsibility such as we have today. There was achieved, however, a stability and a fixedness in the finer things of life which we have lost.

The family is no longer a fireside, it is a sociological abstraction. Our garage concept of the social unit which gave us our civilization may have contributed to our sense of social responsibility, but it took something from our sense of mission. The danger in a defiant freedom is that it is likely to become an altar upon which the substantial and the imperishable values of life may be sacrificed. The ideals of the past should not become the idols of the present, nor should freedom be a crucible in which eternal values are dissolved. We need to recover, not the form of a family life which belongs to the past, but the values which express the gold of human experience.

GOOD SPIRIT PREVAILS

Reports reaching our office have been the most encouraging that we have received in a long while. Great Easter services are reported, there has been a prompt and liberal meeting of all financial obligations, and a good spirit prevails throughout the territory covered by this Advocate. Only in one or two instances have we heard even a discouraging word. If we can forget plans and programs for a time, it seems likely that we may have one of the greatest years of a generation.

The mood of the people is in every way friendly to the message and the ministry which offer comfort and strength for the days ahead and for the distresses which they may bring. No Advocate campaign which we have had has found more cordial and unanimous support, nor have words of warmer commendation come to us touching the paper and the place it fills in the lives and homes of our Methodist people. We earnestly hope to make the Advocate a messenger of cheer and a source of help and strength for the days and experiences through which we are passing.

DRY RIBBONS RESTORED

Typewriter ribbons which have become too dry for satisfactory use may be restored either by moistening with kerosene or by a few drops of sewing machine oil on the edge of the ribbon. The oil will soon penetrate the entire roll. Care should be exercised not to use too much oil, as it will tend to spread on the paper and spoil the writing. When properly applied a dried ribbon can be made as good as new.

WORLD'S RADIUM SUPPLY

The radium stock of the world is perhaps the most uniformly distributed metal known. There is scarcely a reputable hospital in the world where a supply of radium is not available, small as it may be. It is found in pitchblende and other uranium minerals, but in such minute quantities as to be almost microscopic. If the radium supply of the world were gathered into one package it would weigh but two pounds, but it would have a commercial value of eighteen million dollars.

KEEP THE "CHURCH FIRES" BURNING

Believing that many laymen should bring matters near their hearts before the Church, we have asked Mr. J. G. Houston, Lay Leader of the North Mississippi Annual Conference, to contribute the following "Guest Editorial."

H. N. C.

The transformation of a nation of 130,000,000 people from a peace-time to an all-out war basis involves tremendous changes in every aspect of our national life. Especially is this true because our peace-time life has been one of unparalleled luxuries and indulgences. We have become accustomed to so many modern conveniences and to enjoy such a high standard of living that the transition to a more simple existence, based more on elemental needs, will be rather painful and confusing.

Fortunately, this is coming step by step, and not all at once—as has been the lot of millions of human beings, crushed by the ruthless heels of the invaders—but nevertheless as the energies of America are concentrated more and more on the war effort, the good things for civilian use will dwindle to less and less.

Thousands of peace-time industries are being rapidly converted to war-time industry, various types and kinds of business are being disrupted, millions of men are changing the nature of their work and the place of their work. The army of absentee workers is growing as fast as the fighting army, and every kind of business and industry engaged in peace-time work is feeling the pinch of the shortage of manpower.

Every community is beginning to feel the loss, not only in the numbers of men who are gone, but also in the leadership of these new in the social and civic life. The Church is no exception to this rule—men on Boards of Stewards, Church School superintendents, Church School teachers, loyal rank and file churchmen are rapidly being called to the colors of their country or some phase of our war effort.

The situation presents a challenge to those of us who, because of age, physical condition or dependents, remain at home. It is up to us to keep the "Church Fires Burning," to see that there is no let-down in the great spiritual service that the Church alone can render.

There will be many broken hearts because of sad tidings from the front, many lonesome hearts because of the absence of father, husband, or son from the hearthstone, there will be bitter hearts because of war's economic tragedies, rebellious hearts because of fancied wrongs and unjust privations, cynical hearts because of wrecked faiths, and selfish hearts because of unusual opportunities for material profits.

More than ever the services of vital, wide-awake spirit-

ually alive churches will be needed, more than ever pastors will need the help and support of their laymen to strengthen and lengthen the arm of the church.

Aside from our duty to God in such a crisis there is a patriotic value of the highest order involved, citizens morale can not be maintained except on a spiritual basis. We are not going to be willing to sacrifice, endure, suffer, and give until it hurts, unless we believe that God is interested in the outcome of this struggle, unless we believe that spiritual values, such as justice, freedom, human rights, Christian ideals are involved. Unless we believe that out of this "Holocaust" of human suffering, mankind will grope his way to a higher social order, one that will dignify a human being in the enjoyment of his inalienable rights, and glorify God in His universal Fatherhood.

Will we laymen at the home front accept the challenge and fight as hard to conserve our spiritual heritage as our boys on land and sea, in the air and under the sea, fight to preserve for ourselves and for millions of the less fortunate of the earth's peoples, our democratic way of life?

The church needs our redoubled efforts—the church alone can generate the spiritual power for such a crisis.

Others Say. . .

THE IDEAL AND THE PRACTICAL

One of our friends, who is a keen analyst of conditions within the church, periodically harangues us on things as they ought to be. He points out with uncanny skill all of the existing weaknesses and evils, and demands that something should be done about them. It is not possible to contradict his arguments because they rest on obvious facts. His eloquence is converted into a deep silence, however, the moment we ask him how the evils should be corrected and the weaknesses should be removed. Our friend has a very clear understanding of the ideals for which the Church ought to strive, but, he is, by his own confession, incapable of saying by what practical methods the ideals should be reached. In order to learn this, we find it necessary to turn from our friend with a keen mind to a simple, not overly gifted, and long since sainted country preacher who once told us in our student days: "Always remember in your ministry that you must work with people not as they ought to be, but as they are."—Here we have the problem of the Christian minister. If he loses sight of the ideals, his ministry will not be very successful. If he sees only the ideals, and is not sufficiently practical to strive and struggle toward these ideals with his people, his ministry will be a hopeless failure. Hence, the Christian minister and every leader in the church must always keep his eye on the ideals, that is to say, he must live with his head in the clouds; but he must, at the same time also, keep both feet on the ground. We believe, that all movements within the church which emphasize the right ideals in the field of preaching, education, liturgy, music, organizational life, and so forth, have an important duty to perform. We believe with equal conviction, however, that theoretical ideals will never become realities, unless we are sufficiently judicious to employ the proper practical means toward their realization.

—Editorial in American Lutheran.

FREEDOM FROM LEPROSY

By Eugene R. Kellersberger, M. D.
General Secretary, the American Mission to Lepers

"I thought leprosy existed only in Bible times!" exclaimed a graduate of a great eastern university to one of our doctors the other day.

Actually, expert leprologists now believe that there are from five to ten million victims of leprosy in the world, and that approximately one person out of every 185 in the earth's population is such a victim.

Not only is there ignorance of the fact that leprosy exists, but there is ignorance of what is being done about it. Comparatively few people have ever heard of Mary Reed, of Pere Damien, of Dr. Hansen, or of Carville, of Culien, of Chiangmai. Recently, I was guest speaker in a beautiful church where a window of stained-glass depicted the healing Christ. Among the select group of leaders to whom I spoke, however, there was practically no knowledge of the five leprosaria of that denomination. They had a picture of the healing Christ in glass, but they knew nothing about his healing ministry as it is being carried on today by the American Mission to Lepers through various denominations.

We can obtain freedom for all from leprosy only when we dispel the superstitious fear of people about leprosy. I have had charge of 1,488 patients with leprosy in my own colony and I have seen over 7,000 cases in Africa, in America, and in the Far East. Without fear I have touched them in treatment; and I have seen the germ under the microscope hundreds of times. The disease is not inherited and is hard to contract. It is a family disease, thriving under primitive living conditions. But "once a leper, always a leper" is no longer true. Early cases are being cured, and many others are being arrested or being made free from infection. Children are being protected and education is being carried on to show people what leprosy really is. Faithful workers are ever seeking a complete cure. Encouraging results have been obtained with diphtheria toxoid, but it is too early to state its real value.

We can obtain freedom for all from leprosy only when we can dispel the cruelty and the callousness of the world toward the suffering of its victims. We know that one Easter Sunday morning, several years ago, in South China, sixty lepers were shot. The comment of one of my American friends was that that was a good riddance. That is the way some people feel about leprosy. Recently, two patients were on the way to our Federal Hospital in Carville. When they missed the train and someone found out that they had leprosy, they were tied to a freight car in the hot sun, and food was thrown at them as it would be to a dog. They had to be rescued by health officials. In my station at Bibanga, a woman came to me who had lost her fingers, who had been deserted by her husband and had her three children taken away from her. When she came to her family, they said, "We don't want you because you are a leper." Another leper who came to me went home twice because we had no room for him. His family cursed him from the day he was born. Finally, he took a dagger and killed his father—because there had been no room for him.

We can obtain freedom for all from leprosy only when we can overcome the greed of commercialism. It is almost impossible to find a place in the world where you can

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Rev. K. E. Clark, New Albany.....	13
Rev. T. H. Ferrell, Booneville.....	20
Rev. T. A. Filgo, Dumas.....	2
Rev. J. A. George, Oxford.....	6
Rev. W. R. Goudelock, Corinth.....	5
Rev. W. R. Hammontree, Corinth.....	17
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	21
Rev. C. L. Ivy, Marietta.....	2
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Rev. A. R. Beasley, Hollandale.....	4
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Rev. W. R. Crouch, Dublin.....	3
J. H. Johnson, Clarksdale.....	7
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Rev. A. L. Davenport, Vaiden.....	24
Rev. E. C. Driskell, Pickens.....	3
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Rev. W. O. Hunt, Webb.....	5
Rev. E. S. Lewis, Durant.....	4
Rev. R. T. Hollingsworth, Itta Bena.....	15
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Rev. E. L. Jernigan, Olive Branch.....	19
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Rev. N. N. Maxey, Horn Lake.....	2
Rev. A. C. McCorkle, Charleston.....	12
Rev. W. W. Milligan, Tutwiler.....	12
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Rev. J. C. Jackson, Hamburg.....	2
Rev. N. S. Loftus, Jayess.....	10
Rev. J. W. Moore, McComb.....	2
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Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	11
Rev. C. W. Wesley, Hazlehurst.....	13
Rev. G. F. Winfield, Magnolia.....	3
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Rev. A. J. Boyles, Magee.....	20
Rev. J. A. Bridewell, Hattiesburg.....	7
Rev. B. M. Hunt, Hattiesburg.....	9
Rev. E. A. Kelly, Richton.....	5
Rev. J. W. Leggett, Jr., Laurel.....	2
Rev. E. M. Lane, Montrose.....	5
Rev. B. M. Lawrence, Heidelberg.....	4
Rev. O. S. Lewis, Hattiesburg.....	8
Rev. A. M. O'Neil, Petal.....	7
Rev. T. B. Winstead, Ovett.....	3
Rev. D. P. Yeager, Collins.....	2

Jackson

Rev. L. E. Alford, Benton.....	5
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	5
Rev. R. E. Case, Homewood.....	2
Rev. W. J. Ferguson, Flora.....	5
Rev. J. H. Grice, Vaughan.....	2
Rev. J. C. Jackson, Hamburg.....	4
Rev. Roy H. Kleiser, Jackson.....	3
Galloway Memorial, Jackson.....	5
Rev. G. P. McKeown, Brandon.....	7
Rev. J. S. Noblin, Carthage.....	15
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Rev. J. A. Wells, Jackson.....	2

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Rev. G. E. Allan, Meridian.....	4
Rev. T. M. Brownlee, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	7
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Rev. Hugh McRaney, Lauderdale.....	2
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Rev. H. W. F. Vaughan, Decatur.....	2

Seashore

Rev. J. B. Cain, Columbia.....	4
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Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. W. B. Jones, Lucedale.....	10
Rev. G. H. McBride, Vancleave.....	2
Rev. R. I. Moore, Long Beach.....	3
Rev. J. H. Morrow, Picayune.....	2
Rev. E. W. Ulmer, Pascagoula.....	11

Vicksburg

Rev. R. E. Alsworth, Edwards.....	3
Rev. R. A. Allums, Gloster.....	11
Mrs. N. E. Cunningham, Gibson Memorial.....	13½
Rev. C. W. Crisler, Yazoo City.....	3
Rev. J. A. McRaney, Hermanville.....	4
Rev. T. O. Prewitt, Vicksburg.....	3
Rev. E. E. Price, Lorman.....	2
Rev. B. H. Williams, Centreville.....	3
Rev. A. W. Wilson, Washington.....	2

CONFERENCE NEWS AND PERSONALS

Rev. W. J. Reid, recently assigned to chaplaincy duty with an artillery division, is located at Camp Claiborne, La. He was formerly pastor at Rayville, La.

Rev. A. L. Davenport, pastor at Vaiden and West, Miss., is still much pleased with his charge and is enthusiastic about the outlook for his work in those two churches.

Rev. Marlin McCormack, pastor at Fulton, Miss., now in his third year of service, is looking after the details of his work with the care and faithfulness characteristic of his ministry through the years.

Rev. E. W. Day, pastor at Ringgold, La., sends a good list of subscriptions, and says of his work for the Advocate: "I have never had any trouble in selling it. We must first sell ourselves before we can sell others."

Mrs. Josie Gann, of Lena, Miss., says that she has been a subscriber to the Christian Advocate for thirty-five years, and that she counts it one of the treasures of her life. She is now eighty-three.

Rev. Sidney A. Seegers, pastor at Park Avenue church, Shreveport, is pressing his people to begin the rebuilding of the parsonage, since delay may prevent their getting the material needed for its remodeling.

The editor wishes to say to the friends in the Meridian District that he is back home again and has recovered his speech. The lost portfolio reached home before we did and the skies are therefore a little brighter.

Dr. Henry T. Carley was in the city on last Thursday for a check-up of his condition, following his recent illness. The editor is sorry to have missed him, but we are glad to know that he seems to be improving steadily.

Friends of Bishop J. L. Decell will be happy to learn that he is back home again following a slight indisposition from influenza. He is taking everything quietly for another week in order to make a complete recovery before he takes up his full schedule of work.

Napoleon Avenue Methodist church will hold an elaborate centennial celebration of that church beginning April 26 to May 3. This is really a celebration of the centennial of German Methodism in New Orleans since the two coincide.

Rev. H. W. F. Vaughan, pastor at Decatur and Hickory, Miss., was the only pastor absent from the session of the Meridian District Conference last week. Bro. Vaughan was in Washington, D. C., for examination, following his application for chaplaincy service.

Rev. J. L. Neill, district superintendent, had a very good district conference and has his work well in hand, as will be seen by the statistical summary published elsewhere in this issue. The spirit of the conference was all that could be desired, it was a great day, and the outlook for the year is especially good in the Meridian District.

A note from the church secretary says: "Easter Sunday, First Methodist Church, Tupelo, saw every place filled with chairs through vestibules, to doors. Largest attendance at Church School in several years. More than half benevolences raised, and all bills paid to date. First unit of new Educa-

tion Building completed, and used for first time."

It will be gratifying to the Methodists of the Mississippi Conference to know that \$88,000 was paid recently on the indebtedness of the Methodist Hospital in Hattiesburg. This leaves a balance of \$35,000, no part of which is due before 1946. That is a marvelous record and those having charge of that interest are to be congratulated upon their success.

A note from Rev. Carl Lueg, Natchitoches, La., says that apparently the X-ray therapy has arrested the trouble from which his little son David is suffering. Physicians do not offer any encouragement, but the temporary arrest of the disease offers a ray of hope to their burdened hearts. Bro. Lueg expresses his appreciation of the sympathy and prayers of their many friends in the experience through which he and Mrs. Lueg are passing.

Rev. J. W. Holliday, pastor of Tremont circuit, in the North Mississippi Conference, for the past five years, has had the remarkable experience of having built and dedicated three new churches on his charge. We doubt that that record can be excelled anywhere when the type of charge is taken into consideration. Bro. Holliday says that there is an uplook in all his work and he has received in the neighborhood of 275 members during the time that he has served that charge.

Rev. J. Cude Rousseaux, pastor of the Covington charge, reports the reception of twenty-one members at Mandeville on Easter Sunday, all of them except one on profession of faith. There are still others to follow. Another interesting fact is that one of those whom he baptized was an elderly woman who has been in a wheel chair for many years. Bro. Rousseaux says that Dr. R. B. Paine and his daughter, Miss Ella, were of great assistance to him in instructing the class for reception into membership.

REV. C. F. REED—RESOLUTIONS OF RESPECT

At a meeting of the Pine Hill Cemetery Committee, a feeling of profound sorrow was caused by an announcement of the death of Rev. C. F. Reed, who had recently been the pastor of this charge and whose valuable activities and wise guidance had been most helpful in organizing its work.

It was resolved by the members of this committee to make this simple expression of appreciation and esteem of their late beloved pastor and to extend to his bereaved

family their deep sympathy and sincere condolences.

His earthly labors ended, he has gone to a faithful servant's reward, and we have a cherished memory.

Signed: Members of Pinehill Cemetery Committee.

Sicily Island, La.

March 26, 1942.

CHANGE IN MEETING PLACE, COLUMBUS DISTRICT CONFERENCE

On account of the delay in completing the handsome new church building at Eupora, the Columbus District Conference, which was scheduled to meet at Eupora will meet at Brooksville, on Friday, May 1. The Conference will open at 9 a. m., and close about 4 p. m. We hope to have Bishop Peele with us.

A. T. McILWAIN, D. S.

DR. HENRY MILBURN FAUST

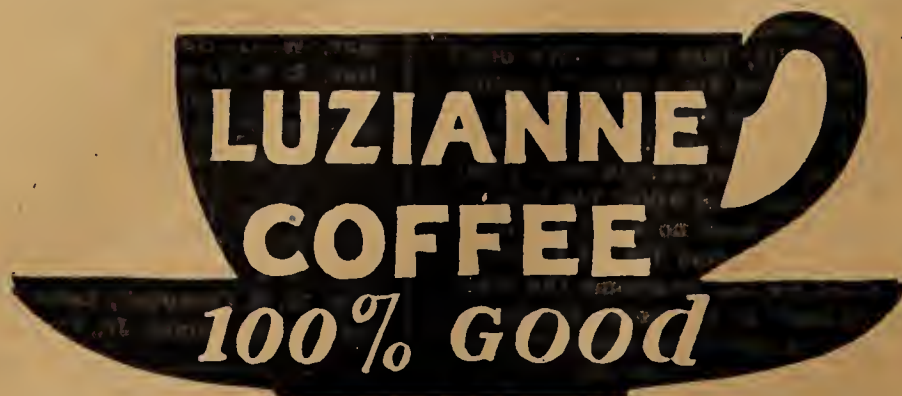
In the death of Dr. Henry Milburn Faust, of Gold Dust, La., the communities which he served so long as a medical practitioner have lost a faithful servant and every good cause has lost a steadfast friend. Dr. Faust was born near Franklinton, La., August 22, 1873. His medical training was had at Tulane University and Memphis Hospital Medical College, graduating from the latter institution in 1902. He completed forty years of the practice of medicine in March of this year.

He was a sincere Christian, a member of the Presbyterian church in Bunkie, La., and he was a devoted husband and father. He is survived by his wife, a son and a daughter, who with a host of friends are sorely bereaved in his passing.

INDIANOLA METHODISTS PRESS FORWARD

The Methodist people of Indianola, Miss., worship in a very beautiful and well-equipped church. The building was erected in 1927-28, during the pastorate of the Rev. J. D. Wroten. Last year while the Rev. W. C. Newman was serving his fourth year as pastor of the church, the members of the church paid the balance on the church debt, which was something over \$5,000.

This conference year the church assumed the askings for Benevolences which was



\$1,200. At this time this entire amount has been raised. Also the amount for Conference Claimants, \$210, has been paid along with \$68 for the Bishops' Fund, and all other items as District Work, Conference Entertainment, etc., a total of \$1,567, all paid in full.

We think this is a very fine achievement, especially considering that the conference year is not yet half gone. All other bills of the church are paid in full to date.

We have splendid leadership in the Indianola church. Mr. E. A. Tanner is District Lay Leader, and Judge J. M. Forman is Associate Lay Leader. Mrs. R. M. Yarbrough is District Secretary of the Woman's Society of Christian Service. Mrs. E. B. Nash was recently elected Vice-President of the Conference Woman's Society of Christian Service.

The preacher that is sent to serve the Indianola Methodist church is very fortunate indeed. All church groups work together in a splendid way. There are no factions in the church whatsoever.

Easter Sunday morning there were forty-six adults and young people in the vested choir, and that evening the choir consisted of thirty-six children from the Junior Department, making a total of eighty who were in the choirs on Easter Sunday. At the evening worship hour nine children were received into the church in a beautiful and impressive candle-lighting service.

SAM E. ASHMORE, Pastor.

LAFAYETTE METHODISM PROSPERS

Dear Dr. Duren: The Easter season has been very fruitful. I received a class of children and a class of adults into the church Sunday, had good crowds at the regular Easter morning service, and at special Good Friday and Sunrise Easter services. Easter orphanage offering was \$200.

First Church has remodeled the basement of the building into a College Young People's Department and an Intermediate Department, has furnished a social room with furniture, curtains, games and other equipment, has built a stairway from the basement to the first floor of the educational building, and will soon have a beautiful outdoor bulletin board (if old man priorities permits).

Davidson Memorial, in North Lafayette, is getting along even better than I had dared hope. The building (a remodeled dwelling) is already too small for the congregation, the Superannuate and the Bishops' apportionments are paid in full for the year, other finances are up to date, we have sixty members, and a building fund started to purchase a site sometime in the future for the permanent church building. Our first orphanage offering will exceed thirty dollars, and we are operating a scout troop at Davidson Memorial which is being chartered tonight. Rev. E. H. House, a local preacher attending S. L. I., is in charge of the work there.

The Protestant Student Center (a rented dwelling) is a cooperative enterprise of the Presbyterian, Baptist and Methodist churches, across from the campus of S. L. I., Louisiana's third largest school of higher learning. Miss Betty Glasson, deaconess furnished by the Woman's Council, is in charge of the Methodist student work there, and is doing a splendid work. The Methodist churches surrounding Lafayette (Abbeville, New Iberia, Franklin, Opelousas, Gueydan, Rayne and Crowley) are cooperating in the

operation of the Center, and a member of the Welsh congregation, Mr. John Campbell, recently sent a contribution which greatly helped in furnishing the new Center. An indication of the widespread interest in the work there is the "shower" given by the White Chapel congregation, near Bunkie, for the Center.

Sincerely,
VIRGIL MORRIS.

EASTER SERVICES—RODESSA, LOUISIANA

The Easter season has had a very significant place in the lives of the Methodist people in Rodessa and their friends.

Holy Week began with pre-Easter services conducted by the pastor, Rev. Jack Cooke, on Wednesday, Thursday and Friday evenings, the sermons being augmented by the recently organized chorus choir.

(Rev. Mr. Cooke, Mrs. D. E. Matkin, pianist, and Mrs. Cooke, have trained both a junior and senior choir this year, with "The New Methodist Hymnal" being placed in the pews by the church families and friends.) Holy Communion was observed on Thursday evening.

Easter Sunday was a full day, with an Easter Sunrise Service at 6:30 a. m.

The church chancel and altar was beautifully decorated with spring flowers, beautiful white iris, tulips in white and colors, and a large Easter lily. The flower arrangement for all services was the gift of Miss Hattie Sexton, from her own gardens. The Woman's Society of Christian Service placed the lilies on the altar.

Following the Church School at 9:45, with worship led by the Intermediate Department, the 11 o'clock morning worship followed. The choir rendered special music at all the services, accompanied by Mrs. D. E. Matkin. Mr. Earle Cooke, Jr., of Minden, brother of the pastor, sang "The Holy City," accompanied by Mrs. Jack Cooke. Holy Baptism was given at this service.

The climax was reached at 8 o'clock in the evening when the play, a drama in three acts, "The First Easter Morning," by Dr. H. E. Spence, of Duke University, was presented by a cast of characters played by George Wren, Mrs. Floy Kerr, W. L. Gray, R. L. Denham, W. C. McDonald, M. F. Smith, John F. Mitchell, T. F. Ryan, Mrs. J. M. Moore, Mrs. M. D. Dodd, Miss Ava Annette Louvierre, Gene Poindexter, Eldridge Hucheson, Charles Giles, Jr., Mrs. H. M. Naff and Mrs. T. F. Ryan. It was directed by Rev. Jack Cooke, assisted by Mrs. Cooke.

Large congregations attended each service of the day, and the auditorium was overflowing in the evening with many people turned away.

The entire church and community sensed anew the devotion of our Lord to His task and experienced the need of our allegiance to our task in this day.

Coming to Rodessa this year, following the termination of the career of Rev. S. S. Bogan and Mrs. Bogan here, the period in the life of the church that is entirely familiar to everyone in Methodism, the young pastor, Rev. Jack Cooke, and Mrs. Cooke, are leading the church to larger places of service in various avenues of work.

The work of the Official Board, Church Board of Christian Education, Woman's Society of Christian Service, Youth Division and every other phase of the work is being strengthened and perfected.

There is a fine spirit of cooperation and fellowship.

GREENWOOD DISTRICT PASTORS

The Greenwood Ministerial Association opened promptly at 10 a. m., in the First Methodist church, in Greenwood, Miss., by the singing of "Pass Me Not."

Dr. Henry F. Brooks, our faithful and efficient district superintendent, was at his best, and after saying "many nice things about us, to us," asked to be excused from the meeting that he might spend the remainder of the day in the district parsonage with his good wife and the wives of the preachers of the district.

Mrs. Brooks had invited the wife of every pastor in the Greenwood District and also the wives of the superannuates, and the widows of superannuates, to be her guests on this same day.

The ladies reported that they had one of the happiest days of their lives, and that Mrs. Brooks surely made an ideal hostess. They also organized themselves into an association to meet on the same day each month that the Ministerial Association convenes.

Our hearts were made sad when we learned of the serious illness of our good pastor at Durant, Rev. E. S. Lewis. Dr. Brooks asked that special prayer be offered for him. Every preacher got down on his knees and Rev. T. H. Dorsey led the prayer, which was followed by many more, and was closed by Dr. Brooks.

Bro. H. N. McKibben also announced that our pastor on the Poplar Creek charge was in the Methodist Hospital in Memphis, Tenn., for treatment.

It was voted that we have our next meeting in connection with our District Conference, which is to be in Webb, Miss., May 6.

Our program was very interesting indeed. Everyone who appeared on the program showed that he had given much time and thought to his subject. The program follows:

10:00 A. M.—Devotional, Rev. R. E. Wasson.

10:10 A. M.—Business and Announcements.

10:20 A. M.—Keeping the Church Records—the Non-Resident members, Rev. E. C. Driscoll.

10:35 A. M.—The Pastor's Responsibilities in This Hour of Chaos, Rev. E. S. Lewis.

11:10 A. M.—Sermon, Rev. W. O. Hunt.

12:00 Noon—Lunch.

1:00 P. M.—Devotional, Rev. W. W. Bruner. Then he was to discuss: "The Pastor In His Devotional Life."

1:15 P. M.—The Cause of Waning Interest In Church Attendance, Rev. S. A. Brown.

1:30 P. M.—Youth and the Worship Service, Rev. J. O. Dowdle.

1:45 P. M.—Evangelism: 1. Continual, Rev. J. T. McCafferty; 2. Special Efforts—Getting Ready, Rev. T. H. Dorsey; 3. Putting It Over, Rev. H. H. Wallace.

2:15 P. M.—Preparation for and Direction of the Stated Worship Services, Rev. H. F. Brooks, D. D.

2:30 P. M.—Announcements and Adjournment. Rev. W. T. Phillips urged that we see to it that our people subscribe for the New Orleans Christian Advocate. The Doxology was sung, and we all went home happy.

A. L. DAVENPORT, Sec.

No Trouble at All—Gob: "At the dance Thursday night, my suspenders broke right in the middle of the dance floor."

She: "Weren't you terribly embarrassed?"

Gob: "No, my roommate had them on."

PERSONAL NOTES AND INCIDENTS

Rev. Jas D. Wroten, Jr., whose father is pastor at First Methodist church, Columbus, was recently appointed associate pastor at Oak Lawn Methodist church, Dallas. He is taking his theological work at S. M. U.

Rev. E. L. Jernigan reports a great Easter service at Olive Branch, where he is having a happy pastorate. Bro. Jernigan is making every effort to balance the church budget for the district conference on April 29.

Chaplaincy figures recently released from Washington show that there are 1,439 army chaplains on active duty; 1,068 of them are Protestants, 362 Roman Catholics, and 19 Jewish. Methodist chaplains head the corps in both the first and second armies.

A letter from Rev. Henry A. Rickey says that his father, a retired member of the Louisiana Conference, under whose pastorate the church at Tallulah, La., was built, is sufficiently recovered from his long illness to be able to attend the dedication of the church.

Reports from the General Commission on World Service and Finance indicate that the receipts at the end of March were \$71,532 behind last year. This means that there must be a united effort over the whole church if the report on May 31 is not to show a deficit.

Rev. Ashley T. Law, pastor at Amite, La., is having a good pastorate in that charge. People are cooperating in every way, there was a large attendance at the Easter service, and the general and conference benevolences have been increased \$200 over that of last year.

Rev. James H. Felts sends us a report of the Easter campaign in the church at Fulton, Ky., of which Rev. Loyal O. Hartman is pastor. There were six infant baptisms, ten children and forty-four adults received into the membership of the church, and the Easter offering for world Service and Benevolences was \$1,208. This covers the entire Benevolent assessment for the year. The speaker for last Sunday was Gov. Browning, of Tennessee. Dr. George Stoves began a series of services on April 13, to run through ten days.

APPOINTMENT CHANGES—LOUISIANA

Please announce in the Advocate the following changes in the appointments of the Monroe District.

Rev. Wm. J. Reed, from Rayville to the Chaplain's Corps, U. S. Army.

Rev. J. H. Midyett, from Gilbert to Rayville.

Rev. S. S. Holliday, from Delhi to Gilbert.

Rev. J. E. Hearne, from Mangham to Delhi.

Rev. R. Leonard Cooke, from Evergreen Park, Illinois, to Mangham.

H. M. JOHNSON, D. S.

April 1, 1942.

MAPLES MEMORIAL METHODIST CHURCH, OLIVE BRANCH, MISSISSIPPI

Just a brief sketch about our work here. We have two churches here (Baptist and Methodist). Both pastors, choirs, official boards, early in the year agreed to unite in

Community Services each night from March 29 through April 3. The theme of each service to be around something as related to that same day in Passion Week. The pastors agreed upon who would preach each time, the subject, and in which church the service would be. (This was known only to the pastors.) The buildings are adjoining, so the congregations were urged to attend and upon arrival the house lighted would be the place of the service.

The attendance and interest was even beyond our expectation. The population of the town is nearly three hundred white people and the average attendance was 125. An excellent spirit prevailed. If there was one iota of discord in any way we do not know about it.

Easter services were in each church. In our 7 a. m. Communion Service we had 88 present, and two adults joined the church by vow and baptism. At 11 a. m. the Baptists had 110 present and we had 135 present and eleven to join the church by vows and baptism. The Baptist received eight by letter. The community seems to be stirred to continued growth in the church and religious living. Many are saying, "Let us have this kind of united effort again."

May God be praised for victories in His name and for His cause and for His benefits to mankind.

E. L. JERNIGAN, P. C.

CHATHAM METHODIST CHURCH

Dear Dr. Duren: We are happy to report a fine cooperative spirit among the people of the Chatham charge. We had five well attended services on Easter, also four Communion services at as many churches. The people responded with a splendid offering of \$60 for our Orphanage at Ruston. We are indeed happy to have the humble privilege to be the pastor of such fine people.

J. T. Garrett, Pastor.

EASTER REPORT, LOGANSPOUR CHARGE

The Easter Sunday services at Logansport were declared by many to be the best ever. Our Sunday School attendance was 172; 55 of this number were men. Our Men's Bible Class has grown in the past four Sundays from 15 to 55. Our eleven o'clock hour found a full house. Three babies were presented for baptism. Our offering for the Orphanage was \$88.47. A most appreciative Easter cantata was rendered by the choir at the evening service, to an overflowing audience.

Longstreet and Bethel churches also observed the day with an appropriate program. Their offerings were \$20 and \$10, respectively.

Sincerely,

W. O. LYNCH.

COLUMBIA HEIGHTS CHURCH

Dear Dr. Duren: The Columbia Heights Methodist church has just closed a series of pre-Easter services. We feel that much good was accomplished from each service. There was a visiting speaker each evening, namely, Rev. J. T. Garrett, Chatham, La.; Rev. I. L. Yeager, Monroe; Rev. J. W. Lée, Sterlington; Rev. C. W. Moore, Olla; Rev. W. A. Cross, Monroe; Rev. John Kitchenham, Columbia; and Rev. W. D. Wendt, Columbia. We had four additions to the church and a real spiritual revival among the present membership.

The Sunrise service on Sunday morning was well attended. In fact, the pastor feels that was the most inspiring service of the day.

At the evening service a special program was rendered by the ladies of the church which brought an effective climax to the week's work.

We are praying that the effects of the meeting will "live on" in the hearts of the people and will help both pastor and people to be a "living portrayal" of the life of the Christ whom we pay special homage during this season.

LEA JOYNER, Pastor.

DR. E. NASH BROYLES, PARK STREET, ATLANTA

Dr. E. Nash Broyles, formerly of the North Mississippi Conference but now pastor at Park Street, Atlanta, Georgia, is having a great ministry in every way. The Atlanta Constitution, for April 3, carried a cut of the prayer meeting on the Wednesday night before when there were two hundred and fifty persons in attendance. In two years the prayer meeting has grown from an average of thirty-five per week to an average of one hundred and fifty. A special feature in the prayer meeting work, aside from the effort of the pastor, is the use of twenty or more persons in the weekly programs of the mid-week services. Dr. Broyles feels that this prayer meeting is the dynamic center of the church activity. In the past two years the Benevolences have been increased eighty-three per cent. Dr. Broyles' achievement offers a suggestion and a target for others.

MERIDIAN DISTRICT MAKES SPLENDID REPORT

The Meridian District Conference, which met at Central Church, Meridian, on Thursday of last week, was well attended and the reports indicated healthy progress in all respects. Rev. J. L. Neill, the district superintendent, had his work well organized and the proceedings moved forward without either hitch or lost motion. A statistical summary for the district showed \$17,131 paid on ministerial support, \$2,633 on church debts, and \$2,796 on improvements and new properties. The amount assumed on Benevolences was \$7,867, on which \$2,967 had been paid to date. The total Fourth Sunday Offering amounted to \$516. Other financial items included payments of \$191 to chaplain Sanitorium, \$177 to Memorial Mercy Home, and \$852 to the Methodist Orphans Home in Jackson.

Out of one hundred congregations reporting, 75 had Church Schools, there were 23 Youth Fellowships, 185 Methodist students are graduating from high school this year, and 37 from junior colleges. Eighteen students are in church colleges as against 110 in state and private colleges. Seventy-eight congregations observed Layman's Day, there are 41 Woman's Societies of Christian Service, and 5 Wesley Service Guilds. There was also a fairly general coverage of church periodicals. Seventy members were received on profession, 66 preparatory members received, 208 members received by transfer. There was reported an estimated 241 family altars with 26 family altars established this year.

To be added to the above figures were reports from some churches and charges received too late for inclusion.

NOTES FROM THE BROOKHAVEN DISTRICT

The work in the Brookhaven District is moving in a very satisfactory way.

In most of the charges there was held some kind of Training Effort during the month of March, as was planned at the pastor-layman meeting early in December. Where there was no class now, there will be later in the year. We felt that the Bible Conferences, early in March, were profitable for the cause.

The pastors have been diligent in every way. In some of the stations, pre-Easter services were held, with good results. There were more benevolences paid at this Easter-time than at any time during the six years we have been on the district. Some churches paid their acceptances in full.

Revivals have been planned in most congregations.

We hope for a large number of the pastors to be present at the Pastor's School, in Biloxi, in June.

The laymen of the district are loyal in every way. We are fortunate in having so fine a group of men and women to work with, as is found in the Brookhaven District.

Subscriptions to the church periodicals are being sought, and we will be able to do as well as in the past.

Our District Conference convenes in Halzehurst, April 23, at 9 o'clock, a. m. The opening service will be the sacrament of the Lord's Supper.

R. H. CLEGG, D. S.

MINISTERS' WIVES ORGANIZE

Mrs. H. F. Brooks, Greenwood District Superintendent's wife, entertained the ministers' wives of the district at a lovely luncheon on Tuesday, April 7, at her home, the district parsonage.

Those who enjoyed the association with one another and the gracious hostess were: Mrs. Lipscomb, Mrs. J. A. Hall, Mrs. J. M. Wyatt, Mrs. J. T. McCafferty, Mrs. R. E. Wasson, Mrs. T. M. Dye, Jr., Mrs. J. E. Stephens, Mrs. R. T. Hollingsworth, Mrs. T. M. Bradley, Mrs. T. H. Dorsey, Mrs. W. P. Bailey, Mrs. S. A. Brown, Mrs. E. C. Driskell, Mrs. N. D. Guerry, Mrs. J. W. York, Mrs. W. W. Bruner, Mrs. S. W. McAlilly, Mrs. W. T. Phillips and Mrs. W. O. Hunt.

There were some who were unfortunate in not being able to attend because of illness or previous engagements. They were missed and the hope was expressed that they could come next time.

This opportunity to make and weld friendships was so pleasant and worthwhile that a suggestion grew out of it, that they organize and meet once each quarter on the same day the ministers of the district meet. The idea was enthusiastically received and unanimously agreed upon. Mrs. H. F. Brooks was made President, and Mrs. N. D. Guerry, Secretary.

The first regular meeting will be held at the same time of the ministers' meeting, in Greenwood, at First Church. The organization will be completed at that time.

The ladies plan to bring lunch and invite the ministers to eat with them.

MRS. N. D. GUERRY,
Secretary.

First Mother—Are you bothered much by your children telling fibs?

Second Mother—Not so much as by their telling the truth at very inappropriate times.

—Selected.

QUARTERLY REPORT, MISSISSIPPI ORPHANS HOME

Mississippi Orphans Home, Jackson, Miss.,
January 1, 1942, to March 31, 1942

FINANCIAL REPORT

Receipts:

Churches and Sunday Schools.....	\$4,141.02
Women's Society Christian Serv.....	76.42
Christmas Contributions.....	691.20
Easter Contributions.....	26.00

Total Contributions — Churches,
Sunday Schools and Church Organizations\$4,934.64

Miscellaneous Contributions:

For Shoes and Clothing.....	\$ 16.25
Millsaps College (Student Teaching).....	50.00
Wm. Colgan Trust Fund (Donation).....	100.00
For Medicine.....	1.25
For Right-of-Way Through Farm.....	100.00
Scrap Iron.....	28.71
Sale of Old Clothes.....	36.45
For Lunches.....	50.00
Miscellaneous Refund.....	5.00

Total	\$ 387.66
Personal Donations	\$ 777.25
Board for Children.....	631.20
Loan from Dep., Guaranty B. & T.....	400.00

Total Receipts, General Fund.....	\$7,130.75
Coupon Fund.....	268.36
Total Receipts.....	\$7,399.11

Balance, January 1, 1942

General Fund.....	\$993.09
Coupon Fund.....	266.41
Educational Fund.....	55.50
Total Funds.....	\$8,714.11

Disbursements:

Salaries	\$2,561.25
Groceries	787.83
Automobile	118.23
Traveling Expenses.....	180.43
Truck Expense.....	88.37
Bus Expenses.....	230.26
Garden	25.71
Miscellaneous Expenses.....	49.68
Bank Service Charges.....	7.40
Repairs and Improvements.....	121.69
Walks for Boys Building.....	121.47

New Equipment:

Washing Machine.....	\$ 29.50
Refrigerator	33.36
Typewriter	110.00
Total	\$ 172.86

Repair Boilers.....	\$ 123.03
Oil Stoves.....	36.46

Office Expense:

Letters	\$33.00
H. V. Watkins.....	50.00
Christmas Letters.....	49.45
Postage	78.40
Stationery	11.80
Miscellaneous	13.00
Board Meetings.....	60.41
Total	\$ 296.06

Telephone	\$ 43.32
Medicine	58.19
Clothing	194.04
Lights and Fuel.....	1,007.57
Water	105.36
School	36.80
Farm and Dairy.....	1,816.35

Total Disbursements (General Fund).....	\$8,182.36
Coupon Fund.....	308.10

Total Disbursed.....\$8,490.46

Reconciliation of Funds, March 31, 1942:

Coupon Fund.....	\$226.67
Educational Fund.....	55.50
Total	\$282.17
Less Overdraft, General Fund.....	58.52
Net Balance.....	\$223.65

FARM AND DAIRY EXPENSES

Farm:

Salary	\$ 345.00
M. M. Decell Expense Account.....	33.79
Cook	45.50
Labor	159.75
Tractor Fuel.....	4.59
Seed	2.70
General Repairs.....	55.74
Telephone	15.71
Lights and Fuel.....	81.96
Miscellaneous	12.32
Tractor	200.00
Total Farm Expenses.....	\$ 957.06

Dairy:

Feed	\$450.50
Ice	16.00
Milking Machine.....	368.75
Miscellaneous Supplies.....	10.47
Labor	10.00
Repairs	3.57

Total Dairy Expenses.....\$ 859.29

Total Farm and Dairy Expenses..\$1,816.35

Disbursements of Coupon Fund:

Insurance Premiums.....	\$282.72
Bank Service Charges.....	.38
Traveling	25.00
Total	\$308.10

PER CAPITA COST AT HOME

Supervisory:	Per Capita Three Mos.	Per Capita Per Month
Superintendents	\$1,050.00	
Matrons	925.20	
Gen. Maintenance.....	546.55	
Office & Legal.....	280.00	
Cooks	104.50	
Total.....	\$2,906.25	\$17.61 \$ 5.87

Food, Clothing and School:

Groceries	\$ 787.83
Garden	25.71
Clothing	194.04
School	36.80
Total.....	\$1,044.38
Other Expenses.....	\$4,539.83
Total	\$5,584.21

Grand Total.....\$8,490.46 \$51.46 \$17.15

The above includes new equipment amounting to \$741.61.

W. T. BARKER.

Envy always implies conscious inferiority wherever it resides.—Pliny.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

Nervous Debility

and general chronic diseases are now being cured by Natural Methods, also loss of weight, prostatitis, gastric disorders, rheumatism, neuritis and similar disorders. For circular and free information blank write us. Best in Natural Methods combined with best in physical-therapy. No T. B. patients.

BIGGS HEALTH HOME

Asheville, N. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of Kings.

Rise up, O men of God!
His Kingdom tarries long:
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task:
Rise up, and make her great!

—Wm P. Merrill.

* * *

America's Prayer Minute (6 P. M. Daily)

We have been asked to keep this Prayer Minute each day. Are we doing so?

In "Three Men On a Raft," in "Life" magazine, which is the detailed account of the three American aviators forced down in mid-Pacific and spending 34 days in an inflated rubber boat, the writer, Harold F. Dixon, makes the statement that they felt the need for God.

All three had been brought up in good Christian families, two are Protestant and the third a Roman Catholic, but they had drifted away from God. Then, in the midst of their great trial they felt the need for Him.

"So, in the blazing sun, pushed by the trade winds, surrounded by sharks and the rolling waves," they held the first of their daily prayer services, stumbling through old prayers, asking God to bless their loved ones back home and to take care of them, to look after their shipmates at sea and to protect them, singing the words which they could remember of familiar hymns and filling in the rest with humming.

"In His almighty goodness, God was gracious to us," says Harold Dixon, and through those 34 days they felt His presence near them. Their survival seems a miracle—perhaps it is.

They prayed for those back home—are we being true to our promise to pray for them?

Let us pray for courage during these trying and dangerous hours. Surely we can face our trials with His help, when these men faced much greater ones feeling His presence.

Remember that minute at six each evening.

* * *

Miss McKeithen Ready to Begin Work

Miss Ethel McKeithen, of Meridian, has returned from Evanston, Illinois, where she has completed a three months course in narcotic education, and will be associated with the State Department of Education, with headquarters in Jackson.

Miss McKeithen will assist in working out effective teaching programs on the scientific facts regarding alcohol and other narcotics, especially through the churches and other organizations outside of the schools.

The state cooperative committee on nar-

cotic education initiated the program. This committee is composed of members representing the churches, the Mississippi P. T. A., the W. C. T. U., the Mississippi Federation of Women's Clubs, and the State Board of Education. These groups will work together in promoting the narcotic education for adults in the community.

Miss McKeithen is excellently equipped by training, teaching experience, personality and Christian consecration, to render a splendid service in this field.

Since no provision is made for her salary, the cooperating organizations are making free-will contributions to her support. These offerings are to be sent to Mrs. R. L. Ezelle, 2002 Arlington, Jackson, Miss.

Miss McKeithen is available for training classes, speaking engagements, etc., and can be secured by writing to her in care of the State Department of Education.

* * *

Life Membership Presented

The many friends and relatives of Mrs. G. C. Clopton (nee Lula Hunnicutt), a charter member of the Woman's Society of Christian Service, of the DeKalb church, expressed their love and appreciation for her, recently, by making her a Life Member of the W. S. C. S.

This recognition carried with it appreciation, not only for her service in the society, but also for her devotion to the church-wide program and to her community.

The DeKalb church was beautifully decorated with spring flowers for this occasion. Mrs. E. D. Simpson, president of the society, in a very gracious manner apprised Mrs. Clopton of the gift, Mrs. Mary Hunnicutt presented her at the altar, Mrs. V. M. Creekmore pinned her, and Rev. E. D. Simpson, her pastor, presented the certificate.

A social hour followed this very impressive ceremony.

* * *

For Mother's Day

Just a few weeks before we celebrate Mother's Day.

What more beautiful way could children of a Christian mother honor her on her special day, than with a Life Membership in the W. S. C. S.?

Many mothers have given years of service in the woman's organization of our church, they have longed to make some special gift to missions, but many times have not had the money. If their children would give the gift of \$25 to missions in the name of their mother, then on Mother's Day pin them with the little symbol, how great would be their joy!

Think about this.

* * *

Christian Family Week

Christian Family Week is to be observed May 3rd through the 10th.

During this week many family affairs are to be planned by the church, and the dedication of homes and the establishing of family altars should result.

It is not too early to begin plans for this week. Helps may be secured from the Federal Council of Churches, 297 Fourth Ave., New York, N. Y.

EASTER FOLLOW-UP

By E. V. Moorman

The greatest of all annual celebrations has just now occurred again, when this Son of God and Man, under His own power, rose from the dead and spent sufficient time on earth thereafter to give infallible evidence to any reasonable-minded person that this physical resurrection was a reality, revealing available power to us that may not only free us from all sin, but offers immunity, and otherwise lifts and enables man to truly say: "I can do all things through Christ which strengtheneth me."

We have a long-standing and very stubborn habit of using Easter as a spring-board into a tail-spin dive into mediocrity in message and church program, increasing this letting down tendency into and through the summer as if we were apologizing for and getting away from, as quickly as possible, the power of the resurrection—just the thing man is in desperate need of today, for tremendous power is needed to break ourselves of this terrible letting-down habit, and instead, go out into a permanent higher level. This is a MUST, not a MAY, for the world can't do without it; but glorious and tremendous things with it.

Dr. E. Stanley Jones is saying in substance that church members have become a field of evangelism rather than evangelists. This cannot continue, for shame is already upon us.

Christ asked the disciples: "Whom say ye I, the Son of Man, am?" This word "saying" is not one of mum thinking—dreaming—suffocating—it is one of action. The same question is now being asked in the language of this day: "Who do you think I, the son of Man, am, and what are you doing about it?" This question, answered aright today in action, will produce new church members possessing higher spiritual levels indefinitely, rather than continuing as a field of evangelism.

More pointedly, Christ is saying to us, "Those of you are thinking only—mum about it, doing nothing—dreaming—your mere dreamy thoughts are worthless to both you and others." It is only what you do about it that brings new life to your brain cells, body tissue, relation to others.

To me, therefore, the greatest thing I can do from now on is SAYING, as best I can, who this Son of Man is today, in addition to Him of yesterday; and we all know that far more can be said than did Peter and others of his day, for this key truth that Peter stumbled onto has been greatly polished in use for two thousand years. Him reconsidered, elaborated upon in detail, complete coverage, will cause a nation or individuals to be new, better, adequate, every day.

—Copyright, 1942, E. V. Moorman, Quincy, Illinois.

"See my new purse? It just matches my shoes."

"What's in it?"

"Nothing."

"Then you're wrong. It matches your hat!"—The Watchman-Examiner.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Notes from Sessions Committee Reports

I. Plans for Promotion

1. Increasing membership: (a) Close co-operation between district secretary, district superintendent and local pastor; (b) Visitation through fellowship tours to neighboring Woman's Societies of Christian Service, to churches without Woman's Societies of Christian Service, and invitation to latter groups to attend zone meetings—continuation of "Big Sister" idea.

2. Methods be used to achieve new Efficiency Aim following explanation as given in leaflet accompanying poster. The checking of progress on Efficiency Aim to be continued at quarterly executive meetings.

3. The standard of missionary giving be raised through various means, such as: human interest stories in conference publications, Woman's Page of Advocate, comparative per capita idea, and other forms of missionary education.

4. Through widest use of newest editions of report books and that prompt and complete reporting for each quarter be urged.

II. Supplies

1. That we make contributions to Malvina Community Center, our Conference Home Mission project.

2. That we make contributions of money for mission charges or superannuate ministers recommended by the district superintendent.

3. That money be given for equipment and refrigeration of the Lewis Memorial Hospital in Africa, or medical supplies to Free China, or to both. FUNDS TO BE SENT TO MRS. D. H. HALL.

III. Spiritual Life Groups

A careful study of the prayer calendar followed by action.

In churches and other centers where Red Cross and relief work is being carried on, a short prayer service be held some time during the day where practical.

That in cooperation with the Committee on Christian Social Relations, plans be made to serve the men and women in army camps in every possible way, planning special services, inviting them into homes, providing helpful literature, and by definite prayer for them.

That a Conference Retreat be held at Woods Junior College, Mathiston, June 29-30, 1942.

IV. Missionary Education and Service

1. Approved study courses should be promoted in the local society by the Study Committee, composed of the Secretary of Missionary Education and Service, Secretary of C. S. R., and the Chairman of Spiritual Life Committee, in line with policies recommended by the Woman's Division. The ultimate responsibility for such approved study courses rests with the Secretary of Missionary Education and Service.

The brief and more informal studies in the various areas of the Department of C. S. R. and Local Church Activities should be promoted by the committee of C. S. R. and L. C. A. for various groups. Also the devotional studies for the cultivation of the Spiritual Life in the church should be promoted

by the Spiritual Life Committee for the various groups.

2. At least one special Jurisdictional Recognition Class be held during the year.

3. Fall Mission Study—"Latin America." Bible Study for 1943—Text to be announced.

4. We are to have class for Secretaries of Missionary Education and Service in the Pastors' and Christian Workers School at Wood Junior College, Mathiston, Miss., June 1-6, 1942.

5. Women in local churches should seek to know Miss Carrie Brown, our conference rural worker, and the Malvina Community Center, where she works.

6. Societies or individuals who have supported missionary specials should be encouraged to continue to pay into the treasury for the total work the money formerly paid for those projects or missionaries.

IV. Literature and Publications

1. Each woman should secure and use as needed the following material: The World Outlook and The Methodist Woman, \$1.25 per year for both; Program Material planned by the Division; the Revised Guide; Departmental Handbooks; Supplementary Material as needed (watch page 32—Methodist Woman.)

2. Local Secretary of Literature and Publications are responsible for submitting missionary items to local press and to Mrs. Ernest Moore, Malvina, for the New Orleans Advocate.

V. Wesleyan Service Guilds

1. Conference Goals for 1942: (a) An increase in number of units and in members per unit; (b) Definite place on the program of the annual meeting of the W. S. C. S., for the presentation of the Guild at such time as employed women may be able to attend the meeting.

VI. Young Women's and Girls' Work

The Secretary of the Young Women's and Girls Work in every society should thoroughly acquaint herself with the unified plan for missionary education of Methodist youth and promote the same.

VII. Student Work

1. Our women should see our Methodist students as one of our greatest mission fields. We urge every society to elect a well qualified woman as Secretary of Student Work.

2. The Student Department should become increasingly aware of the spiritual and physical loss of the young people in the present war program, and that each boy and girl who leaves the home church be provided with Christian Fellowship in all defense areas, and that introduction cards be given to every young person leaving the defense areas.

3. The local Student Secretary should keep very close to students going out to colleges.

VIII. "What Hast Thou in Thine Hand?"

The Lord asked this question of Moses when He needed Moses for a definite task. He asks it today as He seeks Christian women to serve Him in all areas of life. A large per cent of all American income passes through the hands of American women. What tremendous responsibility is in-

trusted to us, what a great opportunity for service is ours, as we prayerfully and carefully budget our spending.

Schools, day nurseries, hospitals, Bible women, Wesley Houses, Bethlehem Centers, rural areas at home and abroad all these depend upon our undirected pledges. Many new fields, particularly in Latin America, are waiting to be entered. But no matter how great the need, no new field may be entered, unless we increase our giving. "What has thou in thine hand?"

1. A re-searching of our Methodist membership rolls should be made as we seek new members who will pledge definitely and consistently to give prayer, service and money for the maintenance and increase of our missionary program around the world.

2. Life Memberships, honoring adults, juniors and children are to be continued. Adults, \$2; Juniors, \$10; Children, \$5.

3. We are to continue to carry half the salaries of Misses Louise and Mathilde Killingsworth in the budget as a Foreign Special.

4. We are to continue aid to the Student Secretary Fund at State Colleges on the same basis as last year.

5. Contributions are to be made toward scholarships for Wood Junior College. These scholarships are \$150, but any amount may be sent in, marked "Wood Junior College," and as totals of \$150 are reached they will be given the College for students who could not go to college without this aid.

6. The total pledge from the Wesleyan Service Guild, plus fifteen cents per member, Cultivation Fund, is to be sent to treasurer.

7. Fifty per cent of all Methodist Youth Funds, including Epworth Leagues, Girls' and Young Women's groups, is to be sent to treasurer.

8. Forty per cent of all funds collected in connection with Children's Cultivation Groups, other than the Church School Activities, is to be sent to treasurer.

9. All money contributed for supplies is to be sent to Mrs. D. H. Hall, treasurer, designating to which of the following items it is given: Home Mission Supplies—Funds for mission charges, superannuate ministers recommended by district superintendents, Malvina Community Center; Foreign Supplies—Funds for equipment of and refrigeration for the Lewis Memorial Hospital in Africa.

10. Two cents per member, based on the number of charter members, is to be sent to the Conference Treasurer, Mrs. D. H. Hall, for Jurisdictional Expense, the money to be transmitted by her to the Jurisdictional Treasurer.

More Comfort Wearing

FALSE TEETH

Here is a pleasant way to overcome loose plate discomfort. FASTEETH, an improved powder, sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALE, ASST. EDITOR, WEST MONROE, LA.

Mrs. Thatcher Encouraged by Reports

Much Achieved During First Year

Mrs. J. H. Thatcher, Conference Secretary of Organization and Promotion, is greatly encouraged by the work accomplished during this first year of the Woman's Society of Christian Service. She sends the following report:

The first full year of work done by the Woman's Society of Christian Service has been remarkably fine. Encouraging reports have come in continually, and we feel 1942 will be a year of greater efficiency now that we have a better understanding of the objectives and goals for the organization and promotion of our work.

District secretaries and zone leaders are a very important part in our promotion set-up. Besides finances and the unfinished task of organization, which means a W. S. C. S. in every local church, she helps to further and advance every department of the society through presentations on district and zone programs.

It is very difficult to know where we stand however, unless every local society reports. May we set a new high standard for 1942, with every society in the conference reporting every quarter. At the Jurisdictional Conference it was recommended that the reports of officers of local societies be made out at the Executive Committee meeting of the quarter, and that reports be sent to the District Secretary by the first of the following month, not later than the fifth of the month; reports of the district secretaries be mailed to conference officers not later than the fifteenth of the month. That pushes up the time a little, so let us be prompt.

Promotion of membership should be stressed during the second quarter. This can be done by putting especial emphasis on the second Efficiency Aim. That brings me to the new Efficiency Aims which the majority of societies should be able to attain. The first aim has worried a good many people, not knowing just how to interpret it. Mrs. Godfrey, from the Woman's Division of Christian Service, who sat in the committee meeting on Organization and Promotion as advisor, said this: "Take your total membership and multiply it by ten (your ten program meetings a year), keep strict account of the number of members who attend each program meeting, then at the end of the year if the total members who have attended the ten program meetings equal fifty per cent of your total membership you have attained the first Efficiency Aim."

We are proud of the fact that in the South Central Jurisdiction, of the three conferences leading in the achievement of all Efficiency Aims, Louisiana was one.

We are very thankful for a good year, a free nation, and churches in which we may worship God without molestation or persecution. Bishop Cushman says, "There are people who stand in their places and who stand there whatever betide." May the women of the Society of Christian Service always be found in their places whatever betide.

To the Secretaries of Children's Work of Louisiana Conference

Every mail, now, is bringing reports of the splendid work done with the children in using the course, "Children of America." While this was in the group-graded lessons, many of those using the Closely-Graded Courses found time for this course too. Now, more than ever, children need all the help they can get in developing friendly attitudes.

In the spring quarter many missionary units will be found in the Closely-Graded Courses for the larger churches. Specific directions will be found in the enclosed World Friendship Bulletin. Please read them carefully.

When you fill in your report for me, which is found in your local secretary's book, won't you please give the number of children attending Sunday school in the Primary (6, 7, 8 years), and Junior (9, 10, 11 years) classes.

There is no separate organization now for children. Missionary courses for the children are found in the Material for Sunday Mornings and Additional Sessions.

When there is an offering at the Additional session, 40% of it is given to the local treasurer of the W. S. C. S., 40% to the Church School treasurer, and 20% is used by the children in some home mission enterprise.

In the larger churches this quarter we hope you will find it possible to hold Additional Sessions while the lessons are of special missionary content.

At the last meeting of the Interboard Committee on Missionary Education plans were adopted for the missionary education of the children under six years of age. Growth in friendly attitudes and concern for others, with a beginning of ability to help others, are the goals sought for this age. Since this is the major part of the program for the nursery and beginner classes in Sunday school, there are to be no special sessions, programs, or offerings for this group. Parents and home life play the major part, so the committee urges that Parents' classes be organized. A new pamphlet, "Creating Friendly Attitudes Through the Home," by Grace W. McGavran, is available for guidance. Order from Literature Headquarters, price 25 cents.

The Woman's Society of Christian Service will no longer promote Baby Specials, however, honorary memberships will be continued as they have in the past—\$5.00 for the small child and \$10.00 for children of junior age.

May I have your quarterly report just as soon as possible?

Cordially yours,
MRS. ED CONGER,
Conference Secretary
of Children's Work.

* * *

Introduce Your Young People

Facing the fact that thousands of Methodist young people will be entering not only the armed services but the defense industries within the next few months, the Woman's Society of Christian Service, through

its secretaries of student work, is promoting an **Introduction Card** to be used by these young people as an entree to the church in their new location—helping them to maintain their church interests and affiliations. Here is the card:

This will introduce:

Mr. or Miss.....

of

Street City State

Who attended.....

and is cordially commended to your interest.

Pastor

Secretary of Student Work,
Woman's Society of Christian Service

Date.....

Every young person leaving the home church should be given an **Introduction Card** either by the pastor, student director, or secretary of Student Work. This card will introduce the youth to any pastor, member of the Woman's Society of Christian Service, or to a young people's group in any church to which he or she may go. The card should be presented to the youth in such a way as to give it significance. See that they understand its value and use. If you want to contact a girl or boy in camp an **Introduction Card** might be sent by mail, so that he or she may present it when attending your church. If such a card is presented to you give it particular attention.

Introduction Cards may be purchased—35 cents per hundred—from the Woman's Division of Christian Service Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

* * *

"Are We Blacked Out?"

"Are we blacked out?" . . . "Has the foreign missionary enterprise 'died' with the fall of Singapore, the threat to Burma, the withdrawal of missionaries from Japan?" These are legitimate questions asked by the people of Methodist and other churches, for the newspapers, the daily reading of all, and the radio tell only of the disasters, the withdrawals, the closing of fields and avenues of Christian service. But the fact is that **three-fourths of the missionaries of the Methodist Church are still at their places of service**, and most of these are overloaded with work and responsibilities because of war dangers; while in West China, in South America, and in some other fields "great new doors" are opening for Christian workers if there were funds to keep them entering new tasks. As Secretary Diffendorfer says, "There are more demands in the world for Christian service today than ever before."

Under the title, "Are We Blacked Out?" the Board of Missions and Church Extension has just issued a four-page leaflet, briefly summarizing the situation regarding missions in each country and showing the vast program Methodism is still carrying on. Pastors may secure copies for distribution in their churches by addressing Dr. W. G. Cram, 150 Fifth Avenue, New York, N. Y.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 19, 1942

By Rev. W. C. Newman

GROWING TENSION WITH FALSE LEADERS

Lesson Text: Luke 11:37-48; 52-53

Golden Text: He that is not with me is against me; and he that gathereth not with me scattereth.—Luke 11:23.

It has ever been a source of amazement to me that tension, anger, even hating appears over and over within the church itself. And not only among the members of the church, but among its leaders. This is so true that when a motion picture recently appeared purposing to show a typical Methodist preacher's life, most of the emphasis of that picture was upon the quarrels and dissension within the church. It ought not to be so, as every one will agree. But it is so. And it would be very well for us to examine ourselves in the light of the lesson for today. It might just happen that we, ourselves, are the Pharisees in that lesson.

Exaggerating the Importance of Forms

One tendency of religious people that has contributed to tension in the church in every generation is that of putting too great an emphasis upon the matter of the forms of religion.

There was a rabbinical law which required not only that a man wash his hands before eating, but that he wash them according to a very complicated ritual. For some reason, or perhaps just because it seemed so silly, Jesus did not comply with this traditional requirement of the law before he sat down at the Pharisee's table. And that brought forth the Pharisee's criticism, and his questioning of Jesus' sincerity.

Ever since that time we have had these formalists with us. They require that every one of us shall be converted in just exactly the same manner as they were. We must observe every letter of every tradition, else we are branded as heretics.

But the discourtesy and the rudeness of the Pharisee exceeded in its sinfulness any breach of tradition that Jesus could possibly have made. For people are always vastly more important than forms, or traditions, or any other outward expression.

As it was said in another connection, "Man looketh upon the outward appearance, but God looketh upon the heart."

Exaggerating the Importance of Power

In every generation, too, there are those who "love the chief seats in the Synagogues and the salutations in the market place." For these things men in the church will vie with each other, sacrifice the church itself sometimes, and often lose their own effectiveness in so doing.

Power is always a very dangerous thing; but a gun in the hand of a criminal is no more dangerous than power in the hands of an unwise or an unscrupulous churchman.

So true is this that any man who deliberately seeks power in the church ought not to be given it, whether he be a domineering

layman in a local church or a domineering cleric in an annual conference.

Of such people Jesus said, "ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

Exaggerating the Importance of One's Self

But perhaps the chief source of tension in the church is jealousy. I have seen the jealousy between two members of a choir destroy a whole congregation for years; I have seen the jealousy of two factions in an official board defeat every effort of the most earnest pastor; and I have seen jealousy between ministers disrupt annual conferences, and prevent the very kingdom of God.

Jealousy arises from holding an exaggerated idea of our own importance. It comes from the feeling that the church simply could not exist without us, and therefore that any man who seems to threaten our position in the church by being equally as prominent is to be crushed by some method not necessarily Christian in spirit.

Are We Enemies of God?

It must be remembered that these leaders among whom there was this growing antagonism toward Jesus, were not avowed atheists and enemies of religion. They were the religious leaders of their day.

That ought to give us all pause. Could it be possible that we are contributing to tension in the church of our day? That we are the real enemies of religion now?

God help us never to be!

ADULT CLASSES

Dear Dr. Duren: On your Christian Education page of the Advocate, for next week, please insert a brief announcement about the Adult Classes and World Service.

Rev. M. Leo Rippey, Director of Adult Work for the Methodist Church, is asking each Adult Class to undertake a definite share in World Service Giving, through the Fourth Sunday Offering in the Church School.

On April 26, World Service Sunday, each class will be given an opportunity in the Opening or Worship Service, to declare its willingness to accept a definite goal for the Fourth Sunday giving. A suggested quota for each class is an amount equal to 10 cents per fourth Sunday, per member enrolled.

It is suggested that on April 19, this plan be explained and the classes prepared for this pledge service to follow on the 26th.

Pledge cards for each Adult Class may be had by writing the office of Rev. G. W. Dameron, Centenary College, Shreveport, La. If your copy of the suggested pledge service has not arrived, ask for one of these, also.

Mr. Rippey believes that the Adult Classes of our great church could give \$3,000,000 a year to World Service, through the Fourth Sunday Offering, if they would follow this plan. It's worth trying.

HENRY A. RICKEY,

Louisiana Conference Director of Adult Work.

FREEDOM FROM LEPROSY

(Continued from page 5)

put those afflicted with leprosy. When I was sailing off the west coast of Africa, I saw an island off Cameroun, in the Gulf of Guinea, which was a leper colony. We know that Culion is an island. And in the Congo, lepers are put in the great forest, away from villages. In Egypt we saw them out in the desert. In my own territory, in Bibanga, when I called the chiefs together and tried to get a place for the leper colony, they did everything they could to keep me from getting it. Here in our country, they are right on the levees of the Mississippi River. It is only the love of Christ in our own hearts and the hearts of others that will stop a situation like this. We can obtain freedom for all from leprosy only when we can raise the standard of living of three-fourths of the world. Leprosy has practically died out in Europe. It has never got a hold in North America. Why? Because of the increase in better living conditions. Leprosy is found mostly in backward countries. We must realize the difficulties and the problems that lie ahead of us, and the challenge that results. Billions are being spent for the war god today. Millions for personal pleasure, for liquor, for tobacco, and a few thousands for the five million to ten million lepers in the world.

A MOMENTOUS QUESTION

The all-important question still remains: By what spirit are our schools animated? Do they cultivate the higher faculties in the nature of childhood—its conscience, its benevolence, a reverence for whatever is true and sacred? Or are they only developing upon a grander scale, the lower instincts and selfish tendencies of the race? Knowing as we do that the foundations of national greatness can be laid only in the industry, the integrity, and the spiritual elevation of the people, are we equally sure that our schools are forming the character of the rising generation upon the everlasting principles of duty and humanity? It becomes, then, a momentous question, whether the children in our schools are educated in reference to themselves and their private interests only, or with a regard to the great social duties and prerogatives that await them in after-life.—Horace Mann.

That command about the smitten cheek is a command, condensed into a proverb against vengeful retaliation. That is not impracticable.—Dr. Wayland Hoyt.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, \$7.50; 500 post cards, \$12.50; 1,000 post cards, \$20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co.

Spartanburg, S. C.

THE CHRISTIAN FIRESIDE

HEART-SET

By Rev. Vivian T. Pomeroy, D. D.

Years ago, when I lived in England, my heart was set on seeing America, mostly because of what I had read in books. For I wanted to walk on the soil upon which Lincoln trod. I wanted to gaze on the fields where Emerson's eyes rested. I wanted to see the rude bridge where gallant men died for freedom; and the great plains across which gaunt and tireless men and women had trudged beside their covered wagons, stopping only to bury their grief in shallow little graves they themselves had to dig.

But when I told this desire of my heart to my Elders and Betters, they said they never had heard such nonsense. They said I must not be so restless, but must think how fortunate I was—with a good position, a safe job, a quite promising career, and a charming old house, even if it was somewhat damp. So, please, I must put all that out of the question and realize what madness it would be to go galloping off to America—although perhaps "galloping" is hardly the word for a trip across the ocean.

I was quietly stubborn and said I wanted to go. Then these Elders and Betters became craftily cheerful. "Well," they said, "you can't go on that voyage without money, and, fortunately now perhaps, owing to your improvident ways, you have none, and we shall certainly not give or lend you any. So that's that!"

But that wasn't that. For I cast my eyes around my house and I saw that I easily could raise the money myself. I could sell the old scarlet chest and the carved chairs and the table, and I could snap my fingers at prudence. By burning a few little boats I could sail on a big one—and with a first-class passage, too.

So I called in one of those stout, alarming men who buy furniture—you know, those men who are always so sure that what you might buy from them is valuable, but not so sure when you want to sell it. But this man was very affable, and in no time at all he had bought not only the chest and the chairs and the table, but also—to my delighted surprise—several highly expensive and hideous wedding presents, given to me a few years before by secretly furious relatives. And there I was with what amounted to hundreds of dollars, all serene, heart-set.

I did not quite like seeing the things go; but my heart remained set until one day I went down into the city. I was going to buy a strong trunk. I felt it must be a genuine pigskin trunk. I was passing a shop; I stopped dead; my heart went down into my boots. For there, in the middle of the shop window, were the scarlet chest, the chairs, the table. Oh memories! Oh dear! I had abandoned them. There they stood, forlorn, shamed, all in the public eye. Upon the chest was a small card on which was neatly written, "These valuable pieces recently purchased from a prominent resident going abroad."

I fled from the spot. I had a bad half hour. What had I done? What was I going to do? Leaving all the safety, the comfort, the precious things, for the unknown, for a wild dream. And then, quite suddenly, I knew that one must not expect to get something for nothing, and I began to be happy

again, heart-set. So the dream came true.

And now you and I in America are being asked to give up many things for the soil upon which Lincoln trod, for the fields upon which friendly eyes have looked, for the bridge where men fell for freedom, for the plains where the tireless pressed towards a new horizon. It is painful to give things up; but not for nothing at this Lenten season do we remember a Cross where a Man gave all for love. And you and I must give our strength of body, our skill of mind, our devotion of heart, so that we may deserve—**deserve**—to keep America still and forever the good land of the brave and the dear home of the free.—Reprinted by special permission of the author and The Christian Leader.

THE CHALLENGE OF THE EMPTY CHURCH

The empty church spells a tremendous waste. There is the waste of light, heat, janitor service, the preacher's effort, etc., etc. Any business house that would see one-half or more of its effort going to waste, would do something about it. In fact, no business house could continue its existence if one-half of its effort would go to waste. It would either be compelled to reduce its staff or its plant or its overhead, or make a heroic effort to increase its business.

Neither can a church afford to waste its man power or its money power without making a strenuous effort to improve conditions. First and foremost among these efforts must be the personal evangelization work both by the pastor and by the members of the church. The work of the church can never be done in wholesale fashion, unless very extraordinary conditions prevail. Face to face the individual must be won, the individual must be warned, the individual must be admonished. That requires much individual effort both on the part of the pastor and on the part of the people. The stewardship work of our churches must be improved.

Furthermore, the church must offer people something for the sake of which they will come. It is a futile hope that people will long continue to come to church if they hear nothing but platitudes from the pulpit and these presented in a listless, lifeless fashion. The preacher with his preaching must be a drawing card in the right sense of the word. This requires constant development, careful preparation for every sermon. This in turn requires time and leisure, money and contacts of all kinds on the part of the preacher. Unless our congregation will make these things possible, they must not be disappointed in their pastors if the latter do not come up to the mark in their preaching ministry.

Again, the best type of sermon can be spoiled from the organ loft. All of the "trimmings" of the church, such as music, cleanliness, good order, etc., must be taken into account and carefully looked after in order that the church may not lose its power to attract and to hold people. We are fully aware that no one will be converted or brought close to God or strengthened in his faith by the "trimmings" in the church, but we also know that they can be a source of disturbance and an "offense." They can be

such a nuisance that they will keep people away instead of attracting them. Of course, the gospel is just as effective if it is preached in a stable as it is in the lofty cathedral. But you will have to clean the stable.

So then, rather than closing the churches for a month after Easter, let us work with might and main to go after the individual and to make our church, and its ministrations as attractive as possible.

—American Lutheran.

UNITED CHINA RELIEF

The drive this month for \$7,000,000 for United China Relief has the hearty sympathy and support of the Methodist Committee for Overseas Relief. Three of the agencies cooperating in this nation-wide appeal are church agencies; one of them—the Church Committee for China Relief—has received liberal amounts from the Methodist Committee for Overseas Relief and is continuing to have allocations made to it, all of which count as a part of the United China Relief 1942 campaign. There is no competition nor overlapping. These coordinate agencies are working in full harmony for the same great end.

THE STUDENT

I will tell you the story just as he told it to me. He said:

"God speaks to us in various ways—and God spoke to me last autumn. He spoke in no uncertain voice.

"I'd gone from college to take the Sunday services in one of our most flourishing Midland circuits. I'd been twice before—note that, twice. You see, they'd liked me so much the first time that they'd asked me again and again.

"Well, I suppose you can hardly blame me for thinking myself rather popular, especially as there was a bigger crowd on the Sunday morning than I'd ever seen before.

"We had a good time—a very good time, hearty singing, appropriate music, a feeling of enthusiasm. I was quickly off the mark, and I preached for thirty-five minutes. I gave out my text, closed the Bible, pictured the background, and brought it all up to the minute, finishing off by telling them a story of one of the bravest, finest and most thrilling deeds of the war—an air story they were not likely to forget.

"After the service I was thanked. The circuit steward came up. The mayor of the town shook hands. The organist had a word with me; and a little old man, rather shabbily dressed, came up too. I put him off a minute while I had a word with the circuit steward, whom I remembered of course.

"And then—then, God forgive me, I had time for the shabby little man who said he had enjoyed the service, and was only visiting the town, and that perhaps I'd be interested to know that the airman I'd been talking about was his son!

"I saw it all then—my pride, my satisfaction with myself; and that night a conceited young student asked God to forgive him."

The Church of Christ is, I believe, facing the most heart-breaking task of her long career. That is the most hopeful thing in her situation! The more we become aware of our weakness, the greater becomes the possibility of direct action by God.

—D. R. Davies.

A HISTORICAL SKETCH OF NAPOLEON AVENUE METHODIST CHURCH

By Rev. Hubert A. Gibbs, Pastor

The Rev. Mr. Peter Schmucker, because of his evangelistic fervor in quickly contacting the seamen as they arrived in the port cities of Louisville, Kentucky and Cincinnati, Ohio, was chosen to come to the city of New Orleans.

On May 1, 1842, he organized a German Methodist Episcopal church, out of which grew various church organizations as forerunners of our present Napoleon Avenue. The first German Methodist Episcopal church built was erected on Erato Street.

The first distinct period in the life of the church runs from May 1, 1842, to 1868. It was during this period that the division of the church came about. The struggle between the states also saw the developing of many strained relationships.

But as there came discouragements there came also challenges. The Erato Street church was sold and a new frame building was erected on Dryades Street. The congregation grew and prospered to be able to replace this building in 1858, with a beautiful brick structure at a cost of \$18,000.

The second period may be designated as from April 13, 1868, to November 14, 1918. This period was initiated by another move. For two or three years the congregation worshiped in rented property on Felicity Street before being established in the permanent quarters on Franklin and St. Andrews Streets.

The Franklin Street church was at its peak at about the beginning of this century. The men's class often had one hundred in attendance. Many prominent men of the city were members of this class.

Because of the change in population trend the Franklin Street property was sold to Negroes and is now being used as the People's Community Center.

The beautiful brick structure, the present Napoleon Avenue church home, which stands at the corner of Napoleon Avenue and South Robertson Street, was built in 1921, during the pastorate of Dr. Phil Deschner, now pastor of First Methodist church, Ponca City, Oklahoma.

At about this time the St. Charles Avenue Methodist Episcopal church was discontinued and forty members were transferred to Napoleon Avenue. Others going to the First Methodist Episcopal Church, South, and elsewhere.

The final period has to do with the activities of the members and the ministry serving the congregation since moving to the present church home.

Dr. O. E. Kriege, for a number of years being prominently connected with this church, and for many years a leading educator and churchman of the former Methodist Episcopal Church, has just completed a hundred-page book, giving a complete history of the church. This book includes about twenty cuts of the church buildings, the ministers, and the laymen of present and former membership. Some are individual and some are group pictures.

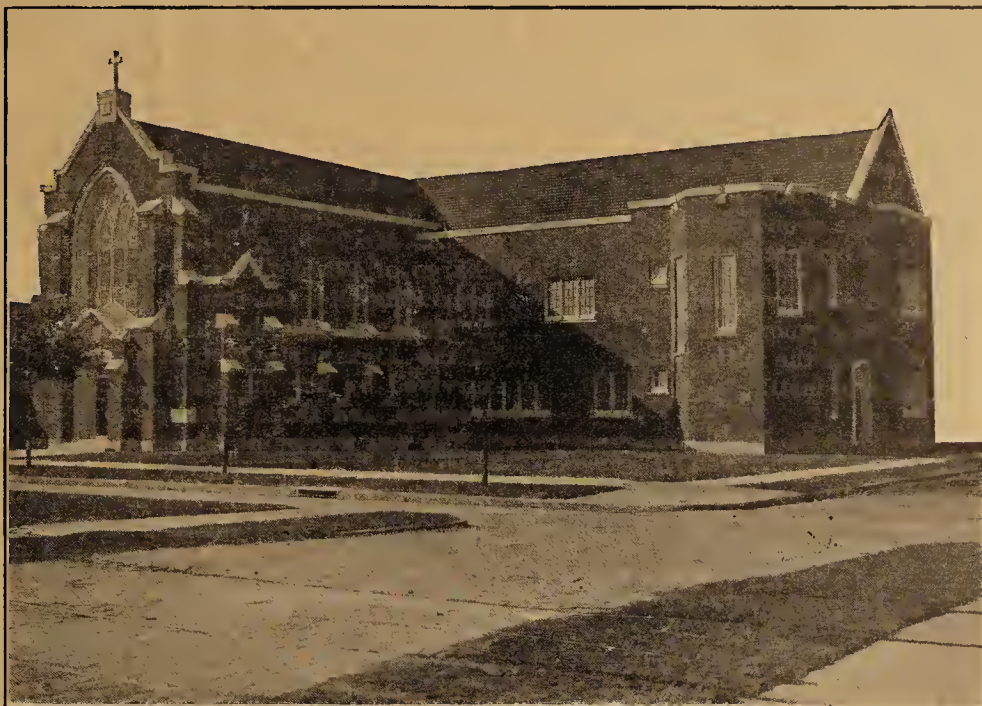
This book will be of interest to all of New Orleans Methodism, and of special interest to those who have in any way been connected with this church.

For a week, April 26 to May 3, the church is celebrating the century of service.

Centennial Program, April 26 to May 3, 1942

Friday, April 24—Centennial Dinner.

Sunday, April 26—11 a. m.: Speaker, The



NAPOLEON AVENUE METHODIST CHURCH

Rev. W. W. Holmes, D. D., men sponsoring; 7:45 p. m., Reminiscing.

Monday, April 27—Choir Night.

Tuesday, April 28—Sunday School and Young People.

Wednesday, April 29—Ladies' Night.

Thursday, April 30—Historical Pageant.

Friday, May 1—Birthday and Cake Cutting. "Round Up," former members and pastors urged to be present. Speaker, Dr. Phil H. Deschner, a former pastor.

Sunday, May 3—11 a. m.: Finale. Bishop A. Frank Smith speaking, men sponsoring.

All evening services will begin at 7:45.

ANNUAL MEETING ASSOCIATED CHURCH PRESS, MAY 5, 6 AND 7, 1942

Prince George Hotel, at 14 East 28th Street, Near Fifth Avenue, New York City

PROGRAM

Tuesday, May 5

6:00 P. M.—Dinner and round-table discussion. "Review and Preview," led by L. O. Hartman, President of the Associated Church Press and editor of *Zion's Herald*, Boston.

Wednesday, May 6

10:00 A. M.—"Editorial Trials and Triumphs." (a) "One Hundred Years ago," Ralph Stooddy, Director of Methodist Information, New York City; (b) "Today," A. W. Plyer, Editor of the *North Carolina Christian Advocate*, Greensboro, North Carolina. Discussion.

7:30 P. M.—"What's the News?" Sam Welles, Religion Editor of *Time*, New York City.

8:15 P. M.—"Publicizing the Church in the Secular and Religious Press," Osborn Hauge, in charge of publicity for the United Lutheran Church, New York City. Discussion.

Thursday, May 7

10:30 A. M.—"Publishing the Truth in War Time," Ralph Ingersoll, Editor of *PM*, New York City.

11:30 A. M.—"Training for Journalism," a discussion led by Dean Carl W. Ackerman, of the Columbia University Graduate School of Journalism, New York City.

2:30 P. M.—"Free Press: Is it Too Much

and Too Free?" R. H. Markham, staff correspondent of *The Christian Science Monitor*, Boston, Massachusetts. Discussion.

3:45 P. M.—Business and election of officers.

"STUDY TO SHOW THYSELF APPROVED"

By Mrs. Irvin Rowland

"If I could only do that!" This is a common expression that we often hear. Perhaps it is said of some one who did an outstanding physical feat, one who won a moral victory, one who showed exceptional mental ability, one who touched the hearts of others with eloquent and sincere words, one who was very well read, or one whose capacity for doing good never seemed exhausted. Whatever the cause, you can rest assured that continuous study and perpetual practice made up the background.

Any thing to be done well must be understood, and to understand a thing one must diligently study every side of it. The reason why we don't have more specialists today is that persons are not willing to pay the price of becoming such.

How applicable this is in the life of a Christian. How can we expect to know God's Word without studying it? How can we help others to a better life unless we have practiced or experienced one? If we try to be religious in a spasmodic, haphazard way, we will never rise above that level. Aren't we often ashamed of our efforts because we haven't taken time to prepare ourselves?

It is told that a famous musician says if he fails to practice for one day, he notices it; if for two days, his wife notices it; if for three days, his family notices it; if for four days, his friends notice it; if for five days, everybody notices it. Is not such consistency necessary in the study and living of Christianity? We must be willing to make the sacrifice of time and self to become a specialist in God's kingdom.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Energy, which but for prayer would be bound, is by prayer set free and operates.

—William James.

LITTLE THINGS

By Ruth Franks Whitton

Let your light so brightly shine
Though it be only a tiny gleam
That it might some wond'ring soul incline
To follow after a brighter beam.

A little fire, though bravely bright
Is no mighty beacon upon a hill,
But glory flows from the little light
If God did the flame instill.

Let your little voice be heard
Though you speak not with lyric tongue,
Truth dispensed with halting word
Can save a soul or right a wrong.

Let your service small be given
Into the battle for God and right.
Little deeds can reach to heaven
And little things help win the fight.

CHURCH AT PACE, MISS., TO BE DEDICATED

Dear Dr. Duren: Sunday, April 26, has been set for the occasion of the dedication of the new Methodist church at Pace, Miss. Bishop W. W. Peele has kindly consented to come to us for this occasion. This church is literally THE FIRST METHODIST CHURCH at Pace. For a number of years the Methodists have had an organization at Pace, but no house of worship. During these years, we, the Methodists, have been accorded the use of the Baptist church building. But now the Methodists have their own home to which to invite friends for fellowship and worship. You are, therefore, cordially invited to visit with us at any time it is convenient.

Some two or three things need to be said here. First, our church is not one of the large, expensive church buildings of the conference, but no people in North Mississippi are more happy and delighted with their church than are the people at Pace. Second, though not one of the large structures, it has five Church School classrooms other than the auditorium, fully equipped to meet the needs of Church School activities, and will serve the needs of the people for years to come. Third, this church stands out in the fact that when the Methodists at Pace decided to build a church, the plan was drawn, the contract let, the building completed and paid for and ready for dedication in less than twelve months' time, at an expense of \$5,500, with a cash balance in the treasury. Fourth, there isn't a more heroic, faithful, responsive group of Methodists to be found any place than are these Methodists at Pace.

The Board of Trustees is composed of Mr. H. C. Bizzell, Mr. C. T. Bond, Mrs. F. E. Symonds.

The Building Committee consists of H. C. Bizzell, J. A. Cuming, Mrs. C. T. Bond, Mrs. Cal Busby, Mrs. E. A. Brown, Mrs. H. T. Cuming.

The Finance Committee includes Mrs. Cal Busby, Mrs. E. A. Brown, Mrs. J. Sansing, Mrs. H. T. Cuming, Mrs. H. C. Bizzell, Mrs. C. T. Bond, Mrs. H. A. Rogers, Mrs. Z. R. Mitchell, A. V. Henry, G. W. Mahan, F. E. Symonds and Miss Loufield Shepherd.

All former pastors are cordially invited to come with us on this day of worship and dedication.

Cordially yours,

W. C. BEASLEY, Pastor.

MRS. H. B. McCANN

Mrs. H. B. McCann, nee Martha E. Snowdy, was a native of Effie, La., and had been a member of the Methodist church since July 1, 1887. Dying on February 17, 1942, at the age of seventy-three, she had been for fifty-seven years the wife of Rev. H. B. McCann, a local minister now in charge of Ward's Chapel Methodist church, near Pineville, La. One of her sons, Rev. J. B. McCann, is in charge of Palestine circuit, of the Alexandria District. Mrs. McCann is survived by her husband, three sons and a step-son, and three daughters.

She was a genuine Christian and a worthy companion and helper of her husband. In recent years, though he has passed eighty, Bro. McCann has founded two Methodist congregations and built two churches. Mrs. McCann was deeply interested in all her husband's church activities and contributed much to their success.

For nearly three-score years Rev. and Mrs. H. B. McCann had traveled the way of life together and their happiness seemed to grow into perfection as the years advanced. The aged preacher is lonely indeed, but he finds comfort in the gospel he has preached so long. And he and his children arise and call the good wife and mother blessed.

R. H. HARPER.

R. W. LAWSON, SR.

R. W. Lawson, Sr., was born on March 18, 1884. He departed this life on March 31, 1942. Those left to mourn his departure are his wife who before her marriage was Miss Lida Wimberly; two children, R. W. Lawson, Jr., of Ruston, La., and Mrs. Homer T. Rogers, of Smackover, Ark.; three brothers, A. W. and J. H. Lawson, of Ringgold, and T. R. Lawson, of Oklahoma City; two sisters, Mrs. J. O. Johnston, of Batesville, Arkansas, and Mrs. C. P. Cassity, Little Rock, Ark.; three grandchildren, Billy and Henry Rogers and R. W. Lawson, III.

R. W. Lawson was a true and devout husband. He loved his family. He loved friends. He loved everybody because he loved one who first loved him and gave Himself for his salvation. He lived in deeds, not words.

The first visit I made in his home he asked me to have prayer. He was patient, kind, and was never known to complain. He did not care to unload his troubles on others.

The funeral was conducted by the writer, assisted by Rev. R. W. Singleton. The house was crowded, the floral offering was large.

He was a member of the Methodist church. Indeed we have lost a great friend, but our loss is Heaven's gain.

His pastor,

E. W. DAY.

THE KINGDOM ESTABLISHED

The Bible student is aware of the fact that John (the harbinger), the twelve apostles, and the seventy evangelists commissioned by Jesus Christ proclaimed the kingdom, or the reign of heaven, as at hand. This was the burden of their proclamation, be it remembered, before the ascension of Messiah. After his ascension we read of those that God had delivered from the power of darkness and translated into the kingdom of His dear Son. John, on the isle of Patmos, declared that he was in the "kingdom and patience of Jesus Christ." When at Cesarea Philippi, Peter acknowledged

that Jesus was the Christ, the Son of the living God. Jesus affirmed that he would build his church on that confession, and in giving Peter the keys of his kingdom, he showed that his church and kingdom were identical. It should be carefully noted that in this conversation Jesus affirms that he WILL build his church. Had it been reared, he would not have said this. After the ascension of the Son of God, we read in Acts of the Apostles that the saved were added to the church. "Church of Christ" and "church of God" are expressions of frequent occurrence in the Epistles. Christ remarked, before going to the Father, that the "beginning" of the proclamation of the law of his church, or kingdom, should be at Jerusalem. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." After his departure, Peter, rehearsing the conversion of Cornelius and his household to the brethren of Jerusalem, said: "And as I began to speak, the Holy Ghost fell on them, as on us at Jerusalem." All things were in readiness for setting up the kingdom of the Son of God. He had vanquished the belligerent powers of earth and hell. He had passed the portals of the grave, entered the confines of Satan, grappled with him, and wrested from him the keys of death and the invisible world—had broken and cast aside the fetters that bound him and ascended in triumph mightier than the proudest heroes of the past.—Benjamin Franklin.

WISE OR OTHERWISE

By Rev. James H. Felts

"The Good Old Days?" They are the days so often spoken of and so seldom true.

A neurotic is a poor judge of pain. A niggard is a poor judge of values. A nobody is a poor judge of citizenship. A mule is a poor judge of music. A man who lives in the past is a poor judge of the present.

Have you noticed the likeness between the tintype of yesterday and the woman of today as she emerges from a beauty parlor?

"I am glad I am not my grandpa. It would be glorious to be my grandson." I believe with Tennyson that "the best is yet to come."

"Methodism Goes to the Country," is the caption of an article in January Outlook. Interesting. Going back home.

War and hate and death in the world. Hugging and kissing and drinking in the movies.

And now comes the welcome news to children that castor oil is on the preferred list. It is no longer patriotic to take castor oil!

The less a man has the more likely he is to "swell up and make a noise about it."

When a man is a joke to every one save himself, frankness is in order.

I have found in the school of experience that "making a donkey of myself" solves no problems.

When and if you can fish without lying you are ready to qualify as a reasonably honest man.

"The purring praise of politicians should not cause us to set too great store by their verbal tributes." W. L. D.

Dr. Carley's dog, Pat, has evidently cut his eye teeth. How many men are wise enough to "think more and growl less?"

True or false? We are having too many meetings?"

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Religion will not fail in the West because of skepticism or the growth of atheism. It will fail only if it fails in discharging the moral obligations in human relationships that modern life lays upon it.
—Dr. E. Stanley Jones.

THE PRAYER-ROOM TODAY

A Prayer for Men Under the Colors

Our gracious Heavenly Father, we commend to Thy loving care our sons who have gone forth to serve their country and the cause of freedom, on land and sea and in the air. Shield them from danger; keep them strong and steadfast; give them courage and chivalry; inspire them with devotion to the cause to which they are offering their lives, and help them to achieve a just and lasting peace for the whole world. Hold in Thy holy keeping all those dear unto them whom they have left behind. Cleanse them from the stain of sin and help them to live victoriously, through Jesus Christ our Lord. Amen.

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In the Secret of His Presence

By Ellen Lakshmi Gareh

In the secret of His presence how my soul delights to hide,
Oh, how precious are the lessons that I learn at Jesus' side.
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of
His wing,
There is cool and pleasant shelter and a fresh and crystal
spring.
And my Saviour rests beside me and we hold communion
sweet,
If I tried I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts and griefs and
fears,
Oh! how patiently He listens and my drooping soul He
cheers!
Do you think He never reproves me? What a false friend
He would be,
If he never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the
Lord?
Go and hide beneath His shadow: this shall then be your
reward.
And whenever you leave the silence of that happy meeting-
place,
You must mind and bear the image of your Master in your
face.

—From The Christian Layman (Allahabad, India).

Sent by J. N. Wilson, Central Prison—Agra.
6th. October, 1941.



WALLET OF THE WEEK



THE CHURCH OF GOD in Smithville, Pennsylvania, is a tiny country church building with a single room; but it has decided to exhibit its devotion to the cause of maintaining American freedom by purchasing a war bond for every young man of the congregation enlisted in the military service. The bonds purchased are to become the property of the church. In this way the congregation will discharge its patriotic duty and at the same time pay fitting tribute to the young men who follow the Stars and Stripes in the struggle against Totalitarianism.

* * *

SANTA MARIA de OVILA, a medieval monastery built by Cistercian monks on a hill above the Tague River eighty miles northeast of Madrid in Spain, has been taken apart and brought to San Francisco where it will be rebuilt exactly as it was in its original site. Every stone will be replaced in its original position and the restored structure will be set up in City Park as a model of Spanish architecture. It is to be hoped that the restored monastery may serve as an architectural tie, but no less as a tie of abiding friendship and international good will.

* * *

BRITISH LAY PREACHERS form a large group in the Methodism of that country. They represent the finest type of culture of mind and spirit to be found in the land. In the wide area of service which they have occupied since the days of Mr. Wesley, they have exhibited a disinterestedness and a devotion in every way worthy of their Christian profession. Their names are not attached to any circuit and they claim no great pulpit for their throne. Their fame abides in the hearts and lives of those to whom they lend a helping hand for the love of Him who came that all might have life.

* * *

INSTANCES OF MISSIONARY HEROISM always constitute a brilliant chapter in periods of war. Only a short time ago Dr. and Mrs. W. B. Lewis, of Leland, Mississippi, left their two children in America and braved the dangers of the sea on the return trip to their hospital post in the heart of the Belgian Congo. So Mr. and Mrs. J. D. Payne, of the mission station in Teheran, Iran, secured eleven passport visas and submitted to eight inoculations in preparation for crossing the same sea to the west coast of Africa, thence to Leopoldville, Khartoum, Wadi, Halfa, Cairo, and across Palestine to faraway Teheran.

* * *

CHRISTIAN MISSIONS AMONG THE BATAKS were first undertaken by Americans who were murdered. Christianity did not gain access to the Dutch East Indies until 1864, when Mommensen established the Rhenish Mission in the Sumatra highlands. Mommensen adopted many of the old Batak customs and made the mission both a cultural and a spiritual home. As a result of his efforts more than a third of the million two hundred thousand Bataks are Christians, and Batakland is one of the few areas where Mohammedans are steadily joining the Christian Church. The system of government for the Batak church is a compromise between patriarchal control and full lay participation.

THE RUBBER SHORTAGE which caused tire rationing and the limitation of rubber for other uses can be understood when we know that as much crude rubber is required for a battleship as for seventeen thousand automobile tires. It takes two pounds for every soldier's raincoat. It requires one hundred and seventy-five pounds for the carriage of every 75-millimeter gun. Tires for the Flying Fortress bomber require one hundred pounds each, five times as much as is necessary for the average passenger car tire.

* * *

IN BRATTLEBORO, VERMONT, in 1885 the town paper was discussing "Why don't people go to church?" much as that question is discussed today. The paper faced up to the situation by saying that it was purely a lack of interest. They might give as an excuse that they were tired out by the week's work, prosy and uninteresting preachers, or any other of an infinite variety of reasons, but the "bottom fact" is that they did not go because material things had so choked the higher emotions that the soul made no response to the ministrations of the pulpit.

* * *

DENVER, COLORADO, called the "mile-high" city, is located where the great plains meet the snow-capped Rockies. It has a population of three hundred and twenty-two thousand four hundred and twelve, and the daily average for its schools in 1940-1941 was more than fifty-five thousand pupils. The city maintains an Opportunity School for adults in which fourteen thousand two hundred were enrolled during the session of 1940-1941. In addition to general education courses, there are courses offered to correct individual deficiencies and others to meet individual aptitudes.

* * *

PRISONERS OF HOPE is the title of a book by Dr. Howard L. Brooks which reveals something of the treachery and the duplicity of Vichy and the German overlords in diverting relief supplies intended for the destitute of France. Vichy is not to be trusted any more than Germany is, and the exchange between Tokyo and the Vatican should give pause to emotionally inclined people. Remember the rape of Ethiopia and the prompt ecclesiastical occupation which followed. We are engaged in war and there is no place for maudlin sentimentality in such a realistic enterprise.

* * *

THE AMERICAN HOME is an institution concerning which we speak with far less assurance than was true a hundred years ago. Today one out of every seven marriages ends in the divorce court and the figure continues to rise. Fifty per cent of the marriages are childless, or have one child only. Thirteen million families exist on an annual income of less than \$750, thirty-seven per cent of the mothers in those low-income homes work to earn a part of the living, and ten per cent of their babies die before the age of two years. Half the homes and twenty million children are without any religious influence whatever. The largest group of criminals in the country are boys nineteen years old and under. HOME! God save the mark.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

EDUCATED JELLYFISH AND AN AGE OF IRON

A lecturer, addressing the students of Loyola University, New Orleans, on Monday of last week, was quoted as saying: "American college students are the worst defeatists in the land." In substance he continued, according to the news report, by saying that they insist glibly and vociferously on the "American Way of Life," but have no practical conception of what it involves except as the general idea is outlined in the "Bill of Rights." The speaker then gave a six-point outline of the "American Way of Life" in which he listed reverence for God, reverence for work, respect for the individual, for the home, for womankind, and self-reliance. He observed also that without some such definite and positive ideal, we cannot hope to win this war.

In our opinion this is a fair statement of our individual and social responsibility, and is at the same time an analysis of prevailing moods which is all too true. In our judgment, no great number of people in America wanted war, but we have come to a situation when that is no longer a debatable issue. Japan decided that question once and for all at Pearl Harbor. The thing that we should realize now is that if we fail to win this war, there will be no longer religious freedom, or even a church to discuss, and America cannot hope to escape the scourge of war and heathenism, to which China and subjugated Europe have been subjected by a policy of appeasement. We **cannot** win this war by Gandhi pacifism. There is only one way to deal with mad dogs. We believe that some of our colleges have emphasized personal liberty and freedom of speech until those rights have become the personal obsessions of a brood of spineless, white-livered mollicoddles. Stamped by war and defeated in the presence of the social and moral issues of the day, they skulk in the shadows of their own fears and refuse to face life bravely and unafraid.

Defeatism in social life is becoming an unwholesome atmosphere of our time. Home building is too little a primary aim among college students who either accept marriage as a form of social gamble, or avoid it altogether. We will never get anywhere in the building of society or civilization with a garbage can concept of life. In **Motive** for December 1941, some young fellow is quoted as saying: "Of course, each of us wants a virgin for a wife, but under the present conditions we do not feel that we can expect this." We do not know who that young man may have been, but we do know that he was confessing defeat in his own idealism and exhibiting a coward-complex which is gripping a defeatist generation. In a book just published it has been well observed, "The

near-sighted soul is always depressed." Defeatism cannot build a worthy and victorious civilization, and educated jellyfish have no place in an age of iron realities. The Methodist Church in our section will not be moved by purveyors of cynicism, and we will fight against a surrender of the moral values of Christianity regardless of who may become the sponsors of such a course.

WORLD SERVICE REPORT, MARCH 31

The report on World Service up to March 31, showed a loss over the receipts at the same time a year ago of \$71,532.16, and if there is not to be a deficit as compared with the report for the last fiscal year, the sum of \$1,552,383.50 must be raised by May 31. Of the six Jurisdictions composing the Methodist Church, only the Southeastern and the Western have made an advance over the figures reported a year ago. In the Houston Area, Louisiana is the only Conference reporting an increase. Every Conference in the area served by this paper reports an increase, and the total increase reported is \$4,449.33.

A NATIONAL LOTTERY

Not long ago Representative Knudson of Minnesota introduced in Congress a bill for the establishment of a national lottery as a war financing measure. Nothing much was said about it. Still more recently a man from New England comes forward with a proposal as to the number and the limit of prizes all to be paid in war bonds to be redeemed after the war is over. He says that Washington financed his army at Valley Forge by such a scheme, and he thinks that the opposition to such a fiscal policy would be unimportant if not negligible. This proposal has been followed up by the radio barkers, and the purpose seems to us to be a testing of public feeling by trial balloons, or perhaps to create a spirit of tolerance for such a scheme.

In any case, we believe that legislation which tends to liquidate the moral and religious standards of America should go no further. The social scandal of an unrestrained liquor traffic continues despite public protests. Now we have those who come forward with a proposal to establish for the profit of the nation a cause which was outlawed and denied the use of the mails a half-century ago as a private enterprise. The "Pensions for Congress" measure which was enacted as a "rider" on another measure was reversed when the howl of dissatisfaction became deafening, but the facts have not been forgotten.

If these proposals remain unchallenged, the people may

awake one morning to the fact that they have a most vicious and corrupt form of gambling added to their repertoire of moral surrenders. This is an election year and the people have a right to know the mind of those who bid for their votes for this office with its almost unrestricted power over all that they have and are. It is an opportunity for right-thinking people to make themselves heard and their influence felt regarding the moral aspects of legislation which, if it should be enacted, would pollute the stream of American social life for generations to come.

DOES A HISTORICAL STUDY OF THE BIBLE INCREASE ONE'S FAITH?

Ignorance has never increased anything but confusion, no matter in what field it may operate. Particularly has this been true in the field of religion. Superstition has always been the fruit of ignorance in this area of man's life and thought. We have only to peruse the annals of man's inhumanity to man through the ages to be convinced of this fact. Witness the early persecutions of the church in the Roman Empire, or the exorcism of witches and devils in the Christian church itself throughout the Middle Ages.



Dr. A. P. Hamilton

Now the Bible is not an end in itself, but merely the means to an end; it is the history of God's dealings with men through a progressive revelation of Himself in human beings, and in human life. We see in it how dimly man has apprehended His nature at many periods of that history. And how marvelously the veil has been lifted for us at times through those great souls of inspiration, the prophets! But most wonderfully so in the supreme revelation of His Son.

And it was He who said to us: "Ye shall know the truth and the truth shall make you free." Evidently then knowledge of the truth is to make us free of superstition, of fear, and of ignorance of His will. How then, can a careful, reverent study of this Great Body of inspiration do otherwise than increase our faith?

Following in the footsteps of his Master, both in love of the truth and of the Church, the great apostle to the Gentiles, the most profoundly learned man of his time, also admonished the early church: "Add to your faith knowledge." It is hardly to be wondered at then, that wherever the Christian church has been planted, immediately colleges and seminaries of learning have sprung up. One of the most striking instances of this historical tendency is the early history of New England and the Atlantic seaboard. In fact all the colleges of our Colonial period were established with the avowed purpose of training the ministry and of a study of the Bible.

There is no alternative for the Church today but to equip itself in every way possible to combat the ignorance and superstition which are abroad in this world of confusion. A world that is especially susceptible to all sorts of ignorant and subtle propaganda, not only in the area of politics, but even more so in the area of religion, because men are peculiarly gullible in times of world upheaval and the disintegration of the mores and approved ways of life. Men will buy almost any patent medicine or

quack nostrum of religion, even when they are wary of substitutes in all other phases of life.

Yes, a careful, reverent study of the Bible, if we are intelligent in it, always leaves us more firmly convinced than ever that here are the stately steppings of Him who "formed the earth and the world," and made us in His own image. Creatures of the dust and yet fashioned in the image of His own Son, so that "It doth not yet appear what we shall be"; but we are filled with a faith that "We shall be like Him," at His appearing.

A. P. H.

Others Say. . .

THOSE LITTLE THINGS

Something shot past me very quickly and landed in the fire. I looked up sharply from the magazine I was reading in the doctor's waiting-room, just in time to see a cardboard cigarette box going up in flames. I was not the only one to look up; the eyes of all the men and women in the room were fastened on the unconcerned individual in the corner who puffed smoke into the air and lazily studied a motoring periodical on his knee. An old man nearby voiced our thoughts: "You didn't ought to burn that," he said. Supercilious eyebrows were raised, and a faint smile played about a weak mouth. "Oh, you get so many of the things," he said with a laugh. That started it. The patriotic and conscientious sprang at him; the indolent and selfish "could see his point of view." One woman did actually think that with all the worry of the times, the difficulty of shopping, and the extra work to be done, it was a bit too much to expect people to think about saving every scrap of rubbish. An elderly, frail-looking woman asked what else she did towards winning the war, and on finding this to be nothing, she said very quietly, "I think it is a sacred duty of us who, for some reason or other, cannot fully share directly in the war effort, to do every little bit the Government asks us, no matter how small or bothering. If I have a large pile of paper at the end of the week, a box full of tins and jars, and a bag of peelings for the pigs, all ready for salvage, then I think I have a right to look every serving man and woman in the eye." We all applauded her in our hearts, and would have said so, only the bell rang and she disappeared into the surgery.—The Christian World.

STONING THE PROPHETS

Jesus found fault with the church of his day because of the way it treated the prophets—the preachers—of that age. They stoned the prophets and would not allow them to deliver their message. In many places at this very hour, the church treats the prophets after the same fashion. Instead of furnishing the preachers a platform and an atmosphere for the delivery of their message, the church calls for smooth words that will occasion no revolt from the existing order of an unChristian world. They still stone the prophets.—N. C. Christian Advocate.

WITH OUR MEN IN THE SERVICE

They Do Come to Church

My first Sunday morning as a minister in the uniform of the United States Army was somewhat disheartening. There was a very small church attendance, considering the number of men on the post. I immediately asked myself the question, "Is it true, as is said so often, that men in the Army don't go to church?" But I found extenuating circumstances. This was the first service at the newly opened Pilot Replacement Center, Kelly Field, Tex. Furthermore, there was no chapel as yet. A place for men to eat and sleep must first be provided. You can always use a barracks or classroom for your church service, but you cannot use a chapel for sleeping quarters or mess hall. Then came Christmas Day. Our service was held in a class room furnished with 60 chairs and ten large tables. Twenty minutes before the time of service you could see them come—men in khaki—singly and in groups, making their way across the drill-field and converging at the place of worship. There was considerable pushing to the front of those already standing, and I was almost completely surrounded by the 210 men who came after the 60 chairs were filled. No more room inside, and some turned back to their barracks.

Was it because it was Christmas Day, the day on which the occasional church-goer pays his yearly respect to God? Time would tell. Larger quarters were needed, and on New Year's Day we made the change to the recreation building, which seats 350. Now we would have room a-plenty. Then came "open post," with a very sharp drop in attendance. But can you blame the men for wanting to see the city of San Antonio, which adjoins this training center, after being confined to the post for three solid weeks? It was their first chance to leave the post, and I did not blame them for taking it. Would you not do the same and perhaps go to church "downtown?" The fourth Sunday "open post" again; but the city had lost some of its allurements. Trudging about its streets all day can become tiresome. Two hundred and twenty-five came to church. The last Sunday at the Replacement Center—"open post" again—265 came to church.

Then the new class arrived—men by the hundreds. First thing to do: have special notices announcing the place and the time of service printed and posted on every bulletin board. Get them the first Sunday if possible. Would they neglect their church their first Sunday away from home? Before the service began, every seat was taken, and many were standing. Quite a number turned back to their barracks. Total count: 435 men raising their voices in song and completely "drowning out" the music of the portable reed-organ, which was being pumped and played "all out" by myself. The next Sunday was more than a repetition. This time I interrupted the service long enough to send out some to urge those who had turned back to the barracks to come in the front side doors and fill the aisles from the front. There was not room for them all—some still stood outside; but we had 543 young men worshipping their God in their youth. Next Sunday is this group's first "open post," and we won't have such a crowd; but after that it will be necessary to have two services Sunday morning.

Yes, they do come to church to hear the Gospel—the same Gospel which you can hear every Sunday. And they come not by

command but by choice. I did make one mistake. On Christmas Day I wanted to greet them all at the door, as I was accustomed to do in my former congregation. After the first 100 handclasps my hand was limp and sore from the bone-crushing grips applied by healthy young men, who tell you more by a clasp of the hand than by words that they do appreciate the Gospel of Christ. Self-preservation has prompted me to cease the practice of shaking hands *en masse*. As these men file out after the service, tracts, Gospels, and prayer-books disappear as if by magic. Support the work of your Church through your chaplains! There is no greater cause; for it is the cause of Christ.—Ben G. Hoffmann, Chaplain, Air Corps Advanced Flying School, Pilot Replacement Center, Kelly Field, Tex.

SPECIAL RADIO PROGRAMS TO URGE PERSONAL USE OF THE BIBLE

Hundreds of broadcasts will be heard on or about May 14th, urging the American people to inaugurate the practice of regular personal use of the Bible for guidance, encouragement, consolation and hope in the tragic days through which the nation and the world are now passing.

This program is sponsored by the American Bible Society, working in cooperation with the ministerial associations and the management of local broadcasting stations all over the country. The date is chosen because it is the 126th anniversary of the founding of the American Bible Society which, in this long period of service, had distributed over 312,000,000 Bibles, Testaments and portions on a strictly non-profit basis, millions of them, especially in impoverished foreign lands, being sold at a fraction of their cost or freely donated.

To encourage the wider and more serious reading of the Scriptures by the American people, the Society, which is supported by almost seventy Christian denominations and by tens of thousands of loyal Bible-loving American citizens, is offering in these broadcasts a copy of one of the Gospels in a handy little volume suitable for carrying in the pocket or handbag, and an accompanying folder designed to aid in the personal use of the Bible. These will be sent with the compliments of the Bible Society to any listener who will write to his station requesting them.

At the Society's 126th Annual Meeting, to be held at its headquarters, Park Avenue and 57th Street, New York City, on May 14, the report of the Board of Managers for 1941 will be presented. Last year, in addition to its regular work of supplying the Bible in about 200 languages to people without it in our own and more than forty other lands, the Society, through the chaplains of the Army, Navy, Marines and Air Corps, distributed over half a million specially bound copies of the New Testament to the nation's enlisted men. In cooperation with the World Council of Churches in Geneva, Switzerland, tens of thousands of volumes in over a dozen languages were put into the hands of prisoners of war in the prison camps in Germany. Toward the close of the year permission was given to distribute Testaments in Russian to the hundreds of Russian war prisoners. Great interest has been centered in this development because the Bible has been for many years a forbidden book in Soviet Russia.

THE CHURCH AND THE WORLD

By Ralph W. Sockman
Christ Church, New York City

The word "foreign" has lost almost all its former force. Our world has become so bound together that nothing is now foreign to us. The fall of Singapore reduces the number of cars on Park Avenue and removes the rubber from the soles of our shoes. Total warfare tends to equalize the risks of those at the front and those at home.

In such a situation the church of Christ must realize its world responsibility. Pearl Buck, in a most significant recent speech, reminded us of what the Japanese are using as propaganda to win the support of the Filipinos, the Chinese, and the peoples of India. They are saying that "the colored peoples have no hope of justice and equality from the white peoples because of their unalterable racial prejudice against us." Unless we can counteract such propaganda, the white race will live in the future at enmity with colored races which outnumber them and possibly may control them. The strongest bond which we have with the Oriental peoples is the cultural tie woven by the Christian missionaries. And in the extension of those ties lies our best hope and surest defense for the future.

But it would be unworthy of the Christ, whose name we bear to put our missionary motive on the plane of self-defense, valid as that is. The church is the body of Christ. Our church at the corner of Park Avenue and Sixtieth Street is no more a self-sufficient unit than is the human hand an organ which can exist independent of the body. We belong to the body of Christ. We draw five-sixths of our members from other parishes throughout America. If Christ Church were not fed by the blood stream of the church-at-large, it would have to close its doors within a decade. In those little country churches which are often dependent on home mission support were reared many of our members and most of our nation's preachers. And yet Christ Church, since we entered our beautiful new building, has been giving about one-tenth as much for missionary support as it has been spending on its own maintenance.

I realize how natural it is in these dire and uncertain times to feel that we must first safeguard our home situation. Truly, that task is not yet completed. But some facts have recently come to my attention.

In the year 1792, when the Reign of Terror was raging in France and the conflagration of revolution threatened to ignite England, the Baptist Missionary Society was organized in Britain.

In the year 1804, when the victorious Napoleon, it seemed, was about to invade England, the British and Foreign Bible Society was organized for the purpose of spreading the scriptures to the world.

In 1812, while our American ports were blockaded in our second war with Great Britain, the first party of American missionaries sailed for India.

Do not such records demonstrate that the church of Christ has a vital spark which the world's darkness cannot dim. May it be that the very difficulties of our day shall drive us back to the divinely moving spirit of our churches and there again we shall touch the quick of our gospel.

Let it be burned into the minds of the leaders of the church, that a church which cannot save its own children can never save the world.—Prof. W. S. Athearn.

CONFERENCE NEWS AND PERSONALS

Rev. G. W. Curtis says that he is kept busy on the Sturgis charge, but that there are rewarding signs of success and an encouraging outlook for the work of the year.

Rev. and Mrs. Aubrey C. Walley, Barlow charge, in the Mississippi Conference, announce the birth of a son, Jimmie Claire, at the Methodist Hospital in Hattiesburg, on April 5. Mother and babe both are reported to be doing well.

Rev. Charles Stewart, pastor of Bellefontaine charge and a student at Wood Junior College, Mathiston, Miss., has found time to do some good work for the Advocate along with carrying his dual responsibility for the charge and for his studies.

Of interest to many in West Louisiana is the announcement of the marriage of Mrs. M. F. Adams, for more than twenty years organist at the Methodist church in DeRidder, La., to Dr. W. A. Rivers, of Glenwood, Ga. Dr. Rivers is a physician at that place, and they will make their home in Glenwood.

Dr. J. R. Countiss, pastor at Starkville, Miss., reports on his Advocate campaign and says that he is trying to reach the quota of 35 in line with the assignment of the Columbus District. He has made a good start and we do not doubt that he will reach his goal. Certainly he is not a quitter.

Friends in the Mississippi Conference will be distressed to learn of the serious injury to Mr. Stanley Wilson, of Meridian, who was struck by an automobile while crossing a street. He suffered several broken ribs and innumerable cuts and bruises. At last report he was miserable from pain, but there were no serious developments otherwise.

Rev. E. M. Shaw, pastor at Longview, Miss., had Rev. S. M. Butts, conference evangelist, in a ten-day meeting recently. Bro. Shaw reports favorably on the results and upon the splendid work done by Bro. Butts. He states that Bro. Butts has the month of April open and may be had for a meeting if addressed at Mathiston, Miss.

From the church calendar, Franklinton, La., we take a statement to the effect that this is the centennial year for that congregation, it having been organized in 1842. Plans are being made and committees will be formed at an early date, for a suitable celebration of that event. Information and suggestions are asked in the preparation for the centennial.

Last week we received notice of Rev. Carl Lueg's illness too late for insertion in our last issue. Mrs. Lueg writes that on Sunday afternoon a week ago he was stricken with an attack of appendicitis during a church service, for which an emergency operation was necessary. He stood the operation well and on Monday was reported to be making favorable progress toward recovery.

It is with sincere regret that we have learned of the death of Mr. R. W. Sharp, Mayor of Grenada, Miss. In addition to being an official of the Methodist Church, the Mayor was a leading citizen of Grenada and was a staunch representative of the Methodist constituency of that city. His going will be a real loss to the Church and to the city. He was a man of high ideals and sterling character.

Dr. V. C. Curtis, pastor at West Point,

Miss., has been engaged in a campaign to complete the liquidation of the church debt, now of twenty-two years standing, and is happy to report the full payment of the indebtedness. The church will be dedicated in May. Bro. Curtis naturally feels the strain of his campaign, but we feel sure that the spring weather and a debt-free church will be a wonderful springboard for the days ahead.

The beautiful Easter service at the Methodist church in Booneville, Miss., was such a marked success that Rev. and Mrs. Ferrell were asked to repeat their duet the following Sunday. There was a large attendance at the morning service, twenty-three persons were received on profession of faith, and three were added by certificate. A sunrise prayer meeting service on Sunday morning was attended by 150 persons.

Rev. W. T. Phillips, pastor at Tchula, Miss., reports good progress in his work. The district fund, the chaplaincy at Magee Sanatorium, Bishops' Fund, the Memorial Mercy Home, and Conference Claimants have been paid in full, and one-half of the Benevolences and the district superintendent's salary has been paid and the pastor is paid to date. Bro. Phillips reports good congregations and a general uplook in all his work.

Rev. Robt. A. Thornton, pastor at Shuqualak, Miss., writes enthusiastically of the Advocate and its place in the work of his charge. On Easter Sunday he spoke to a packed house on the subject, "The Brightest Day in Human History." At the evening hour the young people presented a pageant, "He Is Risen," to another capacity audience. Bro. Thornton reports fine prayer meetings, a loyal people, and a cooperative spirit.

The Advocate makes grateful acknowledgment of the splendid work done by the pastor and the Advocate committee of the church at New Albany. On Tuesday morning of last week we received by special delivery 67 subscriptions with check to cover. The editor has some of the best friends that he knows in that church. Rev. C. A. Parks is the pastor, and it is the home church of Hon. Hugh N. Clayton, one of the associate editors. This places New Albany church at the head of the list in North Mississippi, and they take top rank in our hearts on the score of achievement.

All the strength and force of man comes from his faith in things unseen. He who believes is strong; he who doubts is weak.

—James Freeman Clarke.

FIRST CHURCH, BATON ROUGE

First Methodist Church, Baton Rouge, John H. Crowe, pastor, carried a full program during Lent. Weekly preaching services were held. On Palm Sunday a large group of boys and girls were received into the church. To accommodate the crowds attending Easter Sunday, two services were held during the morning, at 8:30 and 10:50. The same music and sermon were presented at each service. Twenty infants were baptized at a special service at 3 p. m. At the evening hour the choir presented a cantata to a large crowd. The Easter class of new members totaled 102. The Church School attendance set an all-time record. The offering for the Louisiana Methodist Orphanage was the largest in the history of the church. New members received since conference total 232.

LETTER FROM J. D. WROTEN, JR.

Dear Dr. Duren: Since Daddy had you start sending the Advocate to me here at Dallas, I feel that I am in much closer contact with all the good friends back at home. No person has enough time to keep in correspondence with all his friends. But, if we all take the Advocate we can easily keep in touch with each other. We all need the many good things we find in the Advocate besides personal news. There is much there for the enrichment of the spirit.

My wife and I are enjoying our work and study here very much. This is a fine city and there are many dear people here. I feel that I am very fortunate in that I have the opportunity to work as assistant pastor in one of the churches here in Dallas. Rev. John Donaho is one of the most able ministers I have known.

Sincerely,
J. D. WROTEN, JR.

PREACHERS' MEETING, MONROE DISTRICT

We had a profitable meeting of the Methodist preachers of the Monroe District, here today. The district superintendent, Rev. H. M. Johnson, presided. Here is the program:

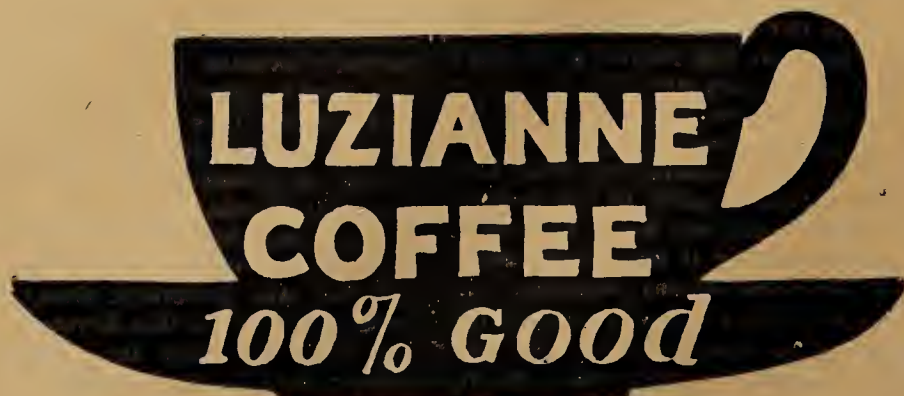
Devotional, Rev. J. F. Dring.

The Prayer Life of the Pastor, Rev. J. C. Price and Rev. I. L. Yeager.

Has Our Religion Grown Soft? Rev. C. E. McLean.

If I Were Beginning My Ministry Today, Rev. H. N. Brown.

Occupational Diseases of the Ministry,



Rev. T. O. Prewitt, of Crawford Street church, Vicksburg.

Lunch was served by the Tallulah Methodist Woman's Society. The preachers' wives met at the parsonage.

The afternoon program was:

1. Panel Discussions: (a) How I Prepare a Sermon, Rev. Hardie Carroll, Rev. W. A. Cross, Rev. S. J. McLean; (b) My Plan of Work When Arriving on a New Charge, Rev. J. W. Lee, Rev. W. R. Wendt, Rev. H. M. Johnson; (c) Ministering to the Boys from Our Church in Military Service, Rev. C. W. Lahey, Rev. S. S. Holladay, Jr.

2. Consecration Service, led by the district superintendent.

Two new preachers were introduced. Rev. Leonard Cook, formerly of Minden, La., has been received on transfer from the Rock River Conference, in Illinois, and stationed at Mangham, La. Mr. Cook has his A. B. from Centenary, his B. D. from S. M. U., and has nearly completed his Ph. D. at the University of Chicago. Rev. James Frank Stone is the new pastor at Newellton. Mr. Stone is a graduate of Southwestern College, at Georgetown, Texas.

HENRY A. RICKEY.

WEAVER METHODIST CHURCH

Dear Dr. Duren: As it has been some time since there has been a report from the Weaver Methodist Church and its people—with the Rev. L. A. Bodie, pastor, I am making a report now. You will also receive one from the W. S. C. S., through its reporter. We have just enjoyed pre-Easter services with our pastor doing the preaching. Quite a great deal of interest was manifested. I am most happy to announce that Mrs. Bodie has recovered from her recent serious illness, and the community is surely glad since she is such a live-wire. The average Sunday school attendance for the last quarter was sixty and we will have a larger attendance in this new quarter.

Brother Bodie speaks very kindly of his other church folks and says they are co-operating in the work very well. The collections are very good in all branches.

With a heartfelt wish that we may have a wonderful year here, I am,

Sincerely,

MRS. B. F. ROBERTS.

Flora, La.

MAIN STREET, HATTIESBURG,

The Main Street church, of Hattiesburg, has raised in full the Benevolent askings for the current conference year. The apportionments were accepted. The full payment was made possible by budget contributions, a special love offering on Easter Sunday for the Benevolences, and the additional work of a special committee of the Board of Stewards.

The Woman's Society of Christian Service has purchased a fine bulletin board. It has been installed in front of the church with electric lighting fixtures. The lighted bulletin board is helping the church to reach soldiers from Camp Shelby and other Methodists that sojourn in Hattiesburg for a season.

The trustees of Main Street church have sold the parsonage property at 862 Main Street, and purchased a brick house at 200 Concart Street. The house is at present occupied by the family of General Dan I. Sultan. General Sultan has recently been transferred from Commander of the 38th Divi-

sion at Camp Shelby to Commander of the Eighth Army Corps at Brownwood, Texas. When his family moves, the house will be given some finishing touches and become the parsonage of Main Street church.

The people of Hattiesburg have been kind to us. We have entered into the labors of others who have wrought well. Brother Williams is doing well in his new field also, in Oklahoma City. Dr. J. T. Leggett remains here, an inspiration to this preacher and to others. Brother Aubrey Smith is a cooperative and efficient associate pastor. Dr. B. L. Sutherland, district superintendent, is in high favor. There is a fine spirit of cooperation among the Methodist churches. It was manifested in the recent Training School that broke all previous records here. Our colleagues in the local pastorates are rendering splendid service.

B. M. HUNT.

MERIDIAN DISTRICT

The Meridian district conference was opened in Central Methodist church in Meridian, Miss., at 9 a.m., Thursday, April 9th, by Rev. J. L. Neill, district superintendent, who conducted the devotionals and presided over all sessions of the conference. This is the first district conference for which Bro. Neill has ever been responsible, but he presided like a veteran, and fully exemplified the feasibility of transacting all the work of a district conference in one day, and doing all the work decently and in order.

Rev. Geo. H. Jones, assistant secretary of the Mississippi Annual Conference, at the request of the district superintendent, called the roll of the conference, and was elected secretary.

All the pastors in the district were present except Rev. H. W. F. Vaughan, who was in Washington, D. C., taking examination preparatory to accepting a chaplaincy in the U. S. Army.

All the superannuate preachers in the district were present except Rev. R. F. Witt, who was sick.

Every local preacher in the district made written report to the conference. M. E. Burnett and R. B. Walton were recommended to the Annual Conference for local deacon's orders.

T. M. Brownlee, H. A. Gatlin, A. S. Oliver and T. J. O'Neil were elected licensing committee. Quitman was chosen as seat of the 1943 district conference.

I. H. Sells, W. L. Duren, J. G. Snelling, Fred McDonald, W. M. Williams, J. M. Sullivan, H. M. Bullock and Charley Assaf visited the conference and spoke in the interest of the various institutions they represent.

H. M. Bullock preached the conference sermon at 11 a.m.

The reports of the pastors showed that almost half of the benevolences assumed have been paid. Some of the charges have paid almost their entire assumption. Many of the charges have paid their entire assessment for district work. The amount reported enabled the treasurer to pay the entire outstanding indebtedness on the district parsonage. The district trustees were authorized to make such repairs and additions on the district parsonage as are needed to make it comfortable.

Almost every charge on the district made advance over last year in acceptance on benevolences, and about half the charges increased the pastors' salary. More than 200 have been added to the church this year. The reports show that all the organizations of the church are in healthy condition, and

the prospect for satisfactory progress in all areas of church activity is very bright.

At the noon hour the ladies of the Methodist churches in Meridian served a delicious luncheon to the more than 200 delegates and visitors who were present. None were turned away.

T. J. O'NEIL, Reporter.

TO THE METHODISTS OF MISSISSIPPI

My dear Friends: In response to the invitation of Judge H. Vaughan Watkins I write these words. I greet you and I salute you with most grateful remembrance.

It has been said of one of our greatest men that he was "a Leader of men, and a Lover of little children." Lovers of little children have the first great element of true leadership—realization of human values and of what they may become under suitable conditions.

The sorrows of men and women are tragic enough. But the sorrows of a child are even deeper and more far-reaching. Realizing this, the Church has for many years taken a genuinely practical interest in the welfare of homeless children—especially those related to it by birth or by baptism.

An interesting proof of this was given by the overwhelming vote of the people of Mississippi in November, 1939, when citizens of all faiths, and of no faith, expressed their wish and will that the Constitution of the State should be so amended as to make it possible and legal to direct gifts to religious institutions.

This constitutional amendment now offers opportunity for any citizen of the state to direct funds, by will and testament, to churches, schools, colleges, orphanages, hospitals, and other institutions of kindred purpose.

During the three years which have passed since the amendment was adopted, the Mississippi Methodist Orphanage has become the recipient of more than \$60,000, all invested in endowment. We expect this to continue and increase, as our people become acquainted with the provisions of this new law.

Many who read this, or hear it read, are perhaps already thinking of these important matters. If you have written your will, and have included the Orphanage, you must accept our thanks and our congratulations.

If you are planning to do so, let me suggest that you act promptly. Every person should write a will. Even if it has been drawn in recent years, it may now need revision because of changed conditions.

Judge H. Vaughan Watkins, Standard Life Building, Jackson, Miss., is an able lawyer, a wise counselor, and a successful administrator. Under his leadership the debt of the Orphanage has been lifted. He has given to the Mississippi Orphans Home that which money could not have bought. He will be glad to cooperate with you or your attorney without compensation in your plan to have part in bringing to the children at the Home the advantages and opportunities which will enable them to become good men and women, and useful members of the church and of the community.

With happy recollections and with cheerful expectations, I am as ever,

Yours faithfully,

HOYT M. DOBBS.

Cowards falter, but danger is often overcome by those who dare.—Queen Elizabeth.

PERSONAL NOTES AND INCIDENTS

Rev. E. H. Cunningham writes that he is in the midst of a stirring revival with Rev. G. A. Kline, general evangelist, leading. At the time of his writing no detailed report was available.

Dr. D. M. Key, former president of Millsaps College, was painfully injured in an automobile mishap in Birmingham, Ala., recently. He was on the way to see a physician and ran into an obstruction, with the result that he sustained a broken shoulder.

At the meeting of the W. S. C. S., Mississippi Conference, held at Brookhaven, April 14-16, Mrs. Arrington, having declined to stand for re-election, Mrs. W. E. Mahaffey was elected president; Mrs. C. E. Mullins, vice-president; Mrs. T. H. Fore, corresponding secretary; Mrs. L. O. Todd, treasurer. Other officers were re-elected.

Millsaps College brought its fiftieth anniversary to a close on last Wednesday afternoon. The memorial services at the graves of its founders and presidents brought the three-day celebration to a happy ending. Dr. M. L. Smith, the President, is popular in the conferences of the state and is doing a splendid work in leading the educational forces of Mississippi Methodism.

Rev. C. B. Powell, pastor at Melville, La., was admitted on trial in the Louisiana Conference at Leesville, December 14, 1908, and is now in the thirty-fourth year of his ministerial service. Last year his people painted the church on the outside and this year it has been painted on the inside. Bro. Powell reports a good congregation and a fine service at sunrise on Easter morning.

Reports from Rev. Carl Lueg on Saturday caused his family and friends much concern. As we reported on the first side of the paper, he had an operation for appendicitis on Sunday and everything went normally until Friday when he developed either a strangulation or a paralysis of the lower intestines. He was rushed from Natchitoches to Shreveport and no report has reached us at this writing (Sunday afternoon).

Mr. Sam Haas, postmaster at Alexandria, La., was desperately injured on the highway just outside Baton Rouge on last Friday night. Press reports say that he was standing beside the parked car of Mr. T. W. Kent, with whom he was conversing, when he was struck by a truck driven by a Negro. Mr. Haas' mother, Mrs. W. D. Haas; a brother, Mr. Dave Haas; and a sister, Mrs. Mikel, live in Bunkie, La., and a sister, Mrs. Roy B. Harrison, lives in New Orleans. We deeply regret the tragic accident and we hope that later examination may discover that the injuries are less serious than was feared at first.

ALLIGATOR CHURCH TO BE DEDICATED

The new church at Alligator, Miss., will be dedicated on April 26, at 4 p. m., according to the announcement of Rev. Walter W. Jones, pastor. Bishop W. W. Peele will preach the sermon and will conduct the service of dedication. Bro. Jones describes it as "The prettiest little church in the Delta." The editor of this paper was specially invited, but an engagement elsewhere prevents his being present, much to his regret.

GONZALES CHARGE

Dear Dr. Duren: We are happy to report a fine cooperative spirit among the people of Gonzales charge. We had three well-attended services Easter. Our pastor, Rev. C. J. T. Cotten, delivered the Easter messages in a very inspiring way. Three babies were presented for baptism. The Easter offering of Carpenter's Chapel Sunday School for our Orphanage at Ruston was \$40. We have one of the finest rural Sunday schools in the Baton Rouge District. Have good attendance and a splendid group of teachers. Their superintendent, Mr. A. D. Carpenter, directs the Sunday school in a fine way and cooperates in all the church programs.

REPORTER.

NAPOLEON AVENUE CHURCH CELEBRATION

Dr. W. W. Holmes, D. D., New Orleans District Superintendent, will bring the open-



DR. W. W. HOLMES

ing message in the centennial celebration of the Napoleon Avenue Methodist church, of New Orleans, on April 26, at 11 a. m. Any one wishing a copy of Dr. Kriege's book, "A Century of Service," may secure it by sending 50 cents and postage to Mr. Paul Meyers, 5515 Prytania St., New Orleans, La.

OLLA METHODIST CHURCH

Dear Dr. Duren: We are happy to announce one of the finest Easter services at Olla Methodist church. We had 107 present for Sunday School, received six members into the church, baptized two babies and received \$81.17 for our Orphanage, for which we are thankful to our Heavenly Father.

Our revival will begin April 29-May 12. Dr. Andrew Johnston, a nation-wide evangelist, from Wilmore, Ky., will do the preaching. Irene and Brady Cook, from Rector, Ark., will have charge of the song service and the Young People's work. We extend a hearty welcome to everyone.

REV. C. L. MOORE, pastor.

AVAILABLE FOR SUNDAY WORK

Rev. Leo Bailey, taking theological work at Emory University, writes that he is available for work in revivals this summer, either to lead the singing or to preach. He is also accredited to teach the course "Music in the Small Church." Anyone interested in securing his help should write him direct at Emory University, Georgia.

JESSE T. CALHOUN DIES SUDDENLY

The sudden death of Jesse T. Calhoun on Thursday of last week was a great shock to his many friends in Mississippi and especially to the older Millsaps men. We believe that he was the last surviving member of class of 1896, the second class to be graduated from the institution. He was Supervisor of Rural Schools in Mississippi, and was a member of the Board of Trustees of his Alma Mater. It was a melancholy coincidence that his last public service was at the grave of Bishop Murrah on Wednesday afternoon, where he paid tribute to the man who organized the College and under whose presidency he was graduated. Hon H. V. Watkins, of Jackson, writes: "I wanted to tell you in this letter that our old friend, Mr. Jesse T. Calhoun, died a day or two ago in Jackson. He was without a doubt one of the cleanest, finest, grandest men who ever lived in the State of Mississippi. He was a mental and moral ornament to the state, the county, the city, Millsaps College, and all the school interests of the state." A busy life has ended, a worthy soldier has fallen at his post, and the world, though poorer for his going, is richer for his having lived.

W. L. D.

ANTI-SALOON LEAGUE FINANCE COMMITTEE MEETS

The Finance Committee of the Anti-Saloon League Board met to consider ways and means by which to finance the work it is trying to accomplish this year under the fine leadership of Dr. Leon Sloan. Will you please give publicity to the cause through our Advocate?

The budget, though yet very small, has been raised considerably above that of last year. The items are as follows:

Superintendent's Salary.....	\$1,200.00
Travel Expenses.....	145.00
Postage and Stamps.....	55.00
Telephone	25.00
5% National League.....	75.00
Special Legislative Fund.....	200.00
TOTAL.....	\$1,700.00

It is exceedingly important that our cause be represented in our Legislature which is soon to convene, and we must have money to meet expenses incurred. This special item in the budget is to take care of such expenses.

We believe the cause of temperance has many friends who are ready to respond when once the need has been called to their attention.

The legislative item of \$200 is needed now, and of course all other expenses go on just the same. Thus in the face of a desperate need for much to be done to protect our service men and our youth, we believe the interested public will make a hearty response.

Please send your offering to Dr. Leon

Sloan, 1220 Washington, New Orleans, La.
Very sincerely,
HUBERT A. GIBBS,
Member, Finance Committee.

MAN'S WILL

Chronicles 28-9; Matthew 11-28

By Rev. C. B. Powell

The brain is the seat of sensation and intellect. The conscience, the mind, the reason and the will are all centralized in the brain; in other words all these powers each perform their work.

The human will is the greatest of all these powers, the old psychology made reason the central power, the modern psy-

chology makes the will the central core or power of the personality.

The mind, the reason, the conscience, cannot promote action unless the power of the will is put forth. It must act. Come unto me all ye that are weary and heavy-laden, and I will give you rest. You see the rest depends on coming, that is coming in the right way; come repenting for sin and neglect and possibly for a misspent life, and there seems to be so much of it.

Then you see that the will is the personality in movement, the power to move toward, or away from the good, the bad, the beautiful, the true. The will is the dominant factor that brings the human heart to the highest idea of God and the Christian life.

Christ makes eternal life, as to choice, hang on action or non-action, one cannot

reason themselves into Christ, or Christian experience. One cannot think themselves acceptance of Christ in reality, and upon the basis of these truths man is lost or saved. If he is lost he willed it, if saved he willed it. Ye will not come unto me that ye might have life; he is justified or condemned.

OPEN THE DOOR

Open the door, let in the air,
The winds are sweet, the flowers are fair;
Joy is abroad in the world today,
If our door is wide it may come this way.

Open the door, let in the sun,
He hath a smile for every one;
He hath made of the raindrops golden gems,
He may change our tears to diadems.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona.....	15
Rev. A. S. Brisco, Derma.....	11
Rev. G. A. Baker, Verona.....	5
Rev. E. H. Cunningham, Amory.....	10
Rev. J. W. Holliday, Tremont.....	3
Rev. G. H. Ledbetter, Egypt.....	3
Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	15
Rev. W. C. McCay, Nettleton.....	20
Rev. J. L. Nabors, Jr., Mooreville.....	12
Rev. Milton Jay Peden, Prairie.....	5
Rev. J. V. Stewart, Coffeeville.....	15
Rev. T. F. Sartain, Vardaman.....	3
Rev. E. R. Smoot, Aberdeen.....	8
Rev. E. F. Tucker, Calhoun City.....	7
Rev. W. A. Tyson, Tupelo.....	28
Rev. W. D. Waugh, Becker.....	10

Columbus

Rev. J. J. Baird, Louisville.....	12
Rev. G. W. Curtis, Sturgis.....	7
Rev. V. C. Curtis, West Point.....	8
Rev. J. R. Countiss, Starkville.....	12
Rev. T. E. Gregory, Columbus.....	15
Rev. J. W. Gibson, Louisville.....	2
Rev. J. N. Humphrey, Weir.....	2
Rev. S. W. Hemphill, Artesia.....	2
Rev. J. L. McElroy, Kosciusko.....	5
Rev. S. B. Potts, Sallis.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. T. W. Smallwood, Ethel.....	4
Rev. H. D. Suydam, Mathiston.....	2
Rev. E. M. Shaw, Longview.....	11
Rev. J. D. Simpson, Crawford.....	4
Rev. Chas. E. Stewart, Bellefontaine.....	2
Rev. R. A. Thornton, Shuqualak.....	13
Rev. T. B. Thrower, Kosciusko.....	11
Rev. J. D. Wroten, Columbus, First.....	61

Corinth

Rev. E. M. Allen, Tishomingo.....	7
Rev. A. C. Bishop, Baldwyn.....	6
Rev. K. E. Clark, New Albany.....	14
Rev. T. H. Ferrell, Booneville.....	20
Rev. T. A. Filgo, Dumas.....	4
Rev. J. A. George, Oxford.....	6
Rev. W. R. Goudelock, Corinth.....	6
Rev. W. R. Hammontree, Corinth.....	18
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	21
Rev. W. H. Heath, Hickory Flat.....	2
Rev. C. L. Ivy, Marietta.....	3
Rev. Z. A. Jumper, Potts Camp.....	11
Rev. L. P. Jumper, Guntown.....	2
Rev. E. G. Mohler, Iuka.....	3
Rev. Marlin McCormick, Fulton.....	5
Rev. W. C. Newman, Corinth.....	62
Rev. C. A. Parks, New Albany.....	73
Rev. Seamon Rhea, Holly Springs.....	22
Rev. J. E. Roberts, Booneville Ct.....	13
Rev. C. L. Rogers, Ripley.....	18

Greenville

Rev. M. E. Armstrong, Jonestown.....	13
Rev. S. E. Ashmore, Indianola.....	21
Rev. W. B. Baker, Leland.....	10
Rev. A. R. Beasley, Hollandale.....	4
Rev. W. C. Beasley, Boyle.....	2
Rev. W. R. Crouch, Dublin.....	3
J. H. Johnson, Clarksdale.....	7
Rev. R. G. Lord, Cleveland.....	5
Rev. J. C. Wasson, Lula.....	3
Rev. L. P. Wasson, Greenville.....	2

Greenwood

Rev. W. P. Bailey, Minter City.....	6
Rev. T. M. Bradley, Inverness.....	2
Rev. C. W. Baley, Poplar Creek.....	2
Rev. W. W. Bruner, Swiftown.....	5
Rev. A. L. Davenport, Vaiden.....	24
Rev. E. C. Driskell, Pickens.....	3
Rev. N. D. Guerry, Schlater.....	4
Rev. W. O. Hunt, Webb.....	5
Rev. E. S. Lewis, Durant.....	4
Rev. R. T. Hollingsworth, Itta Bena.....	15
Rev. W. T. Phillips, Tchula.....	10
Rev. R. E. Wasson, Black Hawk.....	16

Sardis-Grenada

Rev. A. W. Bailey, Holcomb.....	25
Rev. H. L. Beasley, Victoria.....	5
Rev. W. J. Cunningham, Sardis.....	11
Rev. W. M. Campbell, Lake Cormorant.....	3
Rev. H. E. Finger, Jr., Coldwater.....	7
Rev. E. L. Jernigan, Olive Branch.....	19
Rev. L. C. Lawhon, Lambert.....	11
Rev. H. P. Lewis, Byhalia.....	6
Rev. N. N. Maxey, Horn Lake.....	2
Rev. A. C. McCorkle, Charleston.....	12
Rev. W. W. Milligan, Tutwiler.....	13
Rev. Jno. M. McCay, Nesbitt.....	2
Rev. J. W. Robertson, Senatobia.....	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman.....	3
Rev. Frank E. Dement, Jr., Monticello.....	12
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. J. C. Jackson, Hamburg.....	2
Rev. N. S. Loftus, Jayess.....	10
Rev. J. W. Moore, McComb.....	3
Rev. D. H. McKeithen, Bogue Chitto.....	3
Rev. M. L. McCormick, Brookhaven.....	3
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	11
Rev. C. W. Wesley, Hazlehurst.....	13
Rev. G. F. Winfield, Magnolia.....	3
Rev. Roy Wolfe, Prentiss.....	4

Hattiesburg

Rev. A. J. Boyles, Magee.....	20
Rev. J. A. Bridewell, Hattiesburg.....	8
Rev. J. E. J. Ferguson, Sumrall.....	2
Rev. B. M. Hunt, Hattiesburg.....	9
Rev. E. A. Kelly, Richton.....	5
Rev. J. W. Leggett, Jr., Laurel.....	2

Rev. E. M. Lane, Montrose.....	5
Rev. B. M. Lawrence, Heidelberg.....	4
Rev. O. S. Lewis, Hattiesburg.....	8
Rev. A. M. O'Neil, Petal.....	7
Rev. T. B. Winstead, Ovett.....	3
Rev. D. P. Yeager, Collins.....	2

Jackson

Rev. L. E. Alford, Benton.....	5
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	9
Rev. R. E. Case, Homewood.....	4
Rev. W. J. Ferguson, Flora.....	11
Rev. J. H. Grice, Vaughan.....	2
Rev. J. C. Jackson, Hamburg.....	4
Rev. Roy H. Kleiser, Jackson.....	3
Galloway Memorial, Jackson.....	6
Rev. G. P. McKeown, Brandon.....	8
Rev. J. S. Noblin, Carthage.....	15
Rev. G. L. Oliver, Johns.....	2
Rev. J. A. Wells, Jackson.....	2

Meridian

Rev. G. E. Allan, Meridian.....	4
Rev. T. M. Ainsworth, Shubuta.....	2
Rev. T. M. Brownlee, Meridian.....	2
Rev. M. E. Burnett, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	7
Rev. Murray Cox, Enterprise.....	8
Rev. H. A. Gatlin, Meridian.....	2
Rev. G. Eliot Jones, Pachuta.....	5
Rev. G. H. Jones, Newton.....	16
Rev. T. A. King, Collinsville.....	6
Rev. Hugh McRaney, Lauderdale.....	3½
Rev. A. S. Oliver, Meridian.....	3
Rev. T. J. O'Neil, Meridian.....	2
Rev. J. B. Shearer, Scooba.....	2
Rev. E. D. Simpson, DeKalb.....	2
Rev. H. W. F. Vaughan, Decatur.....	2
Meridian District Conference.....	13

Seashore

Rev. J. B. Cain, Columbia.....	4
Rev. C. C. Clark, Gulfport.....	107
Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. W. B. Jones, Lucedale.....	10
Rev. G. H. McBride, Vancleave.....	4
Rev. R. I. Moore, Long Beach.....	3
Rev. J. H. Morrow, Picayune.....	2
Rev. E. W. Ulmer, Pascagoula.....	11
Rev. R. L. Walton, Moss Point.....	2

Vicksburg

Rev. R. E. Alsworth, Edwards.....	4
Rev. R. A. Allums, Gloster.....	12
Mrs. N. E. Cunningham, Gibson Memorial.....	13½
Rev. C. W. Crisler, Yazoo City.....	3
Rev. P. H. Grice, Louise.....	2
Rev. J. B. Holyfield, Port Gibson.....	7
Rev. J. A. McRaney, Hermanville.....	4
Rev. T. O. Prewitt, Vicksburg.....	4
Rev. E. E. Price, Lorman.....	4
Rev. L. J. Snelgrove, Silver City.....	3
Rev. B. H. Williams, Centreville.....	3
Rev. A. W. Wilson, Washington.....	2

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(Note: Mrs. Wilson was not able to stay through the meeting at Brookhaven, and we are indebted to Mrs. R. E. Rollings for account of it.—Editor.)

The Second Annual Session of the Woman's Society of Christian Service, Mississippi Conference, was held April 14, 15 and 16, at the Methodist church in Brookhaven, Miss. The theme was, "Mobilizing for Christ," the conference hymn was, "The Voice of God is Calling."

The conference was presided over by Mrs. Paul Arrington, who has served as president of the conference for the past five years and who resigned this year. Outstanding speakers had been secured for the program which began at noon Tuesday and closed at noon Thursday. These were Miss Bettie Brittingham, New York, editor of "The Methodist Woman"; Miss Dorothy Webber, New York, Department Christian Social Relations and Local Church Activities, Woman's Division; Mrs. D. R. Little, Marietta, Ga., Secretary, Missionary Education and Service, Southeastern Jurisdiction; Dr. Albea Godbold, pastor at St. John's Methodist Church, Memphis, Tenn.; and Miss Dina Rizzi, student at Scarritt College, from Brazil.

The opening devotional was led by Rev. M. L. McCormick, pastor of the host church. Mrs. M. L. Hayes, president of the hostess Woman's Society of Christian Service, brought words of welcome, extending the keys to the city, to the church, and to the homes of the people. The response was made by Mrs. Glendale Jones.

Mr. and Mrs. Fred Webber, Lake Charles, La., were noted as guests. They are the parents of Miss Dorothy Webber, who was on the program. Mrs. D. L. St. John was introduced to the group in her new capacity of Jurisdictional Secretary of Cultivation and Promotion. She has risen to that place of leadership in the Jurisdiction from Conference Secretary.

Deaconesses and workers in the conference were introduced and they told of the work they had done. Each reported growth in their work. Miss Sophie Kuntz reported that she had been serving ten years at Moore Community House in Biloxi, trying to lead boys and girls. She expressed thanks to the women for their help in money, which enabled them to erect a Boys' Workshop on the Community House grounds, this being very badly needed. She stated that Sunday School attendance was increasing, the efficiency of teachers was increasing, and that many children had taken the vows of the church at Easter.

Miss Maud Fail and Miss Alma Staggs were present from the Wesley House at Meridian. Miss Fail gave concrete examples of youth today who were helped by the Wesley House twenty years ago, who are now Christian men and women in their communities. She laid great stress on character building as they are trying to conserve human values.

Miss Catherine Ezell told of her work in the rural communities, she being on a six-point charge. She stated that she has visited every home in these communities and every school, white and colored, that she is tak-

ing a religious survey as she goes. She told of her work and plans for helping the community life of the people.

Miss Ruth Carryer told of the organization of the Wm. Johnson Bethlehem Center, Jackson, and stated that it is situated in the largest Negro area in Jackson, and it serves 8,000 people. She stated that they are trying to help the Negroes to make the most of their ability, not looking at the color of their skin, but looking under the skin. This center has served 13,000 in its activities during the past year.

Miss Dorothy Webber expressed thanks to the conference for Miss Thelma Stevens, for the great honor bestowed upon her when the conference made her an Honorary Life Patron, speaking of the happiness this expression of love brought to Miss Stevens.

She mentioned different areas in which the women of the church could work to better conditions.

Miss Winnie Buckles announced that four courses will be taught in the state for academic credit on narcotics. These will be at Millsaps College, Jackson; Mississippi College, Clinton; Delta State Teachers' College, Cleveland; and Jackson College for Negroes, in Jackson. These courses will be taught the first week in June.

Mrs. McKeithen, Secretary of Spiritual Life, brought a spiritual message on "Spiritual Morale." She told of the revivals of religion that the countries suffering destruction and occupation having caused suffering for the people, but stated that religion is going forward. She stated that the Woman's Society of Christian Service is contributing 10,000 a day for Christianizing the world.

Tuesday evening the service was opened with a Communion Service, led by Rev. R. H. Clegg, district superintendent of the Brookhaven District. He was assisted by Rev. M. L. McCormick, Rev. B. B. Jones, Rev. William Cameron and Rev. David McKeithen.

Mrs. W. F. Mahaffey, vice-president, made her report under the title "Our Allies," and stated that all Christian people of the world are allies of our Lord and Savior Jesus Christ. She said that a great Chinese statesman has said, "Where women are friends, men do not fight," and urged that we be friends with other countries.

Mrs. Paul Arrington's stirring and inspirational address was on "Woman's Responsibility in this Crisis." She stated that life is cheaper than it has ever been, that liberties taken for granted and now denied makes us conscious of a crisis in civilization. She stated that if the church would take the place it should, that this age could be the most Christian of all.

She told of the influence 8,000 members of the W. S. C. S. could have on legislation in Mississippi and of the tremendous obligation placed on every church woman today, asking that we consecrate ourselves, beginning right where we are, in our homes and communities. She spoke of the lack of hatred on the part of the Chinese people for their enemies, and stated that China today has the respect of all nations, that she is going forward, that today there are more young people in schools in China than ever

before. She asked that we take as our slogan "Forward With Christ," that we give more generously to our churches, using the following poem:

I thought of it once as I sat by myself
And looked at the boxes that stood upon the shelf.

One so large and one so small
With a contrast most grim,
A band box for me and a mite box for Him.

I paid for my hat, I paid for my gown,
I paid for the furs that I purchased downtown;

And when I returned it was plain as could be,

A mite box for Him, but a band box for me.

I tossed in a dime, but it didn't seem right,
I didn't like the looks of that curious sight,
So I took out my checkbook, for I wanted to be square,

I wanted my giving to look like my prayer.

She urged that we give as China gives, that we give in proportion to our abundance as China gives out of her poverty. She closed with the prayer, "Teach me Thy will, O God. Lead me in the land of uprightness."

There was a Morning Watch Service conducted Wednesday and Thursday mornings at 8:30, just prior to the opening of the sessions. These were led by Mrs. E. E. McKeithen, and were times of great inspiration.

The opening devotional Wednesday morning was conducted by Rev. J. W. Sells, of Crystal Springs, who used as his text, "In Him Was Life, and that Life Was the Light of Men," and "I Am Come that Ye might Have Life." He stated that everything is determined by your belief in God, that character is your response to what happens to you and that destiny is determined by character in action.

The business session began with the reading of the minutes and appointment of tellers for the election of officers. The Research Committee made its report and balloting began.

Mrs. E. V. Perry, Secretary of Missionary Education and Service, reported splendid results from the Mission Study classes held the past year. There were 276 classes reported to her and 236 received special Jurisdictional credit, which was the highest of any conference in the Jurisdiction. She urged that we increase our efforts, not be discouraged, that the seeds have been planted, growing-time is coming, and that God's cause is not lost.

Mrs. D. R. Little, Jurisdictional Secretary of Missionary Education and Service, stated that we must give of our best as the Great Teacher guides us in victorious living, striving to reach every woman of the missionary society with missionary information and Christian inspiration, and prove the good to be worthwhile. Christianity must be the guiding light to lost people. Through Christian education we are changing the pattern of life for many. The future challenges us to be peace-keepers as well as peace-makers.

Rev. I. H. Sells, Executive Secretary of

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

First Quarter's Report—Sidon

The Sidon Woman's Society of Christian Service has just completed one of the most successful quarters of work since its organization.

The pledges were greatly increased over last year, and an attendance drive has added new interest and inspiration.

We observed the World Day of Prayer in February, with various denominations in town taking active part.

The program chairman, Mrs. E. C. Buchanan, has prepared splendid programs for our meetings, one of the most interesting ones, a patriotic program as follows:

Song: "America the Beautiful"—Society.
American's Creed—Mrs. E. C. Majure.
Ten Laws of an American Citizen—Mrs. W. S. McAlilly.

Song: "God Bless America"—Society.
History of the American Flag—Mrs. W. P. Witherington.

Pledge to the Flag—Society.
Poem: "Hats Off, the Flag is Passing By"—Mrs. Laurence Walker.

MRS. LAURENCE WALKER.

* * *

The Meaning of Christian Living

By Mrs. W. S. McAlilly
Sidon, Mississippi

Christian living means to be Christ-like and to live as he lived, with the same outlook on life and the same attitude toward others that he had. When do we really live Christian lives? It is when life drops its veil and shows us what it really is and what it can be.

When we have a faith to live by, a self fit to live with, and a work fit to live for, and someone to love and be loved by.

When we know how to earn a little and spend a little less, and how to pull our own weight and lend a hand to lift the load.

When we are wise enough to live only one day at a time, letting yesterday go and not living tomorrow until it arrives.

When we can look out over the far horizon with a deep sense of our own littleness, and yet have faith, hope and courage.

When we know that every man is as noble, as vile, as divine, as lonely as we are, and learn to forgive and love our fellows.

When we can sympathize with our fellows in their sorrows, even in their sins, knowing that each fights a hard fight against many odds.

When we have learned how to make friends and keep them, despite their faults and ours, and how to keep friends with ourselves.

When we know a few great books, full of beauty, serenity and vision, and treasure them as our guide and companion.

When we love flowers and can hunt birds without a gun and feel the thrill of a forgotten joy in the laugh of a little child.

When we know the fine art of being happy and high-minded amid the meaner drudgeries of life, making them just a game.

When star-crowned trees and the sunlight on flowing waters subdues us like the thought of one much loved and long dead.

When we find good in every faith that helps any man to see divine meaning in life,

whatever that faith may be.

When we can look into a wayside puddle and see something beyond mud, and into the face of a forlorn mortal and see something beyond sin.

When we know how to love, how to pray, how to laugh, how to serve God and man, glad to live but not afraid to die.

Then it is that we catch the real spirit of Christ and make him our model and pattern for Christian living.

* * *

Aberdeen District Meeting

There was an unusually large attendance at the annual meeting of Aberdeen district W. S. C. S., held at Houston on Wednesday, April 9, 1942, in conjunction with District Missionary Institute.

Lovely flowers and a spirit of hospitality and fellowship greeted the members as they entered the church.

Brother G. R. Williams, pastor-host, conducted the morning devotional.

Mrs. J. G. Carpenter, district secretary, made her report, presenting needs of the district in an interesting and informative map talk.

Mrs. E. M. Sharp, conference secretary, gave the new legislation for the year, with the following conference officers speaking to items concerning their particular work: Mrs. N. J. Golding, Young Women and Girls; Mrs. J. W. Hollandsworth, C. S. R. and L. C. A.; Mrs. G. B. Blake, Supplies; Mrs. P. M. Hollis, district secretary of Children's Work.

At the 11 o'clock hour Dr. Cox, representative from the General Board of Missions and Church Extension, brought the inspirational message on Methodist Home Missions.

Lunch was served at the church by the Houston W. S. C. S.

In the afternoon session, after a short worship service led by Mrs. Carpenter, gifts from local societies in Aberdeen district were presented Mrs. R. P. Neblett, in appreciation of her thirty-two years of service in conference work. Mrs. Neblett, in expressing her gratitude for the gifts, inspired the entire group with her spirit of love and devotion to the Master's work.

Mrs. Carpenter presented a cup, belonging to Aberdeen district, to Bro. N. J. Golding, district superintendent.

After all legislation had been discussed, and the Efficiency Aim explained by Mrs. Neblett, Bro. H. D. Suydam, from Columbus district, led a closing consecration service.

MRS. G. B. BLAKE, Houlika.

* * *

Zone Three—Alligator

On March 30th, Zone Three met in the beautiful new church at Alligator with forty-two present. Mrs. T. E. Alford, zone chairman, presided in her usual gracious manner.

Mrs. H. L. Talbert, secretary of foreign work in the Southeastern Jurisdiction, discussed "A Big Question." The fact that Mrs. Talbert had recently spent a week with the Board of Foreign Missions in New York gave added impetus to what she had to say about our work in foreign fields.

Mrs. Graden Flowers, from Dublin, discussed "The Value of the Home Project."

Mrs. Shaw of Alligator gave a good report of her work with the "Youth Movement."

Mrs. Ratliff, conference president, brought us the conference message in her usual effective manner, informing us and inspiring us to greater activity.

Mrs. Oscar Wolfe from Duncan led the devotional, reading Rev. 21. 1-4 and Phil. 3: 13-14. Mrs. Wolfe is always refreshingly apt and grandly simple in her devotionals.

There will not be another zone meeting until the fourth quarter.

Mrs. George Krosop, the regular organist at Alligator, rendered most ably the music for our service. This we enjoyed most, especially because we have a new electric organ.

Rev. W. W. Jones led us in the opening prayer and Mrs. Oscar Wolfe dismissed us with the prayer at the close of the devotional.

MRS. W. W. JONES, Secretary.

* * *

News Items

Mrs. J. D. Dorroh, of Malvina, is acting as leader of activities at the Malvina Community Center now that Miss Brown is away. Just after Annual Conference Miss Brown was given a leave of absence until she was fully restored to health. At present she is at 2105½ Dixie Place, Nashville, Tenn. We miss Miss Brown but we are carrying on with every activity, even to the nursery school. Now that the weather is warmer and the children are over measles and mumps, they are asking that they be allowed to come back to the Center for their morning of play and instruction. The young people are feeling more and more at home at the Center and are seen there at all times of the day, whether it be for fun or work or fellowship with characters found in books and pictures.

On Easter there were fifty children to enjoy the egg hunt. The Cleveland primary children of the Methodist church did an unusual thing for the primary folks of the Center. They brought and colored eggs for the Center, giving to our children what they have always felt was their special privilege—an Easter Egg Hunt.

On Easter Sunday a program carefully worked out and fitted to the needs of the group was participated in by the Young people of the community. These same young people plan and lead in their recreational program each Friday night. Refreshments are not a part of this weekly program, but fun and fellowship figure largely.

This page should not go to press without an appreciation of the speed and skill shown in the preparation of the Conference Minutes. Within three weeks after Conference closed and by the time the district meetings were held, these Minutes were ready for distribution. Not only does this save money for the Conference in the matter of distribution but puts the new legislation in the hands of the societies when their enthusiasm is high. We know how much planning and what close cooperation from all concerned must go into an effort of this kind and we appreciate the close timing.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Social Legislation in War Time

1. Because of the growing evils of alcohol consumption in military encampments and defense project areas, the department urges church women to renew their efforts to secure the passage of the Sheppard Bill, S.860. (This Bill is still in the Senate Committee on Military Affairs with Senator Robert R. Reynolds of North Carolina, Chairman). The department further recommends that pressure be brought upon the President of the United States and the Secretary of the War Department for the enforcement of the May Bill.

2. In this time of national crisis, when individuals and groups are being urged to conserve for the defense effort, and cooperate in the rationing of consumers' goods, more than two billion gallons of hard liquor is in storage for civilian use, estimated sufficient for a five-year period. We recommend that requests be sent to the President of the United States and to Mr. Leon Henderson for the converting of this hard liquor into products required in defense industries as one means of alleviating the sugar rationing. This plan would be one means of safeguarding members of the family "the first line of defense." We may well ask why American housewives must economize on the use of sugar when liquor interests use 150,000,000 pounds annually for what gives no return in health efficiency or morals.

3. In the light of the recent lynching in Sikeston, Mo., and the increased racial tension in various sections of the country, there may well be renewed effort to enact federal legislation against lynching. We urge the support of H. R. 971, the Anti-Lynching Bill. (This Bill is in the hands of the Judiciary Committee of the House—Rep. H. W. Summers of Texas, Chairman). This Bill provides for Federal investigation of the government agency failing to protect the victims from mob violence with payment of \$2,000 to \$5,000 in damage to family of victims by government agency guilty of neglect.

4. We urge the continued support of S.1313, the Thomas Bill for Federal Aid to Education. This Bill has been referred to the Senate Committee on Education and Labor, Senator Thomas, Chairman.

5. The Committee faced the gravity of the world situation; the uncertain or tragic path which individuals, families and nations must follow during these war days; the problem which try the souls of men and women; the continuous call of humanitarian agencies for the time, service and money of our women; and the urgent need for the church to fill its place as the greatest stabilizing power in the world; to demonstrate the validity of its faith in the worth of human beings and to proclaim its confidence that the Christian way of life will endure

and become the foundation of a world at peace.

* * *

Memorial Mercy Home and Hospital

Dear Friends: Again in 1942—opportunity knocks! We are offered improved means for supplementing our income through the "small but mighty" coupons. The extra money means so much for our work.

Special Offers, with higher than usual rates for certain coupons, are made to us periodically by the manufacturers. Experience has shown us that a Double Value Offer creates that extra interest which results in larger collections and greater "coupon income." Therefore, we are happy to announce the new offer which gives us

DOUBLE VALUE—\$8.00 per 1000

for the coupons from

OCTAGON TOILET SOAP — OCTAGON GRANULATED SOAP

to June 30, 1942

We are sending you attractive new Coupon Donation Envelopes. Your active members might hang these in a prominent place in their kitchens and then bring their monthly accumulation of coupons to meetings. While making special efforts to secure the coupons bearing the higher rates, please don't neglect the many others on the list.

Please don't forget—the solicitation of coupons does not involve asking for a single penny. This is an important point in these days of so many necessary financial drives for defense purposes. The coupons are available for collection in all communities and your continued help in sending them to us is greatly appreciated.

Double Value means Double Opportunity.

Cordially yours,

J. G. SNELLING,

Superintendent.

New Orleans, La.

* * *

Children In a World at War*

(Many secretaries of children's work and other leaders of children are asking how they can help boys and girls in the war-torn world of today. The suggestions which follow are quoted with permission.)

"The development of children can be so thwarted by distressing circumstances in their immediate environment that their personality is permanently scarred and handicapped. The following aspects of the present situation are having a devastating effect upon children.

1. Mounting tempo of tension, anxiety, uncertainty, and, in some cases, fear.

2. The disturbed order of family life: members of the family or immediate neighborhood who could not come home for Christmas, or who are in military service.

3. People in nations whom he was learning to love and respect called by degrading names; prejudice, intolerance, hatred in varying degrees.

4. Dramatic nature of defense activities.

These and other factors make it all the more important that the Christian church shall be active in behalf of children who are in the midst of our life and protecting care. The following will indicate some helpful

emphases and activities for Christian pastors, parents and teachers.

1. God is still our Father; we are still His children and have a place in His universe. (Children need a sense of certainty and security.)

2. Christian groups in all lands are distressed. A sense of world brotherhood already exists as the result of successful missionary activities in many lands.

3. Every church school session should bring them in touch with persons and plans which give meaning and direction to their relation to God and to the world family.

4. Cherish and enjoy treasures, friendship and memories, particularly related to persons, things and places in other lands.

5. Plan absorbing activities of helpful service and goodwill.

6. Maintain personal relations with every child whose family life is broken or disturbed because of the war.

7. Maintain personal poise and assurance; be a person in whom they find steadiness in the midst of reverses.

8. Avoid national boasting. No nation is altogether right and none is altogether wrong.

9. Seek to deepen our own conviction of the nearness of God, His purposes for the whole world, and our loyalty to the world family."

* From Children's Work Bulletin, Department of Christian Education of Children, Board of Education.

PROTESTANTS IN SPAIN

The following information concerning the situation of the Protestant churches in Spain is released by the World Council Courier: At present it is only at Madrid and Seville that Spanish Protestant churches are open; and the Protestant school at Madrid is closed. Throughout all the rest of Spain the churches are closed. A certain number of pastors have had to leave the country to escape persecution; others are being persecuted more or less openly. Not only the pastors, but also the members of the various Spanish Protestant churches are undergoing persecution. In the great cities, the situation is bearable, thanks to the numerous foreign enterprises which sometimes help the Protestants; in the country, however, there are even peasants who are not able to sell their products because they are Protestants, not to speak of the laborers and office workers who cannot find work and do not receive Government assistance if they are known to be Protestants. Any Spaniard who wishes to enter the civil service or to obtain the school-leaving certificate is obliged to submit to instruction in the Roman Catholic religion. Every soldier or officer on military service is obliged to attend mass. The same conditions apply to those in hospitals. The hardest blow has been the prohibition of the Bible. The stocks at Madrid were burned. In the country the prohibition of the Bible was carried to the extent of confiscating the copies owned by individuals.—Religious Telescope.

Only a truly noble spirit can really enjoy another's prosperity.—Curtis.

WHEN IN NEW ORLEANS
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Department Store
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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 26, 1942

By Rev. W. C. Newman

WAYSIDE CONVERSATIONS

Lesson Text: Luke 13: 22-35

Golden Text: Whosoever does not bear his cross and come after me cannot be my disciple.—Luke 14:27.

"The dog enchants me with his conversation," said Dr. Johnson of John Wesley. But John Wesley's conversation was not idle talk. He was constantly warning his preachers against wasting their time and defeating their purposes by such. Blessed is the man whose words leave no sting or stain when he has passed on. For in the end we are very well known for our conversations.

Jesus Talked of Eternal Things

"Thou sayest nothing, and sayest it so solemnly" might well be the judgment passed upon much of our talk. Such trivial things occupy us. Great subjects embarrass us. We chatter aimlessly, and while we may be witty enough to wisecrack our way through the universe, and thus to gain a reputation for cleverness, our words leave the world no wiser, and often leave it much more cynical.

Jesus had no embarrassment in speaking of God, of the coming of the Kingdom, of right and wrong, and good and evil, and of sorrow and comfort, sin and redemption. His was a mind that dwelt comfortably in such realms, and he spoke naturally about heavenly matters.

He Talked Honestly

No flattery, deception, or duplicity ever could be found in his words. He never tried to make black seem white, sin appear to be good, or the result of evil to be anything but horrible.

Hypocrites could not bear his straightforwardness; pretenders quailed before his honesty; even his disciples did sometimes shrink from his realism, as when Peter tried not to believe him serious in announcing his approaching death. But Jesus never flinched from facing the truth, either about himself or about other people, or about the world in which he lived.

People who have patronizingly referred to him as an idealist have missed the whole characteristic of his life. He was the world's only real realist. He would not compromise the truth even to save his own life.

He Spoke Understandingly

As one reads his words it becomes apparent that he knew the people to whom he was talking, often better than they knew themselves. "Come see a man that told me all things that ever I did," said the woman at the well in Samaria. And the men who once were sent to arrest him came back empty-handed, saying, "Never man spake as this man spake." His life was never better summed up in a few words than in the passage which says "He knew what was in men."

How many wayward boys have seen them-

selves clearly in the Prodigal Son! How many sorrowing folk have felt the pungent sympathy of "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." How many weary have heard and rejoiced at hearing, "Come unto me all ye that labor and are heavy laden."

He understood our needs, and spoke to our condition.

His Conversation Changed Things

Perhaps an hour spent with Andrew; a similar time with Peter; a little more time with the Woman at the Well; a few words with the Woman of the Street; an evening with Nicodemus; a dinner conversation with Zaccheus—and all became different persons.

Indeed no one ever could talk with him without being changed—either for better or for worse. For if a man wilfully hardened his heart against him and turned away, he was worse by that very act.

And he still speaks with those who have "ears to hear."

OFFERS \$150 FOR NEW HYMNS

By W. W. Reid

The Hymn Society of America, a national organization of hymn writers and composers, announces through its executive secretary, Reginald L. McAll, the offering of a total of \$150 in prizes for the best new hymn texts in three categories. Fifty dollars is offered for the best text in each of the following groups: a hymn of Christian faith in a time of stress; a hymn re-affirming the world-wide mission of Christianity; a hymn of personal Christian dedication.

The Society will name judges to pass upon hymns submitted. Announcement will be made of the winners at a meeting of the Society in October, celebrating the twentieth anniversary of its founding. The winning hymns will become the property of the Hymn Society of America, to be copyrighted, and made available to the press, hymn book editors and publishers, etc.

The following rules have been adopted by the Society of America governing the contest:

1. Authors may themselves submit hymns, or persons seeing a hymn in print or in manuscript may "nominate" it—giving due credit to the author. A "nominated" hymn can win a \$50 prize only if the author agrees that it shall become the property of the Hymn Society of America if selected as best in its category.

2. Hymns that have been printed in newspapers or magazines may be submitted, but not any that have been printed in hymn books for public use.

3. All manuscripts must be in the hands of the Hymn Society of America by October 1, 1942. Send them to Hymn Contest Committee, Hymn Society of America, 297 Fourth Avenue, New York, N. Y.

4. Manuscripts will not be returned; nor will the Hymn Society of America nor any of its officers or committees enter into correspondence concerning them. Authors

should, therefore, keep copies of all hymns submitted.

5. The Society may, at its discretion, refuse to name a "best hymn" in any of these categories.

"IS NOT SUCH FAITH . . . POWER?"

By S. E. Evans

According to Floyd W. LaRouche, of the Office of Indian Affairs, Indians of the United States responded eagerly and fully to the call of their country even before the declaration of war. "Indians had enlisted in all branches of the armed services . . . given of their peculiar skills in many fields of civilian industrial defense," continues Mr. LaRouche. "In the aircraft industry in particular, they had established themselves as perhaps the most precise and skillful workers anywhere available. The aircraft plants, after a few months of experience with Indians, placed standing orders with Indian Service superintendents for all the Indians that could be recruited. Probably no other race, including the white, has such a record of loyal and efficient service in the vital war industries."

Recalling these and other statements in *Indians at Work*, for January, 1942, Mabel Powers, Yehsennowehs Indian of Chautauqua, N. Y., cites the following information which appeared in the *Scientific American Magazine*, January, 1927: "In psychiatric tests applied to thousands of soldiers in the last war, the red man, of all four races (white, yellow, black and red) showed greater power to resist mental strain. An eminent authority insists this superiority is due to a spiritual poise that has come to the red man from a philosophy of life that makes God a universal, omnipresent, benignant force in nature giving to the Indian the ability to stand fast—a something which lies at the root of the race to which faith may be pinned, as well as his characteristic staunchness, dignity, self-respect and strength of mind." Miss Powers asks, "Is not such faith the dynamic power and driving force of all morale—civilian or military?"

In counsel it is good to see dangers, but in execution not to see them unless they are very great.—Bacon.

The block of granite which was an obstacle in the pathway of the weak becomes the stepping-stone in the pathway of the strong.—Carlyle.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, \$7.50; 500 post cards, \$12.50; 1,000 post cards, \$20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co.

Spartanburg, S. C.

THE CHRISTIAN FIRESIDE

THE SNOWDROPS

Our neighbor's evacuee is a little maid of five, and a day or two ago she and I walked into the woods together.

It was not a long journey, but it took us both far from this world of war and weeping, bringing us, as it seemed, into the very presence of God.

As I say, Mavis and I walked into the woods together. She did most of the talking.

"I like living here better than in our street at home," said she. "But I wish Mummy could be here, too. It is all houses where we live."

I nodded. "And now," said I, "we are leaving the houses and coming to the wood. I love this place."

"Yes," she whispered.

Our path took us among the trees and through slanting sunshine and kindly shadows and amid a shower of bird music, till suddenly we came upon a carpet white as snow—a patch of snowdrops in the sunshine.

"Look!" gasped Mavis in wonder. "What are they?"

"Snowdrops," said I, "Hundreds of them."

She stood quite still. Never, I was sure, had she seen such a sight before. Her lips were parted. She was breathless with amazement.

Then, after a long pause, she whispered: "Who made them?"

"God made them," I replied, removing my hat as I did so.

There was another pause and then Mavis looked up shyly: "Do you think He would mind if I picked just one or two for Mummy?" she asked.—The Methodist Recorder.

THE NEED OF CHRISTIAN HOMES

And still—the nation depends on homes. It cannot long endure without good homes.

Where are the Christian homes, cornerstone of the nation? Where are the homes that are developing character and turning out into the world strong, honest citizens?

Yes, they are present, too. And here we see their great importance and their great responsibility. Although we have no way of arriving at an actual figure, we are placing it high when we say that not more than one-fourth of the homes in this country can be put into this group. Not more than one-fourth of the families in the United States are practicing, upholding and undergirding democracy. And this number is not increasing. The foreboding fact is that the homes on the debt side of the ledger, with their divorce, disease and crime, are increasing.

The homes we believe in are in the small minority, and they are holding the fort against great odds. They desperately need reinforcements. It is up to us, as members of the Christian Church, to speed those reinforcements to the homes of our nation, for it is there that the real battle for democracy and Christianity is being fought, and there it will be won or lost.—Youth.

The teacher wrote, "The toast was drank in silence," on the blackboard.

"William," she questioned, "tell us what is wrong with that sentence."

"It should be 'the toast was et in silence,'" was William's answer.

THE MAN AMERICA NEEDS

Of no use are the men who study to do exactly as was done before, who can never understand that today is a new day. There never was such a combination as this of ours, and the rules to meet it are not set down in any history. We want men of original perception and original action, who can open their eyes wider than to a nationality—namely, to consideration of benefit to the human race—can act in the interest of civilization; men of elastic, men of moral mind, who can live in the moment and take a step forward.—Ralph Waldo Emerson.

WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend, when you are gone, to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out will depend on him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nation.

He is going to move in and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

—Exchange.

INDISCRIMINATE PRAISE

By Arthur Hopkinson

Some days ago I was in the company of a small group of friends when the conversation turned upon the large public following of a certain well-known Christian leader. Venturing an explanation, one spoke up and said that it was because "this particular person has a message the public needs and wants to hear," and followed up this assertion by adding, "and I've noticed that whenever this is true, similar results always follow."

Now, I know the danger of being accused of "sour grapes" if I should challenge this statement. But since there are, comparatively speaking, so few popular public leaders and so many lesser known satellites, and since the former rarely get a chance to defend themselves from this unjust praise, I am going to take up the cudgels in their behalf. I, for one, simply do not believe it to be true.

Right now, for instance, there pops into my mind the picture of a certain village preacher of whom his enemies said, "Never man spake like this man!" He had a message that ministered to man's profoundest needs, and he knew as well as any man how to deliver it. And yet he cried over the

apathetic throng, saying, "Ye will not come unto me." And on one occasion his congregation actually walked out on him and he got so discouraged that he said to the few that remained, "Will ye also go away?"

No, I cannot accept this glib and shallow explanation of the success of our popular leaders. There are more ingredients in the pudding—personal charm, fine setting, operatic sopranos, fr  er press, etc.—some of which they inherit, some of which they acquire, and some of which are thrust upon them. Let us, therefore, appreciate their worth and usefulness and let us continue to praise them. But let us do it without unwittingly casting aspersions upon those who are just as sincere voices of the truth, though they be crying in the wilderness.

—Zions Herald.

CHINESE REFUGEE STUDENTS SEND GIFT TO LONDON BOMBING VICTIMS

Chinese refugee students and teachers, many of whom live in mud huts and sleep on bare boards, have sent a gift of \$960 in Chinese currency for relief use in the churches of England. The gift was sent by Dr. Francis Cho-Min Wei, president of Central China College in Kunming, to Rev. William Paton in New York, secretary of the new British Council for Churches, for transmission to London. Dr. Wei called the gift "a token of Christian sympathy and fellowship."

The sum represents contributions from faculty members and students of Central China College and Canton Theological College, both "universities-in-exile." The givers are a part of a refugee group of approximately 52,000, who evaded capture by marching 1,500 miles from the east into the remote western provinces of China. They are pursuing their studies under severe hardships.

Mrs. Smith: Henry, I'm afraid this lobster is going to disagree with me.

Mr. Smith: My dear, that's impossible. It wouldn't dare!

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.



20 Five-Minute Stories to be read to children

By

V. T. Pomeroy

\$1.00 At All Bookstores \$1.00

The Beacon Press, Inc., 25 Beacon Street Boston, Mass.

NOTICE

To the District Superintendents, Pastors,
and Golden Cross Committees of the
Mississippi Annual Conference

Please make arrangements now for the Golden Cross Enrollment on the 2nd Sunday in May, or as near thereto as possible, and remember that all of the offering that comes as a result of the enrollment is to be used for charity work in our Methodist Hospital at Hattiesburg, and hope that every charge in the conference will observe the day and get a large offering for this very worthy cause. I am glad to announce to you that since our Annual Conference there has been paid on the indebtedness \$88,000, leaving only a balance due on the indebtedness of \$35,000, and this will not be due until 1946. I think this is a very fine record, and should be an inspiration to every member of the church in the conference.

I am very sorry that we do not have any new literature for this year, but was fortunate to get enough of the posters and programs for the pageant, "The Good Samaritan," to supply each charge, and we are distributing them to the pastors at the district conferences. If a pastor thinks it wise to have a charge-wide celebration, using the pageant on the fifth Sunday in May, it will be all right, but we do not have any of the envelopes or buttons this year.

Our goal for this year is that every charge will put on the Enrollment and that we secure \$1,200 from the conference.

The young people will be glad to put on the pageant, and it will be really worthwhile.

Please send the money secured for the Golden Cross to F. Y. Whitfield, Treasurer, Meridian, Miss., and indicate that it is for Golden Cross.

Yours very sincerely,

W. D. HAWKINS,

Golden Cross Director.

BILLY STONE CRUTHIRDS

On January 12, at 2 p. m., final rites were held from the Methodist church at Bond, for Billy Stone Cruthirds, 23, President of Bond Youth Fellowship and Charge Union, called Big 4.

Before a large concourse of friends and sorrowing relatives words of ministers present bespoke the Christian character and loyalty to church of Billy. Rev. E. E. Samples, his pastor, was in charge, assisted by Rev. P. O. Nix, Rev. N. J. Lee, and Rev. A. M. Ellison.

Billy was an active church-member. He always accepted responsibility and his death is a great loss to the Methodist

church at Bond. Billy was always cheerful and always eager to do something to lend his pastor a helping hand. Billy's sudden death was a distinct shock to a host of friends and his pastor has lost one of his most trustworthy lieutenants.

Survivors include his father, W. D. Cruthirds; sisters, Mrs. Clayton Beech and Miss Myron Cruthirds; brothers, Niles E. Cruthirds and Chalmers Cruthirds.

Billy was employed in Wiggins with the Stone County Enterprise.

A. M. ELLISON.

JOHN M. BOSTIC—A TRIBUTE

John M. Bostic's passing brought deep sorrow to his friends and beloved family. He was a man of strong character, firm and unyielding when he saw a thing was right, and a loyal friend. His dealings in the business world were above reproach. His family life was most beautiful and happy. He left a wife and little son, Mart; his mother, Mrs. C. H. Bostic; and two brothers, Charles and James. We can not question the taking of one such as he. It is enough to know that when God called he was ready to go. He consecrated his life and all he had to his his Lord. John

"... has passed on—the loving and the loved.

We could not see, for our eyes were dim with tears;

But in some realm from sadness far removed,

He wears the beauty of unfolding years.

"With us, with God, unseen, yet near at hand;

Not loving less, for that sweet, heavenly birth,

He has but joined the glad immortal band,

Who do the Master's will in heaven or earth.

"Who knows what nobler errands of His grace,

In ways untried, his eager hands fulfill;

Or if his feet, with swift, unwearied pace,

Tread the familiar paths before us still.

"When strength is small and courage almost fled,

It may be his to whisper at our side:

O, faint not! Fear not! since the Master said,

All power is mine, and I with you abide."

OUT OF SORROW

By Mrs. Irvin Rowland

"Sorrow is better than laughter, for by sorrow of the countenance the heart is made better."

We all crave happiness, laughter, and sunshine. We strive to so regulate our lives that we can get the greatest joy from living. We shrink from sorrows, from unpleasant situations, from conditions that cause sadness. So, often we cannot understand why the burdens of sorrow falls so heavily upon our shoulders. We cannot comprehend any good to be gleaned from it.

Christ was a man of sorrow, acquainted with grief. He well understood the things that brought unhappiness to mankind and he also knew that sometimes those who mourn find a new meaning to life through that which hurts so badly. He willingly bore

his cross, and out of pain and suffering came the greatest possible blessing to man—the Resurrection and eternal life to his followers.

It may take sorrow and disappointment to bring us to the realization of our own inadequacy of conquering life. Sadness is a test of where our treasure in life is—it helps us to see whether our faith has been properly directed. It may prove a refueling station for tired and discouraged souls. Let us rebel not against sorrow nor be ashamed that our spirits have been touched. Rather let us plant our feet more firmly on the Rock of Ages and look to the future with renewed hope. Jesus thoroughly understands the sorrowing heart, "Blessed are they that mourn, for they shall be comforted."

WISE OR OTHERWISE

By Rev. James H. Felts

It is not easy to love a business man to whom you owe a long overdue debt. Why?

No man is poorer than his friendships. Friendships are the fruit of conduct.

Empty heads no more adorn society than empty houses adorn a town.

When friendship speaks, Christmas bells ring regardless of time, place, or circumstance.

Every fish that "bites" is no more worth catching than every girl that smiles is worth marrying.

Do you know the difference between peace of mind and piece of mind? You should.

"Obstacles are those frightful things you see when you take your eyes off the goal."

The art of listening more and talking less is not easily acquired.

Self-pity is a liability. Self-respect is an asset. Self-forgetfulness is one of the major attainments.

We are saved from many hard knocks by failing to get what we deserve.

"Easy payments" are a snare and a delusion. Cash is the only EASY payment.

What you want and what you need are often as far apart as the poles.

A magazine offers a "life subscription" for ten dollars. It is not stated whether it is the life of the magazine or the subscriber.

Angelo Petri says: "Direct action is best for three-year-olds." What about grown-ups?

True or false? Legalized whisky eliminates bootleggers?

Asked to write a brief essay on the life of Benjamin Franklin, a little girl wrote this essay:

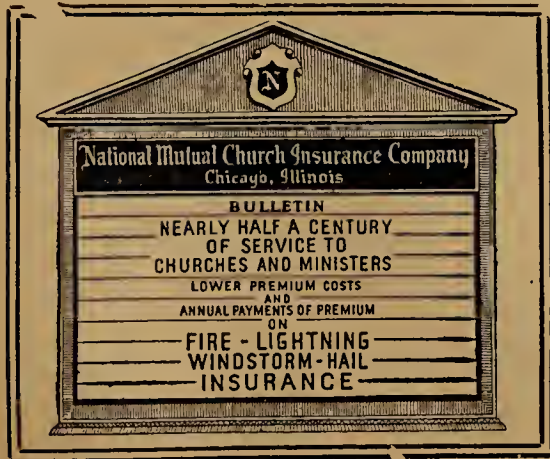
"He wvas born in Boston, traveled to Philadelphia, met a lady in the street, she laughed at him, he married her, and discovered electricity."—Selected.

Now Many Wear

FALSE TEETH

With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wobbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.



A SENSE OF PROPORTION

By Mary Eversley

We think too much sometimes of household duties,

We act as if they mattered overmuch,
And close our eyes to life's swift passing beauties,

And miss the constant magic of its touch.
But we can make a place look clean and fragrant,

Give shelter, food, and household things their share,

And when the body's needs are met and dealt with

Still in our hearts keep a small place to spare

For laughter; and keep wise and lovely sayings

Of seers and poets, prophets, priests and kings,

And thread upon a silver thread of courage
Life's rich inheritance of lasting things.

—The Christian World.

"CHRISTIAN LAYMEN"

By W. W. Reid

The Laymen's Movement for a Christian World, a new organization of young Eastern states business men who are interested in "building Christianity into the life of the world," are issuing a new eight-page bulletin entitled "Christian Laymen." It is edited by David H. Scott, of Harper and Brothers, and by Weyman C. Huckabee, secretary of the Movement. The first two issues (there will be eight to ten annually) are off the press and indicate that this will be a magazine of value to all church people, laymen and ministers. Its articles are stimulating and thought-provoking . . . and should be sermon-provoking also. The subscription is one dollar per year, and the address of the editors, Room 1038, 156 Fifth Ave., New York, N. Y.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

the Conference Board of Education, spoke of the many-sided programs of the church, each part of a whole, and that all must work together. Mr. R. J. Neblett, Jr., Field Secretary, Commission on Interracial Cooperation, told of the work being done by this Commission and stated that around the peace table the white race will be in the minority, and the colored race in the majority, and that we be so strong that we can help mold the races. He announced an Interracial forum to be held at the Y. M. C. A., in Vicksburg, April 28, in the afternoon.

Mrs. D. L. St. John, newly elected Secretary, Organization and Promotion of the Southeastern Jurisdiction, made the report of the 1942 Jurisdictional meeting and the work done in their 6,438 societies, urging that we keep missions alive in the world, that missions are not ended. Foreign missions are not a luxury but a necessity for the home church, for the church that is not missionary is not Christian.

Dr. Albea Godbold, of the St. John Methodist Church, of Memphis, brought inspiring messages at each session of the conference. The one Wednesday morning was on "Making Life Out of Left-Overs." He told of men who, through suffering, have been given a determination to go forward, the Captain of

our salvation was made perfect through suffering. When we examine the lives of heroes and saints we often find the secret of their success in suffering. The loss of things dear to us may help us to make worthwhile lives, as Paul on the Damascus Road, who did not ask for restoration of his sight, but "What wouldst thou have me do."

The wealth of the nation is being dropped in bombs on land or in the bottom of the seas, that after the war we may be making lives out of the left-overs, but that with God's help we can make great lives out of the fragments as we cooperate with the Heavenly Father.

Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities, presented her work by the use of a large seven-pointed star. The center of the star was a picture of the Christ, and each point represented one of the seven phases of her work, Church and Community Cooperation, International Relations, Economic Relations, Minority Groups, Christian Citizenship, Alcohol and Other Narcotics, and the Christian Family. On each of these points were stars to indicate the amount of work done along each of these lines by the churches in our conference. She told of many accomplishments in their fields during the year, one of them being the establishment of a training school for delinquent Negro children in the state. She said that many in 1941 have tried to follow the star, but that others, like the other wise man, had found other things to do along the way.

MRS. R. E. ROLLINGS.

617 Main Street,
Hattiesburg, Miss.

THEODORE PARKER AND THE TURTLE

I saw a little spotted turtle, sunning itself in the shallow water, wrote Theodore Parker, I lifted the stick in my hand to kill it; for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels, and the like, and I had a disposition to follow their example; but all at once something checked my little arm, and a voice within me said, clear and loud, "It is wrong." I held my uplifted stick in wonder at the new emotion, till the turtle vanished from sight.

I hastened home and told the tale to my mother, and asked what it was that told me it was wrong. She wiped a tear from her eye and taking me in her arms, said: "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, it will speak clearer and clearer and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you in the dark without a guide. Your life, my son, depends on heeding that little voice.

—Our Dumb Animals.

A CONGO ZACCHEUS

By Leslie C. Sarah
Mulungwishi, Belgian Congo

Many years ago, in a makeshift tabernacle in Jadotville, in the Belgian Congo, Africa, Missionary John M. Springer was preaching about little Zaccheus, the tax-man whom Jesus treed. In the congregation was another little man called Mukambi. Only five feet two inches, he was also an official, being boss over 500 men. He felt a similarity between himself and Zaccheus, so likewise he left his well-paid position, consecrating himself to Christian service.

The missionary set him to work as evangelist, near a government post. He did well there and in other villages later.

His energy and devotion caught my eye three years ago. As an experiment he got a roving commission to go back among his own Dembo tribesmen and preach. Like dynamic little John Wesley, Pierre Mukambi kept on a constant round of evangelistic endeavor. Starting with two villages, he now has a chain of twelve, with nine helpers living in them. At Kapango he has built a model brick church and central primary school, besides an excellent house for visitors.

At last quarterly conference he reported thirty-three members, with sixty-one others on probation, and 133 in study classes awaiting admission. Five hundred eighty-one persons come to his Sunday schools, while 161 boys and 63 girls attend primary schools, and the folk of this lively circuit brought in offerings of 104 francs.

He is entirely fearless and apparently tireless. He loves to tell people, white or black, "I am a soldier of the Lord Jesus. I have authority to go everywhere and carry His command calling you to repent and follow Him."

Due to an accident, I got stranded at Kanene recently and couldn't hold the district conference at Kafakumba. Pierre, almost ready to be ordained a deacon, was drafted to go and represent the missionary. Without comment he undertook to appoint seventeen graduating students to villages, replacing workers who were almost illiterate. With the help of some teachers he administered the sacrament to 190 Christians, and baptized twenty-seven converts as members of the church.

This is the biggest piece of responsibility that any of our pastors has ever undertaken. Pierre isn't stuck up about it, nor did I congratulate him. It's considered as in the line of duty.

"LEST WE FORGET"

The Civil Bulletin passes on the following quotations from other publications, which should interest wets and drys alike:

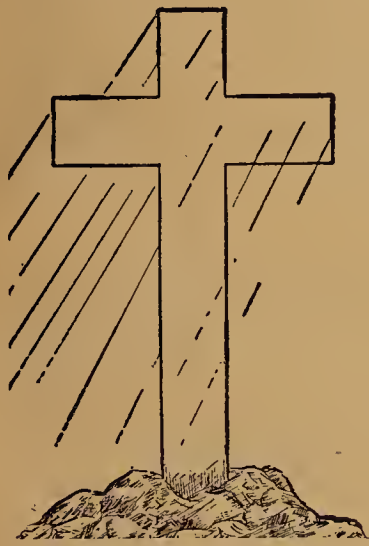
Twenty to 25 per cent of the liquor consumed in the United States is bootleg.—Robert Barry, of the National Distillers Products, Inc., in Liberty weekly magazine, March 22, 1941.

If all the stills that have been seized had been worked at full capacity they would have produced enough alcohol to make 331,747,435 gallons of whisky and cost the Treasury \$995,242,305 in alcohol taxes. So Treasury agents are kept on the jump in pursuit of evaders. Year after year since repeal they have "knocked over" 800 to 1,100 stills a month. Last year they made 25,638 bootleg arrests. Fifty-six per cent of our present federal prison population are alcohol tax evaders!—Theodore Irwin and Alfred Sinks, "Is Bootleg a Bigger Business Than Ever?" in Cleveland Plain Dealer, December 8, 1940.—(The Voice.)

All those who wear the white robe of spiritual purity are those who have overcome in the struggle with all that is base and foul in the experience of mankind. They are victors only because the Lamb of God has given Himself in them for the salvation of the world. There is no other way in which the world can be saved or that makes it worth the saving. There is no salvation but love, and in a sinful world the price of love's victory is the Cross.

—Dr. R. J. Campbell.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

If we should be about to witness a fresh triumph of human folly and triviality over Christianity, and to see Christ Himself in a still more "terrible solitude," . . . then it is that we must be with Him, love Him, believe in Him, run toward Him to meet Him—the gentle King of Sion—strewn His pathway with our garments and with branches from the trees, and, should men be silent, shouting with the very stone: "Hosanna; Blessed is He that cometh in the name of the Lord."
—Dmitri Merezhkovsky.

THE PRAYER-ROOM TODAY

Saviour Christ, let the remembrance of Thy bitter pain bring comfort and relief to many who this day must bear burdens of pain. Let the thought of Thy lonely passion bring a sense of unseen friendship and help to many who walk unfriended and afraid. Let the memory of that darkness that fell upon Thy soul be as a light within the hearts of some who feel that even God has forsaken them. In Thy heart, broken by man's sin, let many a burdened heart again find the peace of God's forgiveness. Nor let me fail myself to find, according to my need, the healing virtue of Thy Cross. Amen.

JACKSON, MISS.
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The Voice of Paul Revere*

By Charles Gustav Girelius

The lips of Paul Revere have become silent,
The soul that flamed with zeal and patriot passion
Has departed long ago,
And his skilled hands are dust,
But I hear his voice in the sound of the bell he made,
Ringing the hour from the steeple of the old Wayland
church,
And calling the inhabitants to worship on Sunday morn-
ings.
It is as though his soul were still speaking,
Not as he shouted his urgent warnings on the midnight
ride to Concord,
But in the quiet deliberation of the years,
Summoning all people to contemplative thought.
Hour after hour, morning, noon and evening,
I hear that ringing voice.
It calls me when I wake in the night,
It steals upon me in the calm of the dawn,
It persuades me to pause from my work at noonday.
When I hear the sound of the bell,
It comes to me as the message of a former age to mine—
"We dreamed greatly of a new world and a free hu-
manity;
Have you fulfilled our dreams?"

*The bell in the First Parish Church, in Wayland, Mass., was made by Paul Revere.

—The Christian Leader.



WALLET OF THE WEEK



CHURCH ACTIVITIES in Nazi-subjugated countries are said to be greatly restricted in their institutional activities by the oppressors, but what they have lost in the way of organized expression is in part compensated for in the deepening of spiritual devotion and in the hardening of the purpose to resist to the limit the organization of Hitler's new order in the conquered lands. The resistance has been called "a bulwark of ordinary folk on the 'dark continent' of Europe."

* * *

THE BUREAU OF MINES has reported the discovery of a process for the extraction of chromium ninety-nine per cent pure from low-grade American ores. At the present time, the development of the process is greatly handicapped by reason of the fact that the large quantities of chlorine necessary are not available. Chlorine is a war-essential of which there is already a shortage. However, the Government plans a pilot plant to test production costs and the steps to economical production will not have to wait until priorities on chlorine are abolished.

* * *

YELLOW FEVER VACCINE provides immunity after a single injection. In 1941, the laboratories of the Rockefeller Foundation manufactured approximately two million doses for the United States Government, and more than four million doses for Africa. All of this was a part of the free service rendered by the Foundation. For four successive years no aegypti-transmitted yellow fever was reported anywhere on the American continents. Outbreaks of jungle yellow fever during 1941 were reported in Colombia, Venezuela, Peru, Bolivia and Brazil. These emphasize the constant threat of a reinfection of aegypti-infested areas.

* * *

THE DISCIPLES OF CHRIST have launched a national campaign to raise an "emergency million" fund to promote the advance of the Kingdom of God. The proposed fund is to be raised in units of one hundred thousand dollars and will be allocated to home and state missions, education, to the assistance of churches near military camps, and a portion will be used to help meet the needs of the great influx of people, new federal employees, whom war activities have drawn to the nation's Capital area. It seems to be intended for the conservation of the home resources against the day when peace may reopen the missionary frontiers.

* * *

A STOCK OF SURPLUS SILVER of nearly three billion ounces is said to be in the possession of the United States Government. The annual industrial use of silver has increased about fifty per cent within the last year. The one hundred and twenty-five million ounces used in the industries has come mainly from Latin America, since the federal Government takes the domestic output under the silver subsidy act, and it is not available for industrial use. There are outstanding sixty-three million silver dollars, and subsidiary silver coinage to the value of four hundred and ninety-three million five hundred thousand dollars.

ONE FOOT IN HEAVEN, in the British screen version, has been renamed "One Foot in Trouble" as a means of making it possible to advertise it under British law which prohibits the use of the word "heaven" in theater billing. This legal tangle is not easy of understanding in America where moviedom takes little account of the blasphemous implications of its titles. It has been suggested, however, that the title which has been adopted in England is more fitting than the original title.

* * *

COLLECTIONS OF NEW TESTAMENT MANUSCRIPTS are far less unusual in the America of today than they were a few years ago. Originally the collection of Dr. Franklin Gruber, of Chicago Lutheran Theological Seminary, located at Maywood, Illinois, was the largest in this country. Today the largest collection is at the University of Michigan and that at the University of Chicago ranks second. In Dr. Gruber's collection is a complete ninth century New Testament, the oldest in America and probably the second oldest in the world.

* * *

REPRESENTATIVE DIES, chairman of the House Committee investigating un-American activities, according to **Religious Telescope**, turned over to the attorney general the names of more than a thousand government employees who are members of anti-American organizations. These were so classified as to show the extent of the ramifications of such groups in the structure of the federal government. Mr. Dies may not be right in every instance, but his activities have certainly kept the prosecuting and the secret service agencies of the Government on their toes.

* * *

THE EPHRATA CLOISTERS was an organization of ascetics who founded a colony at Ephrata, near Lancaster, Pennsylvania, in 1732. The founder was a famous Dunker preacher named Conrad Beissel. He built the first cabin near Cocalico Creek, and the settlement grew until there were several hundred persons in the Brotherhood, the Sisterhood, and the Householders—the three orders which the movement developed. The colony developed a wide variety of industries and became a famous religious enterprise, but following the death of Beissel, the founder, it declined rapidly and the last group abandoned the cause nearly sixty years ago.

* * *

TYPHUS FEVER is said to be a plague of war zones whose fatalities exceed those of any other disease, and even those of the battlefield. One reason for its prevalence during war times is that it is a person-to-person transmitted disease and the body louse is a devastating factor in its distribution. No highly and generally reliable means of immunization has as yet been found. Researchers have been greatly handicapped in their efforts as no experimental animal whose susceptibility approaches that of the human being has been found. The guinea pig is of little use and the little Easter cotton rat seems now to promise more for the researchers than any other animal.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

AN EXTREMELY DOUBTFUL COURSE

At the recent meeting of the Board of Publication of the Methodist Church, one of the members exhibited a copy of "Christ's Pathway to Power," a booklet designed especially for the use of young people in the movement of "Christian Youth Building a New World." Attention was directed to its pacifist emphasis and the gentleman observed that he was ashamed to be connected with an organization which would send out in the name of the Methodist Church such publicity when his own son was at the front with a gun.

In the pamphlet are a number of questionable passages. Under the heading, "What a Christian Would Not Stand For," the list includes among other things that he would not "kill anyone." P. 8. Under the form, "My Decision for Christ," point 6, offers this, "I will oppose the war system and will work ceaselessly for the establishment of peace. **I will not:** (a) Participate in war except when I **think** my country is in danger. (b) Participate in any war." P. 46. (Bold face type in all cases ours.) Under steps in Self-Discipline, IV. International, we find: "We will count no man our enemy. We **will refuse to learn** to kill. God made of one blood all nations under heaven. We will stop praying the Lord's Prayer until we can see the inclusiveness involved in the two words, 'Our Father.' If your prayer is persistent, so will your action be." P. 58. The last quotation is credited to Muriel Lester, whose return to England under British compulsion is a well-known incident.

In this connection, we wish to say that we are opposed to war, as all good people are, and we have profound respect for peace sentiment, but we feel that there are circumstances under which peace propaganda may become a species of disloyalty which neither Christianity nor patriotism can approve. Whatever may be our yearnings, the time has not come when absolute idealism can leave out of account the realism of our imperfect world. We must take into consideration all the facts without surrendering our ideals. We know that the pamphlet in question was issued in 1936, but to market it now is equivalent to its reissue and to a reemphasis of an absolute position which was made untenable by the attack upon Pearl Harbor. We have the same feeling about the attitude of the Fellowship of Reconciliation. Attitudes which might have been proper five months ago are extremely doubtful and dangerous now. The foundation of truth is the same, but the practical problem has been radically changed by the fact of attack, and we must not forget the millions of American soldiers whose practical defence of the ideal of peace makes them our first responsibility. We very much fear that many experiences of crucifixion

may lie between us and the day of perfect righteousness and peace. We do not wish to stir up feeling against any group, but we will not surrender any interest or compromise in anything that affects the American soldier, who has no option but to fight.

DISTRICT CONFERENCE ITINERARY

Last week we attended three District Conferences in Mississippi. At Fayette on Tuesday we attended the session of the Vicksburg District Conference. Rev. Van R. Landrum, the new District Superintendent, had his conference well planned and it moved with clock-like precision from the beginning to the close. The attendance was surprisingly large, the reports were gratifying and the spirit was all that could be desired. An item of particular interest came out in the report of the work of the Woman's Society of Christian Service. It was that the Vicksburg District scored two firsts: The largest per capita giving in the Mississippi Conference, and the largest Week of Prayer offering.

On Wednesday we were at Mendenhall, where we had the pleasure of taking part in another District Conference which was also an eminent success. The program for the day was entirely different but neither less carefully planned nor less effective. Here again we heard good reports and found a general atmosphere of hopefulness. Dr. Otto Porter is not a novice in the work which he now has, but neither is he in any way stereotyped in his method. The conference moved smoothly to its conclusion without the least hitch or hurry.

Thursday we were in Hazlehurst for the session of the Brookhaven District Conference, which was presided over by Rev. R. H. Clegg, District Superintendent. We did not get to stay to the conclusion, but the morning session kept to the schedule from the beginning. Three of the pastors were absent on account of illness: C. H. Strait, C. A. Schultz and G. F. Winfield, and Rev. J. W. Moore who was to have been the preacher of the morning was detained on account of a funeral.

At all the conferences, the preaching was of a very high order, thoughtful, wholesome and earnest. At Fayette, Rev. W. B. Alsworth preached a helpful sermon on the text, "Ye are the salt of the earth." At Mendenhall, Rev. Roy H. Kleiser was the preacher and preached on Christian Liberty. At Hazlehurst, Dr. M. L. Smith did an excellent job on short notice, using for his background the parable of the Vine. We do not know when we have heard a series of District Conference sermons of a higher order.

Rev. M. H. Wells, Rev. L. M. Sharp, and Rev. C. W.

Wesley, the pastor-hosts, and their people spared no pains in their efforts to make their guests welcome and to provide for their physical needs in a manner which was both wholesome and bountiful. The very atmosphere of these conferences was such as to indicate a happy conclusion of the year's work in those three districts.

"GOD AND I TALKED * * *"

I got there a little early and walked behind the gym, to the crest of the hill. It was just about dusk, the sky was becoming darker. I could see the outlines of the stores of the little town with difficulty and the homes of the people up and down the road. The little noises of the evening were beginning to be heard.



Hugh N. Clayton

Over yonder a cow lowed as she was driven to the barn; from the distance came the untiring drone of a tractor on a hillside; a spurting car chugged along the road, leaving a grandiose cloud of dust; the lights in the houses began to wink their eyes into the coming dark; from the bridge across the creek came the clatter of loose boards as a heavy truck made its crossing on its way to the mill; nearby, in a deserted house, the bats made themselves at home, flying in and out; across the way a mother was calling her son to hurry home, and close by the crickets chirped in a neighboring bush.

I was alone. Alone? No, God was there. And we talked. The more we shared ourselves with each other, the more the outside sounds faded into insignificance. God and I talked. Everything that was earthly faded into insignificance and I beheld the majesty of the Lord.

I saw the wonder of His Universe, and I understood the magnitude of His Heart. I realized that His Great Purpose was failing on earth and that I was partly responsible. I had not been true to the trust. I had been too busy with earthly things. Yet, He was the Great Eternal, and my time, which was limited, had been wasted so much.

How patient He is, I thought. Ever forgiving, always ready to aid, loving and forbearing. How we abuse His loving kindness.

And, we talked some more. He told me that he could still use men like me. That this earth was full of men who hated and murdered and pillaged, and how he needed men who would love and forgive. How, although the forces of darkness might seemingly prevail, yet, their success would only be temporary. He told me that we should have heart, keep the faith, persevere to the end and the victory would be ours. We need only try and He would help us. Try, that was the thing. We need only try.

Yes, God and I talked. We need only to try.

H. N. C.

Others Say. . .

JAPANESE ATROCITIES

Mr. Eden's revelation of the cruelties perpetrated by the Japanese soldiery upon helpless prisoners and upon women in Hong-Kong sent a thrill of horror and indignation throughout the civilized world. Let this part of Mr.

Eden's statement be put on record in order that future generations may understand what it was that the democracies were fighting against in 1942:

"It is known that fifty officers and men of the British Army were bound hand and foot and then bayoneted to death: . . . It is known that women, both Asiatic and European, were raped and murdered, and one entire Chinese district was declared a brothel, regardless of the status of the inhabitants."

We have a perfectly clear recollection of the stories of atrocities which were current in the last war. Some of them were proved to be true, others untrue. While we have not the slightest doubt that the horrible facts disclosed by Mr. Eden are facts indeed, we should be sorry if the ardour and resolution of the British people in this war were to depend chiefly, or largely, upon their reaction to these stories of atrocities. We have no need to prove our enemies to be guilty of peculiar bestialities in order to keep ourselves screwed to the sticking-point with regard to the prosecution of the war. It is not the hideous incidents of war, but the war itself, and its ultimate aim, which constitutes the main count in our case against the Axis powers. The supreme crime was to revive the outworn barbaric doctrine that war is a normal weapon of politics and a worthy activity of States and individuals. However we may hesitate to say, in the face of bitter experience, that this is "a war to end war," we may truly say that it is a war against the war-makers; and we may safely stand our trial before the bar of history upon that plea.—The Christian World.

WHAT THE HOME STILL NEEDS

A man who has achieved more than ordinary recognition stated that he had "received his moral training at the knee of a devout mother and across the knee of a determined father." There is something more than alliteration in that statement. It indicates two fundamental elements involved in the bringing up of children, both of which have in large measure faded out of the modern process. The devout mother remains and will continue to remain the most vital factor, and any weakening of the mother's devotion soon will be reflected in the character of the son or daughter. We cannot over-emphasize the necessity of devout mothers, or deplore too deeply any failure of the mother to live up to her sacred opportunity and responsibility. She represents the side of tenderness, of moral suasion in directing the footsteps of those entrusted to her care. But moral suasion needs the support of authority which in the home usually is associated with the father. In that regard many will feel that there is too much slackness in modern home life. This may be a reaction from the earlier harshness and autocracy that often prevailed to mar the beauty of the home and to defeat the real purpose of parental rule. Firmness need not be associated with autocracy or dissociated from tenderness. God is revealed to us as a Father, but speaks of His attitude toward His children as of "one whom his mother comforteth." He combines tenderness and authority, love and firmness, mercy and law, all of which enter into a proper parental attitude in the home. The mother's knee, at which the child kneels, and the father's knee, across which the child may be taken when occasion demands it, each still has its vital place in the home training of our boys and girls.—Religious Telescope.

PERSONAL NEWS AND INCIDENTS

News reached us this morning of the death of Rev. J. B. Williams, retired member of the Louisiana Conference, at Many, La. We do not have any details, just the announcement of his death.

The First Methodist Church, Shreveport, La., received 154 new members as a result of a pre-Easter Campaign of Visitation Evangelism, conducted by the minister, Rev. Dana Dawson, D. D. Easter Sunday afternoon 37 babies were also baptized.

Rev. E. R. Smoot, pastor of First Church, Aberdeen, Miss., continues to press forward with a full program of church activities, and is happy to say that the work this year is the best of his four years spent with these good people.

Dr. John S. Chadwick, a former editor of the *Alabama Christian Advocate*, died at his home in Woodlawn, Birmingham, on April 15. He was for a time associate editor of the *General Organ*, published in Nashville, and he was an occasional contributor for this paper. His courageous leadership is ended, but his influence will live on.

Rev. Rudolph R. Scott, who has many warm friends in North Mississippi, continues with unabated strength in his new field at Huntsville, Ala. He is also giving a good account of himself in his support of the Conference paper.

A news note from Washington says that zippers for Bibles will be allowed by the War Production Board. Somehow, we have the feeling that too many Bibles are closed too securely now. We need a regulation that will hold them open.

It has not been officially announced, but we understand that Bishop Hoyt M. Dobbs is to be the Commencement preacher at Millsaps College this year. His friends will be glad to know that he is back from a visit in Lakeland, Florida, and is much refreshed.

Rev. Carl Lueg, pastor at Natchitoches, La., was rushed to a Shreveport hospital on account of serious complications after an appendectomy had been performed, and is now apparently on the road to recovery again. A second operation was performed, and for a time his life seemed to hang by a thread.

Mrs. C. G. Bridewell, a faithful member of the Methodist church, passed away at her home at Columbia, Miss., on Saturday morning, April 25. Funeral services were held from the church on Sunday afternoon by the pastors of the community. Mrs. Bridewell is survived by four daughters: Mrs. James Bell, of Hattiesburg; Mrs. C. U. Wells, Mrs. H. L. Rankin and Mrs. R. L. Barnes, all of Columbia; and Rev. J. A. Bridewell, pastor of the Hattiesburg Circuit, in the Mississippi Conference.

Mr. and Mrs. Joseph C. McFarland, 1711 Bryn Mawr street, announce the marriage of their daughter, Maude, to Victor O. Claflin, of Wichita Falls, Texas, son of Mr. Earl Claflin and the late Mrs. Claflin, of Eaton Rapids, Michigan, Sunday, April 12, 1942. The nuptials were solemnized at the First Methodist church, in Wichita Falls, with Dr. Paul Martin, pastor of the church, officiating. Mr. and Mrs. Claflin are making their home at 901 Burnett street, in Wichita Falls.

THE NEVER GROW UP (Victims of Humbuggery)

By H. H. Smith

The term "adult infantilism" is often used to describe the conduct of adults, who, in some respects, behave like little children. Although the public has been continually warned that the slot machine is loaded against the player, these "one-armed bandits," as they are sometimes called, continue to do a thriving business wherever they are allowed to ply their trade. The newspapers reported recently that, when these machines were outlawed at a certain place, more than 100 confectionery stores in that city closed up. These stores had been run as candy stores, but they were really gambling dens. Men will stand by these machines, watch others repeatedly lose, then "try their luck," lose, and come back the next day and try again. One player is reported as saying, "I lost \$10 yesterday, but I'm hoping for better



Bishop A. Frank Smith, of the Houston Area, and one of the greatest church leaders of the Southland, will bring the closing message of the Centennial Celebration of the Napoleon Avenue Methodist Church of New Orleans, on Sunday morning, May 3.

luck today." Why is it that some men who are accounted intelligent about everything else, seem to lose all gumption when they confront a gambling device?

A Richmond paper recently reported the case of a 15-year-old boy who earned \$5 a week selling papers. Failing several times to bring home his usual earnings, his older brother investigated the matter and found that the slot machine had been getting the money. He reported it to the police, who, after a little detective work, arrested the keeper of the place. When he was brought before the court, the judge imposed a heavy fine, saying he was determined to break up this form of gambling which is doing so much to train children to become gamblers. In some cities school children have been known to spend their lunch money playing the slot machine and have to go without lunch. To save the children, who know no better, and to save the "grown-ups," who act like little children, we must not only outlaw these machines, and other forms of gambling, but do all in our power to enforce

the law. And it might be well to add that it is hoped that the churches have all experienced an awakened conscience and abandoned the practice of selling articles at church fairs by "raffles" and other forms of gambling—or near-gambling. The dictionary defines the word "raffle" as "a form of lottery." Many years ago we outlawed the Louisiana Lottery through Federal legislation. Let's not revive the lottery.

When it comes to belief in astrology—that our destiny is somehow determined by the stars—there are many adults who have the minds of little children. An encyclopedia says that astrology had its origin in the dim past, among the Chinese, Egyptians, and Chaldeans, when the earth was regarded as the center of the universe.

But in this enlightened, scientific age, scenes like this may be witnessed in hundreds of places: On a boardwalk at one of our seaside resorts a large crowd is gathered. A so-called "professor," with large maps, charts, and pamphlets is holding forth on the importance of astrology. The gullible crowd devours every word and eagerly buys his charts and books which promise to shed light on their future. During troublous times more people than ever resort to astrology and divination. Several months ago the *Christian Century* published an item that ought to shake the faith of some of these devotees. A correspondent in Scotland wrote: "During the last few years there has been a recrudescence of belief in astrology. At the moment it seems to have somewhat died down again, but still not a few papers employ 'astrologers' who publish horoscopes, foretell auspicious days and interpret generally the guidance of the stars. One recent incident must have shaken the faith of believers of this nonsense. In a much blitzed city there stood a street of small shops. Most of them were badly damaged, and practically all had their windows smashed. One of them, however, has a little glass left, from which the proprietor has not troubled to remove the printed slogan: 'Don't worry. The stars say there will be no war.'"

The most significant and the most serious aspect of this matter of belief in astrology, palmistry, fortune-telling, and the like, is the lack of faith in God which it displays. Those who follow these cults—and many of them are church members—substitute belief in fate, luck, or something of the kind, for belief in God. Those who fully trust God are not interested in this humbuggery.

Ashland, Va.

NORTH MISSISSIPPI CONFERENCE

Grenwood District—Third Round

Ichula, Sun., May 10, 11 a.m.
Minter City and Glendora, at Minter City, Sun., May 10, night.
Belzoni, Wed., May 13, night.
Inverness and Isola, at Isola, Sun., May 17, 11 a.m.
Itta Bena, Sun., May 17, night.
Moorhead, Wed., May 20, night.
Acona, at Emory, Sun., May 24, 11 a.m.
Durant, Sun., May 24, night.
Carrollton, at Longview, Sun., May 31, 11 a.m.
Lexington, Sun., June 3, night.
Greenwood, Wed., June 3, night.
Drew, at Wade, Sun., June 7, 11 a.m.
Ruleville, Sun., June 7, night.
Schlater, Price Memorial and Philip, at Price Memorial, Wed., June 10, night.
Duck Hill, at Chapel Hill, Sat., June 12, 11 a.m.
Ebenezer, at Coxburg, Sun., June 14, 11 a.m.
Sidon and Cruger, at Sidon, Sun., June 14, night.
Pickens and Goodman, at Richland, Sun., June 21.
Winona, Sun., June 21, night.
Poplar Creek, at North Union, Fri., June 26, 11 a.m.
Rock Hill, Sun., June 28, 11 a.m., at place yet to be chosen.
Sunflower and Doddsville, at Fairview, Sun., July 5, 11 a.m.
Webb and Sumner, at Tippecanoe, Sun., July 5, night.
Swiftown, at Morgan City, Sun., July 12, 11 a.m.
Black Hawk, at Coila, Sun., July 19, 3 p.m.
Winona Circuit, at Bluff Springs, Sat., July 25, 11 a.m.
Vaiden and West, at Hebron, Sun., July 26, 11 a.m.
District Conference, at Webb, Miss., one day. Dr. Clovis G. Chappell will be the Conference speaker.
HENRY F. BROOKS, D. S.

CONFERENCE NEWS AND PERSONALS

Rev. E. B. Sharp, pastor at Noxapater, Miss., reports a great meeting at that place last month, in which Rev. A. P. Stephens, evangelist at Kosciusko, Miss., did the preaching.

Rev. A. R. Beasley, pastor at Hollandale, Miss., reports everything in good shape on his work. That includes good pre-Easter services, good financial condition, and a happy pastor and his wife.

A letter from Dr. M. F. Wilson, of New Orleans, says: "Believe it or not, the Thatcher Hotel, of Houma, has a Gideon Bible, the Upper Room, and a copy of the Christian Advocate in every room.

Mrs. N. A. Stephenson, of Vicksburg, Miss., adds a note of encouragement to a business communication of last week. We are always grateful for the good opinion of our friends.

Rev. A. R. Hoffpauir and Rev. Don Harwell are attending a ten-day school of evangelism at Arlington, Texas. The school is under the direction of Dr. Harry Denman, Secretary of the Commission on Evangelism.

Rev. W. R. Liming writes that he is having a good year on the Rienzi charge, in the North Mississippi Conference, and that he is planning for and looking forward to revivals in each of his four churches.

Rev. A. M. Martin, of the Clay-Ansley charge, sends us a bulletin of the Wesley Chapel church, in which thanks is extended to all of those who in any way made their church building possible, and extending an invitation to the services this week.

At the district conference in Hazlehurst last week Mrs. Earl Howell, who is the wife of the pastor in Centralia, Washington, was introduced to the conference. She is a native of Crystal Springs, Miss., and was back on a visit to her old home.

We regret to learn of the accident which befell Dr. G. F. Winfield a few days ago in which he suffered a serious injury to his ankle. It appears that he was walking in the night and stepped in a hole, turning his ankle. He tried to go ahead with his work but later the ankle had to be put in a cast.

Rev. Otis W. Spinks, of Eunice, La., is pressing forward with his program of church building. The change in the dimensions of the new auditorium necessitates the purchase of new pews. They have therefore a perfectly good pew furnishing, nine feet in length, which they are offering for sale.

Rev. J. H. Sewell reports a meeting held in St. Martinville Methodist church during the week of April 13-17. Rev. R. H. Staples, pastor of the Methodist church in New Iberia, La., did the preaching. A good spirit was manifested throughout the services and the pastor expects good results to come from the effort.

A letter from Dr. A. T. McIlwain, district superintendent, says that Bishop W. W. Peele will be present for the district conference at Brooksville, Miss., next week. Bishop Peele has been giving considerable time to the North Mississippi Conference this year and his presence is greatly appreciated.

Mrs. H. C. Montgomery, Madison, Miss., writes us that her mother, Mrs. R. M. Scott,

of Hermanville, passed away on Wednesday, April 15. She was ninety-two years of age, a beautiful Christian character, and took special pride in the fact that she had been a reader of this paper from the beginning. A suitable memoir will be furnished later.

From a reference made at the Vicksburg district conference held in Fayette, Miss., last week, we learn that Mrs. T. H. Fore, one of the valuable workers in the church and in the W. S. C. S. at Jefferson Street, Natchez, is moving to North Mississippi. This item will be of interest particularly to her friends and to the workers in the Woman's Society.

Rev. E. S. Lewis, of the North Mississippi Conference, writes us that he is back home in Durant, after a session in the Methodist

ENTERTAINMENT AT DR. JONES' SERVICES

Some time ago notice was published in these columns that effort would be made to provide entertainment for those who might wish to attend the services to be held in New Orleans by Dr. E. Stanley Jones, May 24-27. Our facilities are limited and this is to say that no application for entertainment can be considered unless received on or before May 10. Remember that the deadline for entertainment is May 10. Send your requests to The New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

Hospital at Jackson. He says that it is fine to have a hospital to go to when you are sick, but it is glorious to be well enough in a few brief days to go home. Dr. Henry Bullock, of Millsaps College, filled his pulpit on April 19.

The Advocate acknowledges with appreciation the invitation of Mr. and Mrs. Alfred Ernest Woodward to be present at the marriage of their daughter, Ruth Elizabeth, to Charles Edwin Thomas, III, lieutenant in the air corps of the U. S. Army, on Friday, April 24, 1942, at the Methodist church in Ringgold, La. The Advocate, including the entire staff, joins in good wishes for the happy couple.

Mr. Herbert Paul Munch, who died on March 26, was a member of Eighth Street church, New Orleans. He was in the service of his country and was stationed at Fort Warren, Cheyenne, Wyoming, at the time of his death. His father and mother had been baptized at the altar of Eighth Street church when they were infants, and he and his three sisters and four brothers were all

baptized and brought up in that church. He was an exemplary young man and his going is a matter of sincere sorrow.

The New York Herald Tribune of April 20, carried a double-column cut and a half-column story of Dr. Ralph W. Sockman's service celebrating the completion of twenty-five years at Christ Church, New York. In recounting the movements which have produced crises in that twenty-five years, Dr. Sockman declared that the Church of Christ stands amid these like the Rock of Ages. He said also that in the present war, "Our Christian philosophy is at stake and that the nations with the soundest philosophy of life will be the ultimate survivors and winners." Not less significant was his statement that ministers should shun stressing secular ideas.

RUSTON DISTRICT CONFERENCE

Rev. D. B. Raulins announces that the Ruston District Conference will meet at Jonesboro, La., on May 13. It will be a one-day session.

APPOINTMENT, PLAQUEMINE, LA.

My Dear Doctor: Please announce that Bishop Smith has approved the appointment of Rev. A. Preston Boyd as supply pastor at Plaquemine. Bro. Boyd has served for a number of years as chaplain at the Carville Hospital for Lepers. He resigned his post there on the first of last December. He is a member of the New Hampshire Conference and is at this time on sabbatical leave from that conference.

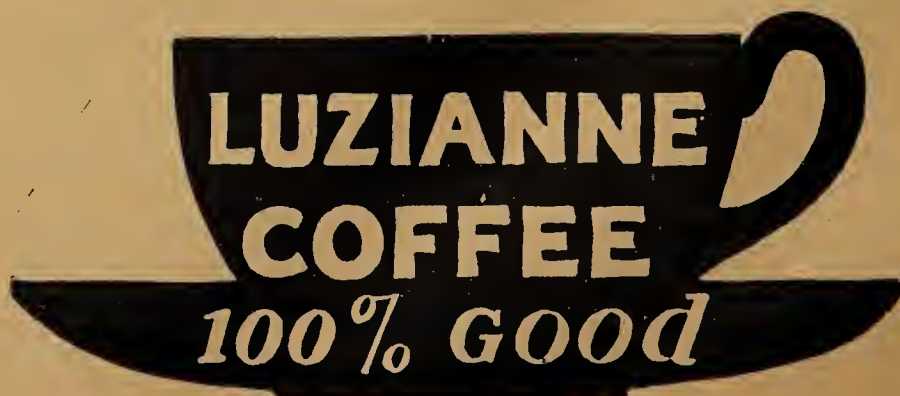
W. L. DOSS, JR.

A MESSAGE FROM FRANKLINTON

Just a few words about our work in Franklinton. We have been having splendid attendance at our services. Easter was a glorious day in many ways. It was said that the attendance was the largest in years and we raised \$200 for the Orphanage (which was twice as much as has been raised in recent years). We recently raised \$31 for the Memorial Mercy Home-Hospital.

We are beginning to make plans for the celebration of the 100th anniversary of the founding of the Franklinton Methodist church, which was in 1842.

The Franklinton church will entertain the Baton Rouge district conference on May 29.



We hope that it will be possible for you to be with us.

Yours sincerely,
IRA W. FLOWERS.

EBENEZER CHARGE

We are in our second year on the Ebenezer charge and we have enjoyed every bit of our stay. We are looking forward to having a much better year in every respect than we did last year.

We are having better attendance at all of our worship services and especially the Sunday night services.

We are planning a series of revival services at all four of the churches on the charge and I am planning to do the preaching as I did last year.

Pray for me in the work I am trying to do for the upbuilding of the church for the Master.

E. C. ABERNATHY, Pastor.

EROS-ANTIOCH CHARGE

We are very happy to report on our work, the Eros-Antioch charge, Ruston District. The Easter services were the finest the charge has ever had. We had six special services. We began our work with a Sunrise Service at the LaPine church; at Luna at 9 a.m.; Antioch at 11 a.m.; Frantom at 3:30 p.m.; Eros at 5:30 p.m.; and at Antioch at 8 p.m. Each service was well attended and all the members of the church, together with the many friends, seemed to enjoy the day.

There was a total of 286 people attending the church service, out of a membership of 262, and there was at least half this number in Sunday School. The people responded with a very fine offering for the Orphanage, also for the church, too. Some of the churches made special gifts to the pastor and wife.

There has been a steady increase in membership and finances since we have been on the charge. We have found the folks the finest to work with. We have the most of our meetings already planned for the summer, and we are making our plans now for two Vacation Bible Schools on the charge. We count it a great privilege to serve these very fine people as their pastor.

Pray for us and our work.

F. L. HEARNE, Pastor.

LAKE CHARLES DISTRICT PREACHERS MEET

Upon the invitation of Rev. E. C. Dufresne, the pastors of the Lafayette end of the Lake Charles district met in the Opelousas Methodist church in regular meeting on April 13, 1942.

The following members were present: Bros. Anders, Andrews, Dufresne, Hoffpauir, Grambling, McCormack, Morris, Sewell, Staples, Thibodeaux, Wineinger.

The meeting was called to order by Bro. R. H. Staples, chairman, at 10:35, with a prayer being offered by Bro. L. N. Hoffpauir. The minutes of the previous meeting were read and necessary correction made.

Bro. V. D. Morris requested each pastor to make special efforts to get at least five leading workers from his church to attend the Christian Advance Convention which will meet in Baton Rouge, April 22.

Bro. B. H. Andrews, the district superintendent, spoke briefly of the Young Adult Commitment Service which is designed to

enlist the young adults in every charge in the total program of the local church.

A discussion on the causes of the decline in the Church School and church attendance by young adults followed in round-table fashion with suggestions being made as to how to reclaim these young adults.

A report of the amount of Easter offering for the Orphanage in Ruston was given by each pastor. A substantial increase over the previous year was indicated.

Bro. Morris reported upon the amounts which had been paid in by the various churches whose representatives had pledged to help in the renting of the Student Center at S. L. I. Bro. Morris revealed that the Baptist church, Lafayette, was paying \$15 monthly and was maintaining a worker in the Center; the Presbyterian church in Lafayette was paying \$5 each month; and that the Methodist churches in and around Lafayette were paying \$20 monthly and maintaining a worker in the Center.

Bro. Andrews announced the dates of the coming Intermediate and Young People's Camps for the district. The former, July 20-25; the latter, July 27-Aug. 1.

The meeting adjourned at 12:05, with benediction being given by Bro. Thibodeaux. The pastors were invited to the parsonage where the ladies of the Opelousas church had prepared a delicious meal for them.

DON WINEINGER, Secretary.

LEWIS MEMORIAL HOSPITAL FUND RESULTS

This report is given in order to familiarize the Methodists of Mississippi as to the progress which has been made toward raising the amount set for the Lewis Memorial Hospital Fund. For some reason, it appears that this campaign is not being given the emphasis it deserves and which was promised.

The following contributions have been received since the last annual conference from churches:

Courtland	\$ 7.50
Blue Mountain	5.00
Longview	5.00
Phebe	2.00
Oakland	8.00
Sledge-Crenshaw	10.00
Lake Cormorant	30.25
Batesville	19.56
Belmont	8.50
North Mississippi Woman's Society of Christian Service	64.00
New Albany	121.25
Potts Camp	3.00
Okolona	10.00
Verona	10.50
Hernando	10.00
Shannon	70.00
Lodabar	3.90

Every district superintendent and pastor who has not sent in a contribution is urged to give this matter attention. The merit need not even be discussed, as it is so well known. All contributions should be sent to the undersigned.

HUGH N. CLAYTON,

New Albany, Miss.

HERBERT PAUL MUNCH

Herbert Paul Munch was born February 5, 1917, at New Orleans, La. He was the son of devout Methodist parents, John Jacob Munch and Sarah Herbert Munch. He passed to his eternal reward on March 26, 1942, at Ft. Warren, Cheyenne, Wyoming,

where he was in the service of his country as a soldier.

He was educated in the schools of New Orleans and lived in that city until his departure for training camp on January 27. His genuine Christian character was a blessing to all who knew him and his leadership was a boon to his own church and to the youth of city-wide Methodism. He was president of the Youth Fellowship at various times and was a member of the Official Board (as was his father and as are three brothers) of Eighth Street church.

The going of Herbert Paul Munch was indeed a shock to the entire community, but we know that "he liveth still," and that his influence shall continue to endure in the lives of those of us who tarry yet awhile.

The funeral service was held at the Eighth Street church, where Herbert and his father and mother before him were dedicated to the Lord in Baptism. Dr. W. W. Holmes, district superintendent, assisted the pastor in the service, and interment was in Greenwood Cemetery.

(Signed) JAMES E. REAVES,

Pastor.

H. E. HOPPMAYER,

Sec., Official Board.

MRS. W. L. DOSS, SR.

One of the best loved and most deeply respected citizens of Gueydan, Mrs. W. L. Doss, Sr., passed quietly to her heavenly reward early Thursday morning, April 9th. With the exception of the past four years, during which time she had been in poor health, Mrs. Doss had been very active in programs for civic and religious improvement. She and her husband came to Gueydan when the town was undeveloped. She quietly shared the life of her husband as he entered into business and actively worked for better government. Together they helped finance from their own funds the building of the first school house in Gueydan; together they worked with a few others in establishing the Methodist church and in erecting the present main building in the Gueydan church. Mrs. Doss had a leading part in the organization of the Woman's Missionary Society. Even though failing health did not allow participation in the activities of the Society, Mrs. Doss maintained her relationship through the past few years. At the time of her death she was the only surviving charter member of the church which she helped organize in 1898. Never a new preacher came to serve the Gueydan church but who found in Mrs. Doss an influential and a trustworthy friend.

Her high regard for the ministry is reflected in the life activities of her children and grandchildren. One son long ago dedicated his life to service in the ministry, and through years of active service in the Louisiana Annual Conference has led others to the Christ who was the inspiration of his mother's life before him. All the other children have been active in the church. The other living son has for the eight years since his father's death served as the treasurer of the Gueydan church; he is at the present time the charge lay leader. He, as is true of the four grandchildren, is a Christian leader in the business world.

Born six years before the Civil War in East Feliciana Parish, Jenny Keller Doss lived through all the woes of the reconstruction days. The loss of the family fortune in those trying days denied her the privilege of an extended formal education. Yet down through the years she was ever alert to understand the events and the people about

her. Married in 1880 to Mr. W. L. Doss, who preceded her by eight years to the throne of God, she was the mother of six children; four of these children yet living: Dr. W. L. Doss, Jr., district superintendent Baton Rouge District; Mr. T. J. Doss, Mrs. J. J. Martin, Miss Bessie Doss, Gueydan. Two sisters and one half-brother survive the beloved deceased: Mrs. W. F. Patton, Monroe; Mrs. Frank McCormack, Oak Grove; Mrs. F. L. Fielding, Bastrop. Four grandchildren and two great-grandchildren also survive Mrs. Doss. Interment was made in the Gueydan cemetery, with Rev. B. H. Andrews and Rev. J. A. McCormack assisting the pastor of Gueydan church in the funeral services.

MERIDIAN DISTRICT

A Standard Training School was taught in Central Methodist church, in Meridian, Miss., April 19-23. All the Methodist churches in Meridian participated in this School, and a few came from nearby communities.

Four courses were taught. The Child's Approach to Religion was taught by Mrs. J. C. Burrow, Columbia, Miss. Interpreting the Bible to Youth was taught by Miss Virginia Thomas, a teacher in Millsaps College, Jackson, Miss. Toward a Christian World Community was taught by Mrs. Paul Arrington, Waynesboro, Miss. Christian Belief (for Young People only) was taught by Dr. M. B. Stokes, a teacher in Emory University, Atlanta, Georgia.

There was an average attendance of about 125. Seventy-six credit certificates were awarded at the close of the final sessions of the school, and arrangements were made for eight others to get office credit from Nashville, Tenn.

Mrs. T. M. Brownlee was Dean of the School. Rev. J. L. Neill, district superintendent, was President of the Board of Managers. He also took credit in the School, as did several of his preachers. Mr. W. L. Elkin was treasurer, Rev. B. B. Rogers was



A GROUP OF STUDENT NURSES

secretary, and Miss Ruth Watts was timekeeper and custodian of the books.

Your reporter has taken credit in seven schools of this type in Meridian, and he is prepared to say that the school that is here-in referred to is the best of the seven.

T. J. O'NEIL, Reporter.

MRS. LURA WILLIAMS FELDER

Mrs. Lura Williams Felder came to the end of her earthly pilgrimage on Dec. 11, 1941, age 63 years, 6 months and 22 days.

I knew this good woman when she was a small child, for we were neighbors, and attended the same school. Her maternal

grandfather was John Huffman, one of the pioneer settlers of Lincoln county. Her father Zebulon Williams, was a man of great energy and of strong character, who died in the prime of life while Lura was a small child, she being the youngest of five children—two sons and three daughters. Her mother was a godly woman and a strong personality, and lived with Lura during the last years of her life. I think I have never seen three sisters more beautiful than were May, Clara and Lura. The two older sisters married in early life, became mothers and died many years ago. The two sons reared families also. Lura was married to Hugh L. Felder on January 9, 1901. Her husband and three children, two daughters and a son survive her.

She was a devoted Christian and active in her church and community work as long as her physical strength enabled her to go and do her part.

But for approximately six years before her departure she had been confined to her bed. As pastor of this childhood friend of mine I visited her many times during the last years of her life. We talked of things of the past, the present, and also of things to come. I have not found in my ministry of more than forty years a more beautiful Christian spirit than that revealed in this good woman. My visits to her were more to refresh my own soul and strengthen my faith than to add anything to her faith and hope. I rejoice that it has been my privilege to preach a gospel for the past forty-four years that brings such joy, peace and comfort to the afflicted and shut-ins, that they can refresh your own spirit when you visit them. I count it both a privilege and a blessing to have been the pastor of this good woman during the last two years of her sojourn with us. She was the youngest of the five children and the last one to go from us.

L. E. ALFORD, Pastor.

It is the coward who is insolent whenever he dares to be so.—Junius.

If country life be healthful for the body it is no less so for the mind.—Ruffini.



NURSE AND PATIENT

The Methodist Hospital, Memphis, Tenn.

Presented below is a picture of the Doctors' Building, which includes the modern pharmacy which has been extensively commented upon. The picture on page eight of the three student nurses appeared in the rotogravure section of the **Commercial Appeal** a few weeks ago, and the other is a picture of a nurse and patient. Dr. Henry Hedden is the Superintendent, and Mrs. Julia B. Fishbaugh is the present Superintendent of Nurses. On January 1, 1942, 184 were registered in the School of Nurses.

A survey of the Hospital statistics, as presented to the Board of Trustees by the Superintendent, shows a steady and substantial growth in both the service and the popularity of the institution. Since 1939, Golden Cross enrollment has been exactly doubled, and in 1941 there was a forty per cent increase over the enrollment of 1940. In addition to this there has been a ten per cent increase in the amount paid from the benevolences of the three patronizing conferences. Such was the record which brought to a conclusion the first twenty years of service to the territory which it serves. In that time the Hospital

served more than one hundred and one thousand patients, and now the total stands at one hundred and three thousand five hundred.

The Hospital has an average contributing membership of 6,510, with membership receipts totaling \$41,879.80. The total dues paid into the Hospital on the "Hospital Service Plan," is \$239,928. During the year, 939 were hospitalized for a total of 7,530 days. During 1941, the total of free work, including discounts to churches, courtesy and professional, amounted to \$173,578.72, as against \$124,856.19 in 1940.

Pastors of the North Mississippi Conference: Order Golden Cross Enrollment Supplies from Dr. Henry Hedden, Supt., Methodist Hospital, Memphis, Tennessee. Invest in the ministry of healing by enrolling in the Golden Cross, May 10-17.

T. B. THROWER,
Conf. Director of Golden Cross.
Kosciusko, Miss.



DOCTORS' BUILDING, METHODIST HOSPITAL, MEMPHIS

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Second Annual Session, W. S. C. S.

(Continued from last week)

The opening devotional for the Wednesday afternoon session was conducted by Rev. C. W. Wesley.

Under the title, "Passing in Review," Mrs. D. L. St. John, secretary, Organization and Promotion, and the six district secretaries, made their reports for the year: Brookhaven district, Mrs. G. C. Terrell; Hattiesburg district, Mrs. E. E. Deen; Jackson district, Mrs. W. B. Fazakerly; Meridian district, Mrs. J. C. Porter; Seashore district, Mrs. John Cirlot; Vicksburg district, Mrs. John Guyton. (In her absence report was given by Mrs. T. H. Fore).

Each reported growth in the past year with new societies organized and overpayment of pledge in all districts. Mrs. Deen reported the largest per capita gift from any society, which was the Court Street Methodist church society, Hattiesburg; their gift was 13.43 per capita. Mrs. Fore reported 100 per cent observance of the Week of Prayer, with the largest single gift for that week from Crawford Street church, Vicksburg. The total picture showed 11 new societies organized with 709 new members, 113 Spiritual Life Groups, an offering of \$2,333 for Week of Prayer, 409 study classes, 28 Wesleyan Service Guilds. The treasurer's report showed that the women of the conference had answered God's call to combat the forces of evil with contributions amounting to \$26,684.82 for missionary work.

The pledge service was very impressive. There was a giant silver dollar on which were the names of all the districts. As each secretary placed the figures under the name of her district, showing their pledge for the year, the members of that district arose and repeated the figures with her. The total pledge for 1942 is \$25,850.50. This report showed "Victory in Finances."

"Our Reserves" consisted of the reports of Childrens' Work, Young Women and Girls' and Student Work. Mrs. Lazarus made the report on Childrens' Work in the absence of Mrs. J. C. Burrows, Mrs. Glendale Jones on Young Women and Girls, and Mrs. R. E. Rollings for Student Work and work with young men in the service.

Miss Mary Thornton Lindsay, chairman Missionary Personnel Committee, reported on "Recruiting." She stated that she visited the local recruiting office in search of information and found the man in charge out. She said that young people often, in search of someone to help them to decide on life service, find no one to help them. She told of the two young girls from our conference who will be consecrated in June—Misses Mary Frances Fairchild and Doris Miller. She also told of others who are in training.

Mrs. McKeithen told of the conference-wide Spiritual Life Retreat to be held at Hinds County Junior College, Raymond, Miss., August 25 to 27, the cost to be approximately \$1 a day. Each society is asked to send one representative.

It was a sacred moment when Mrs. Arrington presented a Life Membership to her sister, Mrs. Jessie Miller, of Hammond, La., this membership being presented by Mr.

Miller, their daughter, Miss Marjorie, and Mrs. Miller's sister, Mrs. Arrington. Mrs. Lazarus was also presented with one. Mrs. M. L. Hays, president of the local society, was presented with one by her husband. Mrs. Jennie Teat, mother of Mrs. Arrington, was given a membership by the Seashore district. Mrs. C. E. Mullins, newly-elected vice-president, was given one by the Brookhaven district. Rev. R. H. Clegg, in words of tenderness, presented one to his daughter, Miss Mildred Clegg.

All the Life Members of the Woman's Society of Christian Service then marched down to the altar to the tune of "Lead On, Oh King Eternal" and were presented with flowers by the pages. The two Life Patrons present, Miss Brittenham and Mrs. R. E. Rollings, were honored by being presented with corsages.

The following were elected officers for the next two years: president, Mrs. W. F. Mahaffey; vice-president, Mrs. C. E. Mullins; recording secretary, Miss Bettie Ridgway, re-elected; corresponding secretary, Mrs. T. H. Fore; treasurer, Mrs. L. O. Todd; secretary Missionary Education and Service, Mrs. E. V. Perry, re-elected; secretary Christian Social Relations and Local Church Activities, Mrs. Stanley Wilson, re-elected; secretary Wesleyan Service Guild, Mrs. John Pearson, re-elected; secretary Student Work, Miss Mary Thornton Lindsay; secretary Young Women's and Girls' Work, Mrs. Glendale Jones, re-elected; secretary Childrens' Work, Mrs. J. B. Cain; secretary Literature and Publications, Mrs. H. E. Hamrick, re-elected; secretary Supplies, Mrs. L. J. Power, re-elected; secretary Spiritual Life, Mrs. E. E. McKeithen, re-elected.

Wednesday Evening Session

Rev. John Moore opened this service with a short devotional. A memorial service for those who passed into the Great Beyond in 1941 was held, with Mrs. Mahaffey in charge.

Miss Dina Rizzi, student at Scarritt College from Brazil, and a close personal friend of our own Miss Sarah Bennett, who is a missionary in Brazil, was accompanied to the platform by Judge and Mrs. Bennett of Meadville, father and mother of Miss Sarah Bennett. She spoke of her friendship for Sarah, of her welcome to the United States and to Mississippi, saying that she felt perfectly at home. In her talk on International Relations she expressed thanks for the work done in her country by our missionaries, of how the work has grown and of the need for workers, all we can send, and asked for our support of the work with our prayers.

Miss Bettie Brittingham, editor of "The Methodist Woman," told most interestingly of "United Methodism Facing Its Task." She urged development of the spiritual life of the women and renewed interest in serving humanity wherever there is a need. She stated that the women of Methodism laid \$1,800,000 on the altar last year for this work, and that the work in any of our fields is not dependent upon buildings, not even upon the missionaries, for as the missionaries are called home the work is not closed, but is going on in a great way, being carried on by the thousands of members of our

church in their native lands. She quoted a great Chinese statesman as having said: "Where women are friends, men do not fight," and continued by saying that where women are friends they can find a way to bring a just and durable peace, and urged that we go ahead as never before, because we have the women to do it.

Thursday Morning

Rev. T. E. Nicholson opened the meeting with a devotional. Mrs. Mahaffey, Miss Mary Thornton Lindsay, Mrs. T. H. Fore, Miss Ina Thompson and Mrs. W. J. Ferguson were selected to attend Assembly in Columbus, Ohio, in May as representatives of our conference.

Miss Rizzi told of her love for Scarritt, of the Christian spirit she found there, and ended by saying, "I am in love with Scarritt." Miss Louise Tucker brought her report on Scarritt Associates. Mrs. B. F. Lewis told of legislation secured through the efforts of the women, calling special attention to the training school for delinquent Negro children.

Mrs. Hamrick told of "Our Weapons"—our literature.

Again Life Memberships came to the front as Mr. Henry Middleton presented one to his wife. Mrs. Mahaffey was given one by the Jackson District, Mrs. St. John was given one by the executive body, and the conference presented one to Miss Annie Linfield, one of eight women who 64 years ago formed the first missionary society in the State and the second one in the South. Today that membership has grown to 1,250,009. The conference also honored the memory of Mrs. John Boone, of Brookhaven, by placing her name on the Memorial roll.

Mrs. Pearson told of the growth of the Wesleyan Service Guilds, there being 28 in the conference, with a membership of 585, making a contribution of over \$1,100 to missions last year and over \$500 for local work.

Mrs. B. F. Lewis, historian, reported on the file of magazine and missionary information which she has collected, dating back to 1818. These have been bound in a file and placed in the Historical Room at Millsaps College.

The seven Methodist churches of Meridian joined in an invitation for the conference to meet there in 1943, with Central church as host church. The invitation was accepted.

Mrs. Arrington expressed her appreciation to the women of the conference for their help during the five years she served as president and presented the gavel to Mrs. Mahaffey, the new president.

Rev. B. M. Hunt installed the new officers at the altar of the church in an inspirational service.

Dr. Godbold closed the conference with a deeply spiritual message on "The Dislocation of Human Life Brings Midnight in Our Souls." He told of the grounds for hope for the future, that the world has passed through dark days before. The civilizations fell but man lives on. Nothing has ever happened to cause man to cease his ordinary activities for very long. "Hope is greater than history." There are some net gains of human activity that will never be lost. Some of the best of human achievements

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mrs. Ratliff Hostess to Wesleyan Service Guild

The delightful hospitality of the lovely home of Mr. and Mrs. W. H. Ratliff, near Sherard, was extended members of the Wesleyan Service Guild of the Clarksdale Methodist Woman's Society of Christian Service and a group of their friends, Monday evening, when a large group of members and guests assembled for the regular meeting of the organization.

"New Testament Milestones" was the topic of the lesson so splendidly given by Mrs. John Curtis. This impressive lesson was taken from the books of the New Testament, with special emphasis paid to the Book of Revelations. Mrs. Curtis is one of the outstanding Bible students of the city, and she maintained her reputation as such by the splendid presentation of this inspirational lesson.

Lending interest to the program were the interesting and instructive talks by Mrs. H. L. Talbert and Mrs. Ratliff, who discussed the various phases of the work of the Guild.

On this occasion the attractive Ratliff home was a bower of loveliness, with an exquisite array of garden flowers used to transform the rooms into a bower of blossoms.

The guests were invited into the dining room where a delicious collation was served from an elegantly appointed and beautifully decorated table which was graciously presided over by Mrs. Shed Hill Caffey and Mrs. H. L. Talbert.

After having enjoyed the tempting repast the members and guests returned to the living room, where Miss Mary Lou Dean led in group singing when religious and patriotic songs were sung.

Thirty guests enjoyed the cordial hospitality of Mr. and Mrs. Ratliff on this occasion, when the guest list included Rev. Shed Hill Caffey and Mr. Ben Collier.

* * *

Missionary Program Presented at Meeting of Society of Christian Service—Clarksdale

Sixty-two members of the Society of Christian Service met at the Clarksdale Methodist church, Monday afternoon, at two-thirty, for a missionary program over which Mrs. J. M. Wells very capably presided. The program opened with a piano prelude played by Mrs. S. B. Entekin. Mrs. S. H. Caffey served as leader of the devotional period and used as her subject, "Suffer the Little Children to Come Unto Me." For her Scripture reading, she used familiar verses from the tenth chapter of Mark in which Jesus says—"Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." In her meditation, Mrs. Caffey stated that women of Methodism have long been concerned about making their homes "miniature kingdoms of Heaven," where children early learn to know and love the Lord. The maternal instinct in all women leads them to reach out and minister to childhood everywhere. Concerning those children who are robbed of parents, love and good homes, Methodist women are aroused, and not only aroused but busy and

much in prayer that God may sustain, bless and enlarge their efforts.

A group of Junior Church School children, made up of Jean Presley, Marion Sellers, Billy Howell and David Mullins delighted the society with their rendition of the hymn, "Am So Glad that Jesus Loves Me."

Mrs. Caffey closed the devotional period with a beautiful prayer in which she asked God's blessing on all the children of our nation and the whole world, and upon all efforts made in behalf of child welfare.

Mrs. J. M. Wells, program leader, discussed children in our church and told of the interesting work being done by the church—especially the Woman's Society of Christian Service—with underprivileged children in city and rural community centers. Everything possible is being done so that they may lead the fullest possible lives.

Mrs. John Wiley told of the work being done for children in hospitals and clinics, where life is being reclaimed and maintained. Among the many hospitals serving children are those in Alaska, Santa Domingo and Mexico. There is a Methodist Sanatorium at Albuquerque, New Mexico—the Brewster Hospital for work among Negro children in Jacksonville, Florida, and the Sibley Memorial Hospital in Washington, D. C. Some of the most Christ-like work being done for children is done in hospitals and clinics.

Mrs. Lewis Bennet discussed the work done in homes for children, and told especially of the splendid work being done in the Mothers' Jewels Home, in York, Nebraska, which is a farm home serving one hundred dependent children from that rural farm country. She stated that the women of our church provide twelve homes for children—one in Alaska, one in Honolulu, and ten in the United States.

Work with children in schools was discussed by Mrs. Grady Brewer. These schools not only provide educational fundamentals but also the excellent opportunity to develop Christian attitudes and principles. There are such schools in New Mexico for the Navajo Indian children; in Puerto Rico, in Mexico, and in our own South for Negro children.

A brief business period was presided over by the president, Mrs. A. K. Shaifer. She urged a large attendance at the Missionary Institute to be held at Cleveland. She also announced that beginning next Sunday night and continuing through Wednesday night, Bro. Caffey will present the new mission study book, "The Methodist Meeting House." Every member is asked to attend these lessons.

Mrs. T. H. Cartledge's circle led in attendance with twelve members present.

The meeting was closed with the benediction.

* * *

Sidon Woman's Society of Christian Service

At the request of our pastor, Rev. W. S. McAlilly, our W. S. C. S. presented their April program in the Cruger Methodist church. Pianist, Mrs. Dewey Brown.

Worship program taken from "For the Facing of This Hour."

Theme: Our Highest Joy, Our Father's Work to Do.

Program

Subject: The Work of the Woman in the City Church.

I. Presentation of Four Posters—Women of the Bible, Mrs. J. M. Hooper; Women in the Home, Mrs. R. H. Swazy; Women in Business, Mrs. L. Walker; Women in Christian Service All Over the World, Mrs. W. S. McAlilly.

II. A Playlet—"Work of the Women in the City Church." Dramatized by: Mrs. W. S. McAlilly, Mrs. B. L. Bobbitt, Mrs. R. H. Swazy, Mrs. Lawrence Walker, Mrs. J. A. Ward, Mrs. W. R. Withernigton, Mrs. Dewey Brown.

III. Piano Selection: Mrs. E. O. Majure.

IV. A Play: "Inspiration." Dramatized by: Mrs. J. M. Hooper, Mrs. Lawrence Walker, Mrs. D. P. Currie.

V. Vocal Duet—"Others," Mrs. Seribner, Mrs. Franks.

VI. Monologue—"Every Woman Back of the Whole Program," Mrs. E. C. Majure.

VII. Song—"America the Beautiful."

VIII. Benediction—Rev. W. S. McAlilly.

A delicious salad plate was enjoyed during the social hour.

MRS. E. C. BUCHANAN,
Program Chairman.

* * *

Greenville District Meeting

With real interest four women set out from a small community to find out what was new in legislation for their Woman's Work. They were a little late in arriving because they had been misinformed about the hour, and so were placed at a disadvantage at the very beginning. The devotional hour had passed and the District Secretary was explaining the map of Greenville District when they came in. Yet they did get this much from the secretary—we would be expected to enlarge our local membership this year and we had three places in the district that offered an opportunity for enlarging the number of organizations in the district. To enlarge our local membership a goal of one new member per person was offered.

Not everyone had arrived even at ten in the morning, but the church auditorium was already filled most comfortably. We had never seen so many eager women at a district meeting. Their presence fitted Mrs. Ratliff's reference to their support of the program of work during the first quarter, especially concerning finances, and if their questions indicated further interest the other three quarters will show a sharp advance in type and scope of work. Young People and Children's Work, Efficiency Aim changes, new report books, all came in for their share of evaluation.

Mrs. Sharp, who has served our conference for six years as study leader, checked the new legislation with us. She gave us one new item in the section on Supplies. It came in too late for the conference committee reports—"Sheets and bed linen can be sent Wood Junior College in care of Dr. Seay, Mathiston." This item has been assigned us by the Woman's Division.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Second Annual Meeting

Trinity Methodist Church, Ruston, La.,
April 14, 15 and 16, 1942

PROGRAM

Theme: "For Christians, the Only Way—Forward."

Tuesday, April 14, 1942

Morning

10:00—Executive Committee Meeting. Executive Luncheon.

Afternoon

2:00—Opening Session. Hymn No. 482, Heralds of Christ. Scripture Reading and Prayer—Mrs. Walker McDonald. Organization: Report of Recording Secretary—Mrs. Glenn Laskey; Committee Appointments; Report of Registration. President's Message—Mrs. J. B. Pollard. Reports of Officers: Vice-President—Mrs. J. J. McKeithen; Treasurer—Mrs. C. C. Carver.

3:00—Planning Committees: Education—Mrs. J. J. Davidson, Jr., Mrs. G. W. Dameron; Children's and Youth Work—Mrs. Ed. Conger, Mrs. E. A. Sartor; Organization and Cultivation—Mrs. J. H. Thatcher, Mrs. J. J. McKeithen; Supplies and Finance—Mrs. C. C. Carver, Mrs. C. I. Jones; Student Work—Mrs. G. W. Pomeroy; Wesleyan Service Guild—Mrs. Hugh Hoff; Christian Social Relations and Local Church Activities—Mrs. D. C. Metcalf; Spiritual Life—Mrs. David Tarver, Mrs. Clarence Shaffer.

Evening

6:30—Presidents' Dinner—Ruston High School; Mrs. Glenn Laskey, presiding; Address: "I Dare You!"—Mrs. George S. Sexton, Jr.

8:00—Hymn No. 279, God of Grace and God of Glory. Scripture Reading and Prayer—Dr. Gny M. Hicks. Offertory. Violin Solo—Miss Doris Haskell. Address, "For the Living of These Days"—Mrs. J. D. Bragg. Holy Communion—Dr. D. B. Raulins in charge.

Wednesday, April 15, 1942

Morning

8:30—Church Open for Prayer. Organ Meditation—Mrs. S. L. White.

9:00—Morning Worship—Mrs. Clarence Shaffer.

9:15—Order of Business.

9:15—Order of Business; Report of Research Committee; Election of Officers; Report from Executive Committee.

9:30—Promotion of Work—"Forward" with Youth; Children's Work—Mrs. Ed. Conger; Young Women's and Girls' Work—Mrs. E. A. Sartor. Recommendations from the Committee on Children's and Youth Work; Student Work—Mrs. G. W. Pomeroy. "The Church and the Soldier"—Dr. B. C. Taylor.

10:20—Messages from our Deaconesses—

In Educational Institutions: Louisiana Polytechnic Institute—Miss Thelma Hubbard; Louisiana State Normal—Miss Mamie Chandler; Southwestern Louisiana Institute—Miss Betty Glasson. Hymn No. 486, From Ocean Unto Ocean.

10:55—Parting Message, "To Serve the Present Age"—Mrs. J. D. Bragg.

11:20—Messages from Our Deaconesses—In Town and Country: Monroe District—Miss Sheila Nuttall; Sager-Brown Home—Miss Eva Callaway; MacDonell French Mission School—Miss Ella Hooper, Miss Lillie Hendrix.

11:50—Courtesies and Announcements.

12:00—Solo, Ninety-first Psalm—Macdermid—Miss Betty Rinehart. Quiet Hour, "Impedimenta"—Dr. Mary Shannon.

12:45—Luncheon—Louisiana Methodist Orphanage.

Afternoon

2:00—Hymn No. 17, From All that Dwell Below the Skies. Scripture Reading and Prayer—Miss Grace Gatewood. Order of Business: Report on Minutes; Election of Officers (Cont'd).

2:15—We, the Districts, Speak!—Mrs. J. H. Thatcher and Secretaries: Alexandria—Mrs. T. D. Chapman; Baton Rouge—Mrs. S. J. Fairchild; Lake Charles—Mrs. G. J. Tinsley; Monroe—Mrs. E. C. Gibson; New Orleans—Mrs. C. C. Hightower; Ruston—Mrs. Walker McDonald; Shreveport—Mrs. Ira Campbell. Recommendations from the Committee on Organization and Cultivation.

3:15—Promotion of Work (Cont'd); Supplies—Mrs. C. I. Jones. Recommendations from the Committee on Supplies and Finance.

3:30—Messages from Our Deaconesses—In Urban Work: Business Girls' Inn—Mrs. Mary Freeman; St. Mark's Community Center—Miss Julia Southard.

4:30—Al Fresco Tea—Toma Lodge.

Evening

8:00—Hymn No. 505, God the Omnipotent. Scripture Reading and Prayer—Dr. D. B. Raulins. Offertory. De Profundis—Gluck. Were You There—Burleigh: Louisiana Tech Choir, Mr. Elbert Haskins, Directing. Address, "New Things in Old India"—Dr. Mary Shannon. Hymn No. 469, At Length There Dawns the Glorious Day. Benediction.

Thursday, April 16, 1942

Morning

8:30—Church Open for Prayer; Organ Meditation—Mrs. S. L. White.

9:00—Morning Worship—Mrs. R. E. Smith.

9:15—Memorial Service—Mrs. G. W. Dameron and District Secretaries; Solo, Lead Kindly Light—Hawley: Mr. Elbert Haskins.

9:35—Order on Minutes; Report on Minutes.

9:40—Promotion of Work; Panel Discussion—Christian Social Relations and Local Church Activities: Leader, Mrs. D. C. Metcalf. Recommendations from the Committee on Christian Social Relations and Local Church Activities.

10:10—Wesleyan Service Guild—Mrs. Hugh Hoff. Recommendations from the Committee on Wesleyan Service Guild.

10:25—"Forward"—In the Jurisdiction: Mrs. J. H. Thatcher.

10:40—Promotion of Work (Cont'd); Missionary Education and Service—Mrs. G. W. Dameron; Literature and Publications—Mrs. J. J. Davidson, Jr. Recommendations from the Committee on Education.

11:05—"Information, Please"—Mrs. W. M. Ledbetter.

11:30—Pledge Service—Mrs. C. C. Carver.

11:50—Courtesies and Announcements.

12:00 Hymn No. 305, O, Gracious Father of Mankind. Quiet Hour, "Stone and Rock"—Dr. Mary Shannon.

12:40—Luncheon.

Afternoon

2:00—Hymn No. 73, Be Still My Soul. Scripture Reading and Prayer—Mrs. D. B. Raulins. Order of Business; Report on Minutes.

2:15—Reports of Standing Committees; Spiritual Life—Mrs. David Tarver. Recommendations from the Committee on Spiritual Life; Scarritt Promotion; Finance; Constitution and By-Laws; Status of Women; Visiting Institutions; Missionary Personnel. Report of Special Committees; Resolutions. Place of Meeting—1943.

3:00—Installation of Officers—Mrs. W. M. Ledbetter. Hymn No. 28, The Lord Be With Us. Closing Prayer.

ANOTHER CHANCE

By Mrs. Irvin Rowland

"Behold, I stand at the door and knock: if any man hear my voice, and open the door I will come in to him, and will sup with him and he with me."

Such a blessed hope lies in these two words—another chance! A new church school year was being ushered in when it dawned upon one of the teachers that here was another chance for her in regard to teaching her class. Thoughts came fleeting through of things that could have been improved upon, opportunities that were missed and duties that were performed with slackness. Realizing her lack of perfection, she rejoiced that with a new outlook, new material, and a new year, she might prove herself more worthy of her trust.

Who has not felt the hope and joy of having another chance to redeem himself in his own eyes or in others' opinion, or in God's sight? Life is full of such opportunities if we are ready to accept them. With the coming of each new day, another chance is given to us to see what we will do with life again, to see if we are sincere in our desires.

Jesus holds out the chance of life against death. He offers it continuously to mankind. The responsibility of accepting it lies with each of us—we must first realize our lost condition, and then with the desire to be forgiven and follow in His footsteps, and with faith and hope, we can reach out and grasp this "another chance," and truly find a new meaning to life.

Fame is a vapor, popularity an accident, riches take wings. Only one thing endures, and that is character.—Horace Greeley.

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Old Centenary College

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON MAY 3, 1942

By Rev. W. C. Newman

SUNDAY: THE DAY OF ACCLAIM

Lesson Text: Mark 11:1-11; Luke 19:41-44

Golden Text: Blessed is he that cometh in the name of the Lord.—Mark 11:9.

We now enter upon a day-by-day study of the last week Jesus spent upon the earth. Each succeeding lesson for the next few weeks will center around one of those last days. Step by step we will walk with him as he approaches the Cross, and while we cannot ever imagine ourselves in his place, we must try to understand something of his feelings as he undergoes the varying experiences of that last week. Most of all we must seek to discover the purposes that held him to that course which led him to Calvary.

Acclaim Was Not His Objective

I am confident that the shouts of praise and the popular demonstration of affection that were given to Jesus as he rode into Jerusalem were like balm to his wounded spirit. It seems evident from the text of today's lesson that he planned his entry to coincide with the Feast of the Passover, which brought an enthusiastic multitude to the Holy City. It is clear, also, that he anticipated the acclaim which he received, and welcomed it. And when the Pharisees objected, and demanded that he hush the multitude from their applause, he refused to comply with that demand.

But it must not be supposed that he was content with popularity. He knew too well the fickleness of the human heart, and that when danger or sacrifice was near, many of those who acclaimed him would join in the cry of "Crucify him!" And he knew, too, that there is a wide difference between applause and discipleship.

"Thy King Cometh Unto Thee—Meek"

Furthermore, while he accepted the acclaim as his rightful due, Jesus took very definite steps to demonstrate his detachment from all worldly empires and ambitions. The horse was the symbol of military power and royal grandeur—and he chose to make his triumphal entry riding upon an

ass, the humblest and least kingly of all the beasts of burden. And when he arrived in Jerusalem, instead of mounting a soap-box platform and rousing the rabble, he went quietly to the Temple to view the scene there, then retired for the night to Bethlehem, possibly to the house of his friends, Mary and Martha and Lazarus.

Thus did he once and for all renounce every vestige of earthly pomp or political power. It was a sore disappointment to the multitude, many of whom turned back from following him from that day forward. And even his best friends could not understand this act of renunciation when success seemed well within his grasp.

He Saw the City—and Wept

Who, with any real compassion, has not shuddered at the sight of the city? Any city. Here the people are crowded together, block upon block, floor upon floor, like dens of animals or nests of insects, frantically running or crawling about in hopeless confusion while they imagine they are attending to important affairs. Here wickedness, entrenched and hidden in the dark corners, becomes rottenness seven times corrupted. Here men and women become lost to sight and sink into utter misery. The inside story of the city is a sickening one.

And Jesus knew that story. He loved the city—especially this city, Jerusalem. And with certainty he knew its fate, soon to descend upon it like a raging tornado.

"If thou hadst known the things that belong to peace!" he said. But what city ever has known those things? Indeed what village knows them today? What man knows them? We cry "Peace! Peace!" but there is no peace, unless somehow a man finds for himself the secret of Christ's peace, and bears it like a candle before him in a dark and troubled world.

Doubtless this Christ weeps over the whole world today, and shakes his head sadly to say the same words recorded here by St. Luke. For he is ever merciful and compassionate, and we, too, have lost the "things which belong to peace!"

But to any who will hear, he still cries, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

MT. PLEASANT CHARGE

I was transferred from the North Arkansas Conference last fall back to my home conference, which is the North Mississippi Conference. I am glad to be in this Conference and on this charge. The people here have been considerate and cooperative in the launching of the church program as a whole. Our Church School work, League, and church service attendance and interest have been good. We have a very good Woman's Society of Christian Service at Mt. Pleasant. There are around 20 members and they are active, especially in helping to carry out the entire church program.

We are planning to have a Vacation Church School in a short while. While we do not have a great number of little fellows within this age group, it is my belief that

even though we can just touch a few, the efforts will be worthwhile. One of the outstanding achievements recently has been the organization of a choir consisting of 15 young people. I believe they are the best that I have heard in a country church, and as good as many in larger churches.

At this mid-way of the year's work, I am happy in my work here and am looking forward to a successful climax this fall.

BENTON BAILEY, Pastor.

RESOLUTION

Whereas, for the past six years the churches of the Brookhaven District, of the Mississippi Annual Conference, have been fortunate and happy under the capable leadership of their district superintendent, the Rev. R. H. Clegg, under whose leadership the work of the churches and the Kingdom has steadily advanced; and

Whereas, under the laws of the Church he will be retired from his present office at the close of this conference year; therefore be it

Resolved, that we, the members of the Brookhaven District Conference, in session at Hazlehurst, Miss., April 23, 1942, take this means of expressing to our beloved district superintendent our high appreciation of him as a Christian and as a capable leader of the Church; be it further

Resolved, that we commend our brother to the head of our conference, Bishop J. Lloyd Decell, as one who is worthy and capable of the highest trusts of the Church; be it finally

Resolved, that a copy of this resolution be spread upon the minutes of this body; a copy be presented to the Rev. R. H. Clegg; another be sent to Bishop J. Lloyd Decell, Birmingham, Ala.; and another be sent to the New Orleans Christian Advocate, with a request that it be published.

Respectfully submitted,

H. L. Daniels, James W. Sells,
Guy Sigrest, M. L. McCormick,
W. R. Irving, Jr., J. H. Hetrick, Frank E. Dement, Jr.

The emperor Haile Selassie left his throne in Addis Ababa in Ethiopia on the 5th of May, 1936, when the Italians invaded the land. The same year this dethroned Christian emperor requested prayer that he might be restored to his kingdom and that Ethiopia might once more be free.

On the 5th of May, 1941, exactly five years to the day since he fled from the capital, he returned to his throne in Addis Ababa.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, \$7.50; 500 post cards, \$12.50; 1,000 post cards, \$20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co.

Spartanburg, S. C.

Church Pews For Sale

The Methodist church at Eunice, La., has pews which will not fit into the new building. The pews, which are nine feet long, have been completely re-worked, are thoroughly comfortable, and as good as new. Any one interested should write

REV. OTIS W. SPINKS

Eunice, Louisiana

THE CHRISTIAN FIRESIDE

Q.

By Rev. Vivian T. Pomeroy, D. D.

It was some years ago that I met an American boy, whom I have always called Richard Q. It was at a boys' school nearly a thousand miles away from Boston. I had been speaking at the school, and afterwards there was a kind of reception because I had been introduced as a visiting Englishman. Such parties are not always a success. Sometimes the boys have had quite enough of the speaker, and, strange though it may appear, sometimes the speaker has had quite enough of the boys. Anyway, I shook hands with innumerable boys, my head becoming more and more dazed and my right hand becoming more and more sore. Most of them were husky young specimens, and their grip was deadly. I have no doubt they passed on with a sigh of relief, for I have not quite forgotten what it felt like to be detained when the school tuckshop (the English equivalent of a school drugstore) was sending forth its sweet call.

When the handshaking was over, I sank into a chair, nursing my hand and wondering wildly if there was a school doctor to see about my broken bones. It was then that Richard Q. strolled up and sat down beside me. I saw at once that he was attractive—very tall and good-looking; and he looked at me with eyes I found it hard to forget. There was a kind of steadfastness in them—something disarming and quite without fear. And, when he began to talk, I could tell at once that he was an unusual boy. I can only explain the impression he made on me by saying that he had the very good manners which spring from something deeper than mere politeness; I mean that sort of courtesy which gives its attention to what the other person really is. He was very much interested in England and Europe; had been over there several summers and knew a lot of people.

Presently I said, "Tell me, when did you begin to be interested in other people more than in yourself—in their feelings and real life, I mean?" Richard Q. threw back his head and laughed. His laugh was one of the engaging things about him. "Why," he said, "I think it began when I was ten years old and on a bus in London."

"On a bus!" I said.

"Yes," he answered. "I had gone to England with my parents for the first time, and in London I went for a bus ride by myself. I was fascinated by the conductor—you know, the man who goes round and gives you your ticket. You know how he asks where you are going; you tell him and hand him the fare; he punches the ticket and hands it to you. But what fascinated me was that, when he gave their tickets to the passengers, this fellow said to each one, 'Q'—all down the bus, 'Q. Q. Q.' I couldn't understand what he meant, so I asked the man next to me. He looked at me and said, 'Oh, he means, "Thank you." You see, short Q.' I said, 'Does he have to?' 'Oh, no,' said the man. 'It's just a habit. Not a bad habit, is it? It shows that to the conductor you are a live passenger, a person, and not just cargo.' I never forgot that. Thousands of people all day long; and to each and all, 'Q. Q. Q.' And ever since that day I think I

have tried to see people as persons and not just cargo."

My memory is not the brightest spot of my mind. But can you wonder that I have never forgotten Richard Q? And now somewhere—perhaps abroad—he fights for a world where even the littlest and most despised shall have the right to be persons and not just cargo.

So—Thank you, Richard Q!

WISE OR OTHERWISE

By Rev. James H. Felts

When a man is bigger and finer than the office he holds or the position he occupies all is well with the people. This is especially true of the ministry.

Diogenes no longer looks for an honest man. He is too busy looking for a man who is not on the government payroll.

After some thirty-five years of paying cash or doing without I have no desire to change the plan. I have done without often without hurt.

Have you ever tried the chicken soup advertised over the radio that "simmered patiently?"

Our church seems to have become too respectable. Or is it like a suggestion of Bishop Hay in the yesterdays: "Too much saddle and too little horse?"

He is a fine pulpit man. He can quote prose and poetry until you are dizzy, and tell you all about the mysticism of yesterday and the theories of today. But he is a little short on human interest and personal acquaintance with Christ.

The "Laymen We Do Not Forget" column has taught me that we give too much space to D. D., Ph D., and all the other D's, and too little to faithful and worthy men who serve and enable us to serve.

We are now so obsessed by "loot and glory" that hell and hopelessness are lost sight of save by the few.

Are you loyal enough to insist that district superintendents are appointed annually like pastors?

The salary paid by the congregation is an investment that depends largely on the faith, faithfulness, and efficiency of the pastor for desired returns.

True or false? Prayer and bullets go together well.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Her plea in the Spiritual Life Report had two sections—one, study of the prayer calendar; the other, preparation and attendance at a Conference Retreat at Mathiston, June 29-30. Prayer, study and meditation can make us ready for this great meeting under the leadership of Dr. Elzy Jones.

In the study report we were reminded that we could have eight weeks to complete a course of study and we need have only 70% attendance. Special recognition will be given for Bible Study and Christian Social

Relation Study if we meet the requirements.

We were glad to know that Miss Julia Wasson will serve at Holly Springs Leadership Training School, July 20-24.

The noon hour inspirational address by Dr. Cox was all we had been led to expect. Eight million dollars from eight million Methodists seemed a reasonable asking until Dr. Cox began to explain why we would find trouble in collecting two cents a week from every Methodist church member. According to his African illustration we could often be classified as "Heathen Methodists." One-third of the church membership pays the bills. Even less than that percentage pays anything to missions.

The noon hour with its fellowship and visit to the new consolidated Negro school, with Mrs. E. T. Clark, and Cleveland's mayor, Mr. Westbrook, was not time lost.

The afternoon session offered several opportunities for taking notes. The silver cup long used in promoting work among the children of the district was turned over to Mrs. Ward, to be placed in the district parsonage for a reminder that we had grown to the point of not needing a stimulus to do our work. Those of you who have not already sent your money for the care of the district parsonage, will please send it to Mrs. Al Jennings, Greenville. Base your offering on ten cents per member as a minimum. A new refrigerator and a new bed were the only items called for last year.

The offering of the day amounted to thirteen dollars and fifty cents. What is left from paying the district secretary's expenses to Mathiston for the Leadership School will be sent to Malvina Community Center.

If you wish to send money to the Wood Junior College for a scholarship (\$100), send any amount you wish, but be sure to mark it for Wood Junior Scholarship.

Select a quarterly point of interest for your Spiritual Life Group such as CHURCH ATTENDANCE at EVENING SERVICE.

Part of the Week of Prayer money will go toward a building at Wood Junior College.

We offer you these special points of interest. They may not be the ones you took notes on but they were for the most part new legislation to this little group.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

have been caught up and in an increased manner handed on to the next generation. We have hope in God, for this is God's world and God is at work in His world.

God is at work in judgment in his world today.

The judgment of God is working in the world because of the unequal distribution of wealth and good things. The Hebrews and Christians have always seen God in history. If God is punishing us in this war we can always repent, claim forgiveness, and begin to do better.

There was a large delegation present for all the services. Special music had been arranged by the host church for all sessions. The altar of the church was bright with spring flowers.

Deeply spiritual messages were brought on Wednesday and Thursday mornings in the Watch Service, which was led by Mrs. McKeithen just prior to the opening of the regular sessions.

It was truly a great conference.

Reported by Mrs. R. E. Rollings,
617 Main St., Hattiesburg, Miss.

WILLIAM DEATON MITCHELL

Whereas, on December 4, 1940, a wise Providence called from our midst William Deaton Mitchell, a friend and brother, and

Whereas, we of the DeKalb, Mississippi, Methodist Sunday School, desiring to give expression to our deep sense of loss and our appreciation of his helpful life lived among us, and

Whereas, he was an active and devoted member of our Sunday School until the time of his death, having been vitally interested in the promotion of its educational program; a Church School superintendent

for the last two years and formerly a teacher of the Adult Class; a layman who gave freely of his time and talent without thought of self; a leader who was endowed with the knowledge, the tact and the ability of forceful presentation and conviction; and who looked upon his church not as an organization to join, but as something to love and serve, and

Whereas, he was an inspiration to his fellows because of his untiring devotion and loyalty to his church; his consistency and faithfulness commending themselves to us and causing us, even now, to realize that our church and his fellows were greatly

benefited by his life, and have, since his passing, greatly felt this loss.

Therefore, be it resolved by those of us here assembled:

That we deeply lament his passing; that we acknowledge, even after this lapse of two years, a debt we owe him for his service; that we commend his virtues to those who follow him, and that we heartily endorse the principles for which he stood.

Be it further resolved, that a copy of these resolutions be furnished his family, and that a copy be sent to the New Orleans Christian Advocate.

C. R. DAWS.

M. D. BROWN.

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Rev. E. H. Cunningham, Amory.....	10
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Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	15
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Rev. J. L. Nabors, Jr., Mooreville.....	13
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Rev. J. V. Stewart, Coffeeville.....	15
Rev. T. F. Sartain, Vardaman.....	3
Rev. E. R. Smoot, Aberdeen.....	9
Rev. E. F. Tucker, Calhoun City.....	8
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Rev. J. J. Baird, Louisville.....	12
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Rev. J. N. Humphrey, Weir.....	2
Rev. S. W. Hemphill, Artesia.....	2
Rev. J. L. McElroy, Kosciusko.....	5
Rev. S. B. Potts, Sallis.....	4
Rev. M. E. Scott, Eupora.....	4
Rev. T. W. Smallwood, Ethel.....	4
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Rev. E. M. Shaw, Longview.....	11
Rev. J. D. Simpson, Crawford.....	4
Rev. E. B. Sharp, Noxapater.....	4
Rev. Chas. E. Stewart, Bellefontaine.....	2
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Rev. T. A. Filgo, Dumas.....	4
Rev. J. A. George, Oxford.....	6
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Rev. W. R. Hammontree, Corinth.....	18
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	21
Rev. W. H. Heath, Hickory Flat.....	2
Rev. C. L. Ivy, Marietta.....	3
Rev. Z. A. Jumper, Potts Camp.....	12
Rev. L. P. Jumper, Guntown.....	2
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Greenwood

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Rev. T. M. Bradley, Inverness.....	2
Rev. C. W. Baley, Poplar Creek.....	2
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Rev. W. O. Hunt, Webb.....	5
Rev. E. S. Lewis, Durant.....	4
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Rev. L. C. Lawhon, Lambert.....	11
Rev. H. P. Lewis, Byhalia.....	6
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Rev. M. L. McCormick, Brookhaven.....	3
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	11
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Rev. E. M. Lane, Montrose.....	5
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Rev. O. S. Lewis, Hattiesburg.....	8
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Rev. T. B. Winstead, Ovett.....	3
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Rev. J. L. Carter, Canton.....	9
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Rev. M. E. Burnett, Meridian.....	2
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Rev. J. H. Morrow, Picayune.....	2
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Rev. R. L. Walton, Moss Point.....	2

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Rev. R. E. Alsworth, Edwards.....	4
Rev. R. A. Allums, Gloster.....	12
Mrs. N. E. Cunningham, Gibson Memorial.....	13½
Rev. C. W. Crisler, Yazoo City.....	3
Rev. P. H. Grice, Louise.....	2
Rev. J. B. Holyfield, Port Gibson.....	7
Rev. J. A. McRaney, Hermanville.....	4
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HOW TO USE CHILD GUIDANCE

A *Guide* FOR THE EARLY YEARS



by Mrs. W. M. Hubbard

Counselor of Children's Workers of the Des Moines Area

CHILD Guidance in Christian Living! What a compelling title! Let's take it apart and see what it means.

CHILD

What is this being before us? Whence came he? What did he bring with him upon which we may build? What are his growing edges? Why does he ask so many questions? Are those questions important? Why is this child shy? Why does this one have temper tantrums? Why does this one feel the need of grand standing? Why is it important for the teacher of children to know something of how physical, mental, social, and spiritual growth takes place?

Over and over again *Child Guidance in Christian Living* provides illuminating studies and stories to guide the growing teacher in understanding God's child.

GUIDANCE

A good democratic word—not telling or dictating, but guidance—going with the child to show the way—discovering the arts of living with the child.

But how? How shall the teacher use play? wonder? worship? the Bible? songs and singing? activities?

How do teachers co-operate with each other? with the home? with the church? with the community? with the Christian world movement?

How shall the teacher answer the child's questions? How help him grow in conscious self-direction and control? How provide the social climate stimulating to widening ideals? How build good habits to keep up with the ideals? What can be taught about an impermanent life that will provide the child a sense of security in God's plan and the gift of a growing faith?

Child Guidance answers such questions as well as they can be answered today,

IN CHRISTIAN LIVING

Not any kind of living but the noblest living possible: *Christian living*.

What is Christian living for the nursery child? *Child Guidance* regularly and delightfully shares the actual experiences of faithful and intelligent guides of real, living nursery children, so that teachers and parents, be they well trained or inexperienced, in remote places or in crowded city situations, may gain insight into correct guidance of children during the early years.

What is Christian living for the beginner? Again *Child Guidance* has arranged for devoted and wise teachers of beginners to share their findings, their methods, and their materials each month in well-planned reports and stories and study units.

What is Christian living for the primaries? Oh, it is developing into a radiant love of life and purposeful helpfulness if the right guidance has been exercised by the church school teachers co-operating with the homes.

Child Guidance introduces the searching teacher to the studious, observant, and progressive teacher-writers who share the results of their work, who interpret songs and poems and pictures that are just right for primaries everywhere, who open the way to interesting and lifelike activities which help make these children effective young Christians.

What is Christian living for the juniors? These are the active boys and girls with horizons widening so rapidly, who read easily and love to use their Bibles, who sing so well and so meaningfully, who worship with purpose, who seek to show themselves increasingly approved in the ways of Jesus, who want the fellowship of church membership, who enter with glad sharing the growing fellowship of Christian workers everywhere.

Yes! There are groups of juniors like these because their guidance in Christian living has been vitalized to meet their needs. There are teachers who guide that way. There are churches that train and encourage teachers to become that kind of guides. *Child Guidance* is one of the not-to-be-missed helps in developing teachers who can help juniors in Christian growth.

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CHILD GUIDANCE, April, '42, 4th cover.



New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find
it not;
It was fought by the mothers of men.
—Joaquin Miller, The Bravest Battle.

THE PRAYER-ROOM TODAY

Lord Jesus, Thou hast known
A mother's love and tender care;
And Thou wilt hear while for my own
Mother most dear,
I make this Sabbath prayer:
Protect her life, I pray,
Who gave the gift of life to me;
And may she know from day to day,
The deepening glow
Of joy that comes from Thee.
I cannot pay my debt
For all the love she has given;
But Thou, love's Lord, wilt not forget
Her due reward;
Bless her in earth and heaven.
—Henry Van Dyke.

My Mother's Voice

By the Late Robert A. Cross, Sr.
(Father of Rev. R. A. Cross)

Whispers came to me by night,
The voice seemed strangely clear.
It bade me always do the right
And I'd have naught to fear.
It bade me honor God and keep
His law from day to day
And through the years a harvest reap,
By walking in His way.

It bade me do what good I can
Upon this mortal sphere,
Give comfort to my fellow man
And speak a word of cheer
To some poor, downcast, struggling soul,
Who's toiling on the way,
And lift him upward to the goal
Of God's eternal day.

It was my mother's voice I heard,
A voice that's long been still,
A voice whose every loving word
Controlled her boy's strong will.
My mother, thou hast gone to rest,
But thou art surely near
The child who loves thy mem'ry best
Of all things held so dear.

All through the years that yet may come,
Before I go to thee,
Thy teachings guide me to thy Home
O'er life's tempestuous sea.
And in that Place where thou dost live
Upon the peaceful shore,
Our God to us will surely give
A home forever more.



WALLET OF THE WEEK



EASTER SERVICES at and near camp posts were attended by more than a million men in uniform. These services, enriched with music from the Army's more than six hundred electric organs, were broadcast over more than one hundred local radio stations. Chief of Chaplains, William R. Arnold, commenting upon these religious services, said that this "is a war between God and Lucifer for the spiritual supremacy in the souls of men. To be victorious, our flesh must go to the Cross with Christ."

* * *

PROTECTIVE SERUMS are antibodies which have been developed in the blood of animals and are transferred to human beings. Some chemists of the California Institute of Technology recently announced that they can create such antibodies in glass jars. The solutions thus prepared have been found to have the same property as normal blood serum which has reacted against toxic invaders. Only the simpler chemical antigens have been developed and the research efforts are still in the experimental stage.

* * *

SPIRITUAL SABOTAGE is the term applied by Rev. Raymond L. Edie, editor of the *United Presbyterian*, for scrap collecting and bond selling campaigns fixed on a Sunday. Religious leaders throughout the country are taking the position that there are six days in which to promote such campaigns and that the use of Sunday is a wanton disregard of religious feeling and is virtually an attack upon this institution of the Christian religion. This move upon the part of secular authorities tends to break down to a greater extent the distinction between Sunday and the other days of the week.

* * *

CHINESE EDUCATIONAL INSTITUTIONS have moved and moved again, but have gone steadily on despite the five-year-old undeclared war which has destroyed millions of people and made forty million homeless. The moving of those institutions of higher learning is described as one of the most dramatic migrations of modern times. The students made the fifteen-hundred-mile trek on foot, carrying their textbooks and laboratory equipment packed in boxes and knapsacks. Laboratory benches are made from old crates, and much of the laboratory equipment is made from old kerosene tins.

* * *

ROBERT MOFFAT, the pioneer missionary in Africa, was the father-in-law of David Livingstone. He went to South Africa in 1816 as a missionary of the London Missionary Society. After fifty-four years of heroic service in Africa, Moffat returned to England, where he died in 1883. He seems to have left his papers and journals in Africa, where they were sought in vain. Recently there was discovered at Tarkastad, in the Cape Province of South Africa, an iron-bound chest which was found to contain the long lost records which are among the most priceless missionary treasures of the world.

THE FOUNTAINS OF BENEVOLENCE in America have not been dried up as is shown by the fact that in the two-year period, September, 1939, and December, 1941, nearly sixty-three million dollars was contributed by the American people for overseas relief and refugee work. This report was based upon a survey made by Dr. H. S. Linfield, director of the statistical bureau of the Synagogue Council of America. The splendid generosity of America is certainly an offset to the charge of selfishness so often lodged against us.

* * *

THE BRITISH LINER NIAGARA struck a mine off Auckland, on June 19, 1940. The ship was bearing ten million dollars worth of gold bullion from New Zealand to Canada. A Melbourne salvage company contracted for the recovery of the gold. On February 2, 1941, the company located the sunken ship, the first of the gold was brought to the surface on October 13, last, and the task was completed on December 7, the day Japan attacked Pearl Harbor. Divers descended five hundred and twenty-eight feet in an observation bell, a world's record.

* * *

MALMAISON, the famous mansion of the Choctaw Chief, Greenwood Leflore, was completely destroyed by fire on March 31. The palatial home, located on a plantation of fifteen thousand acres, was erected in 1852, and had long been one of the show places in Mississippi. The site was in Carroll County, eleven miles east of Greenwood. Much of the furniture and the decorative material was imported from France, and the destruction is a great loss sentimentally and otherwise. The treasures can never be replaced.

* * *

A NITROGEN WELL on a ranch in Eastern Wyoming was reported in a recent issue of *Science*. According to Harold J. Cook, a Nebraska geologist, in a well being bored for water, gas was struck at a depth of one hundred and fifty feet. The gas proved to be pure nitrogen and is believed to be the only pure nitrogen well ever discovered. Nitrogen is extensively used in the manufacture of fertilizers, and is also used in the manufacture of explosives. If the quantity of gas proves to be large, it will have great value both in peace times and in war.

* * *

SIX MILLION CHINESE are said to live in the South Pacific war zone. With them they carried their temple architecture, their forms of worship, their native vehicles of transportation, and their social organization. Those Chinese citizens of the South Pacific have been the very backbone of the economic life of that vast island empire. They have their own schools and teach the Chinese classics after the manner of their ancestors. In the course of the years they have been more responsive to Russian upheavals than to those of their native land. The trade ties seem to have been stronger than either the racial or the political tethers.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

THE CHRISTIAN MOTHER

At this time much is being said and thought about Mother, and not without reason, for after every personal discount has been allowed, she heads the roll of those who render sacrificial service. No voice will be raised to protest against the honor accorded her. But the mother who shaped the destinies of our American life was not the creature of an occasion, nor the product of emotional romance. She was and is a priestess in holy things. Without that ministry, the halo will fall from her brow and the mightiest inspirational factor of our civilization will lose her charm and power. So on this Mothers' Day, when our national skies are overcast we salute the Christian mother. May her ennobling influence continue to bless generations yet unborn.

VISITING IN NORTH MISSISSIPPI

(Editorial Correspondence)

During last week we visited extensively in North Mississippi. Beginning at Water Valley on Sunday, April 26, we had the pleasure and profit of a day in that city. We arrived in a down-pour of rain but we had a good service and a delightful time in the parsonage home of our friends, Rev. and Mrs. R. G. Moore. In the afternoon we had opportunity to call and see Rev. R. P. Neblett who has been suffering from laryngitis, Mrs. J. W. Dorman whose husband was one of the dearest friends we ever had, and a friend of our childhood days, Mr. William Henry. It was a great joy to have fellowship with our friends of yesteryear and we shall not soon forget the delightful hospitality of Rev. and Mrs. R. G. Moore, of First Church.

On Monday, we dropped down to Coffeeville, where we shared the hospitality of Rev. and Mrs. J. V. Stewart and their lovely children. That was our first experience of a visit in the home of these friends, but they will probably have to bar the door to keep us from repeating it. On Tuesday we had the happy privilege of mingling with the preachers and people of the Aberdeen District in their District Conference at Coffeeville. Rev. N. G. Golding, the district superintendent, had his work well in hand and is giving the churches of that section effective leadership and many were the evidences of progress and spiritual health. After a lively contest, Tremont won the honor of being host to the session of 1943. Here we had the pleasure of meeting briefly other friends of the years ago, especially Hon. W. I. Stone and Mr. Walter Eades, both formerly of Carroll County. The report of the conference will doubtless be given in detail by some one with full information as to what is being done.

On Wednesday we were guest of the Sardis-Grenada District Conference at Charleston, where we found a wholesome optimism and every sign of progress. Bro. L. H. Floyd had no set program, but he did have a definite outline and understanding of his work and the business to be transacted. He is now in the closing year of his term on that district and he has wrought faithfully and well. The reports of the pastors kept pace with the spirit which prevails in all that section. Rev. A. C. McCorkle is very happy and he feels that his charge is the capital appointment of the Conference.

On Thursday we shared with Rev. J. W. Ward and the people of Tunica the very great pleasure of a conference in as churchly an atmosphere as we ever experienced. Rev. W. L. Pearson and the people of Tunica have done a piece of work in the construction of their new church which is doubly worthy—it is a lovely gem of architecture and it is paid for and dedicated. The fine loyalty of the pastors and people of Delta Methodism was manifest in every report made, and Rev. J. W. Ward is giving to the district a fine type of leadership. We were especially impressed with the reports on additions. The pastors reported a total of 127 on profession of faith and 247 by certificate and otherwise. Our engagement for the next day, Friday, was in Brooksville, so we had to bid our friends of that territory goodbye and bedtime found us with friends in Brooksville.

On Friday we attended the morning session of the Columbus District Conference, where the capable district superintendent, Dr. A. T. McIlwain, is entering upon a second term of service. He has his work well planned and is both popular and effective in his leadership in the field which embraces his old home and his own people. As in other conferences, there was general hopefulness in the work of the district, and a fine spirit on the part of both preachers and people. We could stay only for the morning session, and we left the most completely preoccupied conference we have seen in a long while—it was the lunch time.

A happy feature of all the four conferences was the informal visit of Bishop W. W. Peele. He sat in on the proceedings of all of them and his presence added much to the pleasure and profit of preachers and people. This editor had the pleasure of preaching at Coffeeville and Charleston, and Bishop Peele was the preacher at Brooksville. After the most strenuous trip of a long time, we reached home on Friday night and following a slight diversion in our office we will be off to New Albany and other conferences in Mississippi.

TEMPORIZING WITH SEX LOOSENESS AND RACKETEERS

We have had recently some communications which recite statements and indicate feelings which give us deep concern for the church and its leadership. Naturally we cannot take the space to discuss all of the things which are brought to our attention. There are, however, two matters touched upon in the letters which we shall notice briefly.

The first is a letter by one of our bishops concerning which it is said: "it is very evident that it was prepared by the publicity staff of the Farm Security Administration." In our opinion, this letter is calculated to stir up strife and even incite to violence a class of people, white and black, by a person whose long-distance connection with the situation opens his interest to the charge of gratuitous meddling. His efforts are certainly not helped by the appeal for a "gift of \$100—far more than the yearly cash income of an average sharecropper family." We offer no apology for wrongs done sharecroppers, but neither do we sympathize with self-appointed non-resident agents for the reconstruction of the social and economic life of the South, especially when they are allegedly hooked up with organizations whose aims are not benevolent. In our opinion these crusaders have done little good either for their wards or for the section under attack.

The second matter relates to *Motive*, a magazine sponsored and subsidized by the Division of Educational Institutions of the Methodist Church. We quote only one sentence from these communications, deleting the name, "I have been reliably informed that . . . intends to defend *Motive* and its editor by raising a smoke screen that the fight against the publication is purely a fight against the Northern section of the church and that it is being led by men who were opposed to unification." We do not know who is leading this fight and we do not care. We deny vehemently the insinuation that the membership of the Church in the South is so insensible to the decencies of life as not to resent the bald and bold surrender of our Christian standards of sex and society by *Motive* and its sponsors. On March 25, 1916, we launched an attack against this very trend in an institution to which we were related and we have followed through on that attitude and policy. From the very beginning, we supported unification by advocacy and vote, even supporting the plan which was defeated by "the North." In doing this, however, we did not surrender our sense of decency and self-respect, nor do we propose to be told now by any person or section that we must compromise the virtues of life in the interest of any group or organization, nor at the bidding of any crusader. *Motive*, in our opinion, has received the condemnation to which it is justly entitled. Its defenders might do well to explain why at the end of a whole year it has little more than 6,500 subscribers, in a church of eight million members, and why it is being "heavily subsidized out of the income of the Board of Education." If the Division of Educational Institutions had been willing to observe the law which places responsibility for publications in the hands of the Editorial Division, their embarrassment might have been avoided, and the Church might have been saved the humiliation which has come to it. From every point of view, *Motive* is an outlaw and should be treated as such. The Department of Educational Institutions should be denied the

right to waste the money gotten from Methodist people on such unauthorized and unworthy ventures, or the Department should be dissolved. We are against *MOTIVE*.

THE VIRGIN BIRTH

It seems to me that the Christian Church has come to the crossroads in its teaching. Apparently we are faced with the necessity of choosing to teach that our religion is of divine origin, or that it is not. I can see no middle ground. If we assume that it is divine in some aspects and human in others, who is to decide between the two? We are at once lost in a maze of difficulties and contradictions.



Dr. A. P. Hamilton

If we take up the various traditional articles of belief which have fallen under revision or have come into question, we find that the discussion, often acrimonious, has revolved around the historicity of the Virgin Birth, in the main.

I must confess that for years this very question of the Virgin Birth gave me great concern. The more I thought on the subject, the longer I studied it, the more confused my thinking seemed to be. I never came to the point of rejecting it and yet I could not be sure in my own mind that I completely accepted it. I simply said to myself, "I do not know." I was very careful however not to air my uncertainty in the presence of those who might be influenced by it.

The most common argument brought against belief in the Virgin Birth is that it is a mystery, and therefore cannot be understood. Such an argument might be used against many other phenomena of nature, and phases of life which we accept on faith, yes, are forced to accept, because they are a part of everyday experience. Life itself is a mystery, we do not know how it started, we do not know how it is sustained. All we can do is to learn, as we may, the laws under which it operates in nature and cooperate with them. The same thing applies to the waves of ether by which we communicate with one another around the world, and hear the human voice projected through illimitable space. Who can really understand it?

If it requires a great leap of the imagination and of faith to believe in the Virgin Birth, what of the Resurrection? It seems to me if we reject the one we must reject the other. And if we do, we have no Christianity left worth speaking of. St. Paul said that if Christ did not rise from the dead then all our preaching is vain.

There is a strong tendency among our writers and thinkers to do away with the supernatural element in all our Christianity. The Gospel of Christ is either what it claims for itself in the New Testament, or it is the greatest hoax that has ever been perpetrated on the human race.

In the year 1937, while teaching a course in one of our training schools, I got hold of a book that helped me to see through, and to think through, this whole problem of the Virgin Birth. Since then my mind has been at rest on this question and I recommend it to any who have had any trouble in finding a reason for the faith that is in them. The book is by Anthony C. Deane: "How to Understand the Gospels." It is in the Millsaps College library. This scholar is the Canon of Worcester Cathedral in Eng-

land. One of his sentences sticks in my mind: "We are bound to ask, as we finish the first two chapters of Luke, whether what we have read is fact or fiction. One or the other it must be. There is no middle term. Either our Lord's birth was of the supernatural kind which St. Luke describes, or it was not."

A. P. H.

BOOKS

Christianity and the Family, by Ernest R. Groves. The Macmillan Company, New York, pp. 224 and index, price \$2.

Dr. Groves is at present professor of sociology at the University of North Carolina, and the ten chapters of this volume comprise the Rauschenbusch Lectures given at Colgate-Rochester Divinity School in the spring of 1941. The author discusses the subject under two aspects: The Family as the Ally of Christianity; and the Church as the Ally of the Family. In his view the home is an institution which is fundamental both in society and in the building of a useful church.

The book makes a plea for a more practical and consistent evaluation of the family in its relation to Protestant Christianity. The author goes carefully into the details of family relationships and responsibilities and his treatment is without the taint of salaciousness which so frequently spoils such a treatise. Nowhere does he stoop to the baldness which so often shocks the moral sensibilities of refined people. One thing in particular is striking. We refer to the full and frank discussion of Domestic counseling and the hazards which it involves for the parties concerned. Any minister who has had any experience in dealing with the domestic relations of his people will find in many of the incidents here related reminders of situations in which he has at other times found himself, and he will find guidance as to how embarrassing and even dangerous situations may be avoided.

When Lights Burn Low, by Helen L. Toner. Abingdon-Cokesbury Press, New York, Nashville, pp. 120, price \$1.

The seven chapters of this little volume are, as the author says, less messages to the saints than they are messages to those people who are possessed by grim despair and disillusionment. Miss Toner, who is one of the few women who have been ordained to the ministry of the Methodist Church, does not deny the tragic situation prevailing in the world at this time, but instead she offers for the solution of our problems the imperishable realities of religion. It is her belief that one great reason for the manifest abandonment of religion today is that we have come to "physical and mental maturity without even approaching spiritual maturity." She holds that the way out is not to find in the past records a literature of escape, but to remember that it is the stabilizing force within the Christian Church which has kept the best of civilization alive, and that once again the devoted men and women who form the vital core of the Church may save a crumbling civilization.

How to Grow Food for Your Family, by Samuel R. Ogden. A. S. Barnes & Company, New York, pp. 136 and index, price \$2.

This book sums up the wisdom and the experience of a dirt gardener in Vermont. It covers every detail in the layout of a

garden, the varieties to be included in a garden covering specified areas, the selection of seeds, fertilizers, cultivation and pest control. All the vegetables listed are not successfully grown in our section, but the most of them are grown everywhere. The planting chart gives a complete list of vegetables for the home garden in the Eastern States with complete information for planting and harvest results. Thirty-eight different pests from aphids to wireworms are described and the most effective means for their control given. Detailed illustrations make plain the method for constructing apparatus for the garden such as cold frames, the reservoirs for liquid manure, watering devices, and vegetable storage. It is a book which should be invaluable to the amateur gardener, and a valuable supplement to the lore of the more experienced.

The Picnic Book, by Clark L. Fredrikson. A. S. Barnes & Company, New York, pp. 122 and index, price \$1.25.

This volume, prepared for the National Recreation Association, contains material gathered from many sources and representing the experiences of many individuals and groups, and it covers a wide variety of outings and parties. It is a book of fun and good fellowship for outdoor gatherings arranged by a man who has had large experience in recreational work.

The eight chapters offer detailed information as to the planning and program for rural communities and for special occasions. The suggestions include detailed information for games, stunts, and contests, food menus, fire building and information regarding picnic and outing service. It is illustrated in a manner to make the suggestions understandable. There is scarcely a situation or a need which could arise in the experience of a recreational director, or the leader of an outing party, which is not anticipated in this well-planned volume.

Famous Explorers for Boys and Girls, by Raymon Peyton Coffman and Nathan G. Goodman. A. S. Barnes & Company, New York, pp. 161 and index, price \$2.

Here we have a book of eighteen chapters packed with the thrilling adventures of the world's great explorers, beginning with Lief Ericson and the Vikings about 870 A.D. and concluding with the stories of the conquest of the Antarctic and the founding of Little America by Admiral Richard E. Byrd, and the conquest of the air by the Wrights, Charles Lindberg, Howard Hughes, Amelia Earhart, Wiley Post and others. The facts in each instance are recited in simple but gripping language and dramatic details in the story of the great quests are recited in a manner which will cast a spell over the youthful mind. The list of explorers includes Lief Ericson, Marco Polo, Christopher Columbus, Vasco De Gama, Vasco De Balboa, Ferdinand Magellan, Hernando Cortez, Francisco Coronado, Samuel De Champlain, Henry Hudson, James Cook, Alexander Mackenzie, Merriwether Lewis and William Clark, David Livingston, Henry M. Stanley, explorers of the Arctic and Antarctic and aviators.

Musings of an Angler, by O. Warren Smith. A. S. Barnes & Company, New York, pp. 187, price \$2.

This little volume is as unique in its background as in its subject matter. The author is a popular and an understanding writer on angling, is a minister who was ordained in the Methodist Church and then joined

the Congregationalists. He is also a man keenly interested in ornithology. In his breezy essays (Musings) which make up this volume, he combines the passion for field and stream with his Christian philosophy of life. The fisherman will find it a thrill with experiences and situations with which he is familiar, and the lover of good literature will find in these pages a wholesome philosophy of life bound together with golden strands of human interest. In each fish the thrill of the catch is personalized and the campfire and the lounge at home are made radiant by the meditations upon the hours and experiences which set the fisherman's nerves a-tingle.

In the Storm, by Leslie F. Church. Abingdon-Cokesbury Press, New York, Nashville, pp. 206, price \$1.50.

Dr. Church, a minister of the Methodist Church since 1908, is an editor and writer of distinction. In this volume he looks straight into the heart of the great human struggle now in progress and sees through the rifts the sunlit peaks of God's unconquerable love and purpose. Hence, while near-sighted and pessimistic souls are wailing their jeremiads concerning the utter and hopeless collapse of civilization, he flashes upon the dark screen of human circumstance notes of faith and optimism such as, "The world has had its Dark Ages before, and the darkness has not mastered the light," "There is no touch of eternity about dictators and no wall of bayonets can permanently imprison the spirit of man," and "The lamps may be going out, but the Light from which they were lit cannot be put out."

The author says, "The world is sick because it has not established beyond question the things which are really worth while," and he holds that "The tragedy of today is not merely that men do not pray, but they do not understand the function or the necessity of prayer." He says further that humanity's burden today has been created by its own follies, and that it is slow to discover and apply the Christian principles which can revolutionize society. The book ends upon the high note of St. Paul's word to the Romans, "And we know that all things work together for good to them that love God."

New Testament Studies. Edited by Edwin Prince Booth; Abingdon-Cokesbury Press, New York, Nashville; pp. 290; price \$2.50.

Here is a series of eleven studies in the New Testament, or more particularly, in the Four Gospels. Each of the eleven writers is an expert in his own realm of research, so that the result is a summary of the latest findings of modern scholarship concerning the person of Christ, and the trustworthiness of the Gospels.

The great problem of New Testament scholars is that of discovering the historical, or the actual Jesus. Simply stated, the question is, do we have in the Gospels a picture of Jesus as he lived and taught amongst men, or is Jesus presented to us in the Gospels as the Church later conceived him, and not as he actually was? It is this problem which is studied in the book. Dr. C. T. Craig, one of the writers, says: "We have no neutral report about Jesus. No Christian testimony was interested merely in recording historical information. All our Gospel tradition is inevitably influenced by Christian belief." If this is true, then the task of the scholar is to separate historical fact from later belief. The process is one that has no

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

We are glad to have a good word from our friend, Mrs. W. S. Blades, of Kentwood, La. We appreciate her loyalty and interest.

Rev. Roy A. Grisham has moved his family from Grenada to Greenwood, Miss., in anticipation of an early call to service as a chaplain in the Army.

Rev. J. M. Bradley, pastor at Macon, Miss., was absent from the session of the Columbus District Conference on Friday of last week. He was in Jackson officiating at the marriage of his granddaughter.

Rev. H. H. Wallace expects to make a good report at the end of the year. He says that he has a good church at Drew, Miss., and that the people know how to treat their preacher.

Mrs. W. N. Duncan, who has been connected with the Becker Consolidated High School for the past eight months, is now living with her daughter at Drew, Miss. We are glad that she finds the Advocate a source of help and inspiration.

At the Sardis-Grenada District Conference, Rev. J. W. Jones was present and made a report of his work. He is a local preacher of the Oakland charge and is ninety years old. Not many men of his years are as active as he is.

Rev. J. D. Simpson, of Crawford, Miss., does not fail to carry through to completion the tasks assigned to him by the district superintendent and the Church. We appreciate his expressions concerning the Advocate, which he has been reading for about forty years.

Rev. S. A. Brown, pastor at Moorhead, Miss., has his work well in hand, 80% of Benevolences has been paid, collections are about up to date, and he has just closed a revival meeting in which there were seven additions on profession of faith, making twenty-three received since Conference.

We regret to learn of the serious accident which befell Judge H. Dent Minor, of Memphis, Tenn., a few days ago. It appears that an explosion occurred and Judge Minor was quite seriously injured. He is in the Baptist Hospital in Memphis, and we sincerely hope that he may make an early and full recovery.

During the past week we had the pleasure of hearing two of the most thoughtful and practical addresses on the work of Methodist laymen that we have heard in a long while. The speakers were Mr. A. B. Friend, of Sardis, and Mr. E. A. Tanner, of Indianola, Lay Leader of the Sardis-Grenada and the Greenville districts respectively.

Rev. J. P. Bonnacarrere, Baker, La., visited the Advocate office on Thursday of last week. He was enjoying a week's vacation from his work which is in fine shape in every detail. Bro. Bonnacarrere spent a few days in the hospital recently, following a slight flare-up of the attack which he experienced last year.

Mr. and Mrs. A. M. King, of Montpelier, announce the engagement and approaching marriage of their daughter, Mrs. Glynn King Morgan, to the Rev. Elmo LeBlanc, Jr., of Pine Grove, son of Mr. Elmo LeBlanc, of New Orleans. The marriage will be held on

Sunday, June 7, at 2:30 p. m., at the Methodist church in Montpelier. All friends and relatives are cordially invited through this medium.

A card from Rev. W. T. Phillips, pastor at Tchula, Miss., announces the death of Mrs. Wood, widow of the late Rev. W. J. Wood, of the North Mississippi Conference. Mrs. Wood died at the home of her daughter, Mrs. J. Y. Howard, of Tchula, Miss., on April 30, and was buried in Pontotoc on Friday following.

Rev. W. M. Wright is happy in his work at Brooksville, Miss. His people are most cooperative and do all they can to make their pastor's lot a pleasant one. A very successful revival was held in April, with the assistance of Rev. A. P. Stephens, district evangelist, of Kosciusko, Miss., who Bro. Wright says is a fine leader of young people and did a great work with them while in Brooksville.

It is with sincere regret that we record the death of Brother Emmerich, of McComb City, who was the father of Rev. E. B. Emmerich, of Parker Memorial church, New Orleans; Mrs. Virgil Morris, of Lafayette, La.; and J. O. Emmerich, editor of the **McComb Enterprise**. Bro. Emmerich died the latter part of last week. He was a retired conductor on the Illinois Central Railroad, a good man, and a worthy churchman. We sympathize with those bereaved.

Bishop W. W. Peele, who is in charge of the Richmond area, which includes the North Mississippi Conference, has been spending some time in North Mississippi recently. During the past week he attended four district conferences, and on Sunday dedicated the church at West Point. Dr. V. C. Curtis is the pastor, and his success in liquidating the debt on the church is a creditable achievement and it lifts a load which has long hampered the progress of the splendid congregation.

Bishop A. W. Leonard, of Washington, D. C., has been named by the United States Treasury department as a member of the 34-man band of National Minute Men chosen from the ranks of prominent religious leaders. Duties of these Minute Men will be to stress religious and spiritual aspects of the problems pressing on America today. They will reach the public through a series of one-minute addresses made in three mediums: radio, movie newsreels, and public gatherings. Bishop Leonard is the Methodist representative in a group embracing many denominations, Catholic and Jewish, as well as Protestant.

AN EXCELLENT WOMAN PASSES

Funeral services for Mrs. Lizzie Rhew Gordon, Oakland, wife of the late Dr. Thomas Hill Gordon, and daughter of the late Col. John Tatum, were conducted recently by her pastor, Rev. W. S. Selman, and Rev. R. G. Moore. Several years ago Mrs. Gordon secured an Annuity Bond with the Board of Missions for \$1,500, and payable at her death to the Lewis Hospital Fund. Mrs. Gordon was a woman of Christian culture and devotion and her keen interest and delight in the Belgian Congo work brought her joy and comfort during the several years that she suffered much from arthritis. She is survived by a daughter, Mrs. Gertrude Marders, Grenada.

CHURCH AT BALDWIN

It is remarkable how the people of Baldwin are recovering from the tornado. The people of the Methodist church are all working together toward the rebuilding of the church. You will be interested to know that a permanent roof for the building will be finished this week. As soon as the building is repaired enough to protect it from the rain and sun, we will re-work the basement and begin using it for Church School and night services. This much will probably be done within two weeks. The people want to put the building back in just as good condition as it was, and probably with some improvements.

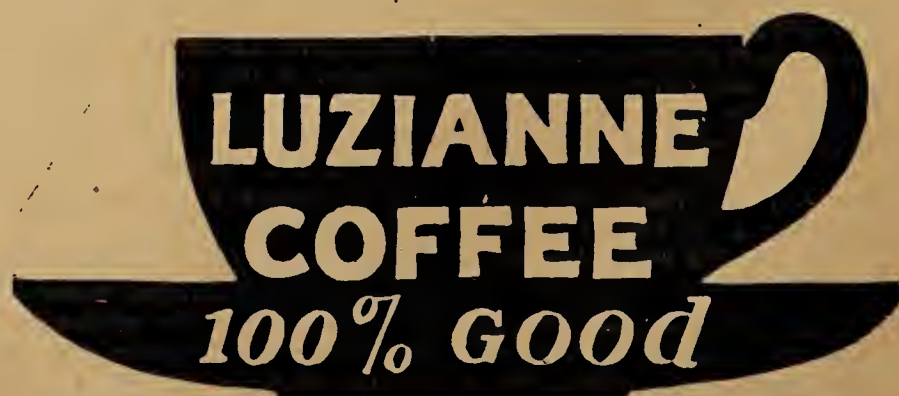
The porch has been replaced to the parsonage and in addition it has been screened. The roof has been repaired and it **does not leak**. Material is ready for the papering. The garage has been rebuilt. Also the garden fence is up and so are twenty-seven different vegetables.

Other churches of the Baldwin-Wheeler charge have come to the aid of the Baldwin congregation. It is remarkable how people throughout the state and other states have shown interest in the church at Baldwin. We are grateful to everyone for what they have done for us.

The local congregation has not gone into debt and does not intend to. We are going to get the church in a usable condition and then add to it as we can.

I have sent twenty dollars to the treasurer for Benevolences from Baldwin since the tornado. Our revival is planned and all the activities of the church will go on.

All of the people that were injured in the tornado and are still living are improving rapidly. Many have plans for new homes.



God has been good to us and we are grateful.

A. C. BISHOP.

P. S. The parsonage is insured now against damage by fire or storm.

CEDAR GROVE METHODIST CHURCH, SHREVEPORT

At a recent meeting of the City Board of Missions and Church Extension, the efforts of the Cedar Grove Methodist church to retire the indebtedness on its new church building, and the need of that congregation for an Educational building were studied and considered in detail. The Board voted unanimously to endorse a city-wide appeal for \$3,000, which added to the sacrificial toils already furnished by the members of the Cedar Grove church, would make this project possible.

It was about four years ago, that in order to better serve the needs of their community, the Cedar Grove brethren purchased a beautiful and strategically located lot on Southern Avenue and 68th Street. Joining to the gift of their money the contribution of their skill and of their labor, the membership erected there a beautiful church building worth at least \$20,000, a monument to their sacrificial devotion.

It is the hope of the Cedar Grove congregation that within the next 30 days they may retire entirely the indebtedness which remains on the church auditorium, have it dedicated by the Bishop, and start the new Educational building.

This is a worthy cause, and a contribution to it will help a noble people who first furnished an all-out effort before asking for any outside assistance. It also ought to be mentioned that while facing this overwhelming task of its own, Cedar Grove Methodism has answered to every church-wide appeal, and has every year increased its contribution to the Benevolences of the church.

FAYETTE METHODIST CHURCH

I would like to express through the pages of the *Advocate* my appreciation of the people of the Fayette Methodist church. I do not believe any pastor and his family, going to a new work this year, were accorded a more wholehearted reception than was extended the family that occupies the Fayette Methodist parsonage. To give expression to the genuineness of their cordiality, these good folk have installed a very complete and adequate butane gas system in the parsonage, along with a fine electric ice box, besides making quite a number of lesser improvements, adding greatly to the cheer and comfort of the parsonage home.

I do not believe any pastor has had a more cooperative Official Board. We have not discovered one dissenting voice. Their enthusiasm has likewise been interpreted into effective action. As a result of their untiring efforts and the splendid response of the congregation at large, a gratifying system of finance has been put into operation. With no extra "tug" they were able to report at the district conference all the regular items of the budget paid to date, the Retired Ministers' assessment paid in full for the year, one-half of an increased acceptance on World Service in the hands of the treasurer, and all small assessments paid in full.

The Official Board and Board of Education are cooperating in a promising way in plans for training courses, and we trust a

genuine revival. A newly organized men's group, meeting once a month in an occasion of spiritual and social fellowship, has met with encouraging results.

We appreciate the privilege of service that is ours. We appreciate entering into the labors of others, and covet your prayers for the genuine advance of the Kingdom of God in the hearts and lives of the people of the Fayette Methodist church and its constituency.

MORELLE H. WELLS.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in the Methodist church at Hazlehurst, Miss., April 23, 1942, for a one-day session. All the business of the conference was looked after and adjournment came ahead of the closing time set by the district superintendent.

The conference was opened at nine o'clock, with the Sacrament of the Lord's Supper being administered by the district superintendent, Rev. R. H. Clegg, assisted by Revs. M. L. McCormick, D. W. Ulmer, W. M. Sullivan and Guy Sigrest.

The attendance was fine, there being 186 that registered. All the pastors were present but five, three of this number were ill. All the superannuate preachers were present with the exception of one. Sixty per cent of the elected lay delegates were present. Four of the pastoral charges had all of their elected lay delegates present. They were: Barlow, Utica, Centenary, McComb, and LaBranch, McComb.

The conference was greatly honored to have the presence of Dr. C. A. Bowen, of Nashville, Tenn., and to have him speak on the program of the Board of Education. Other speakers on the program were: Rev. I. H. Sells, Miss Robbie Lee Leggett, Mrs. G. A. Hoffman, Dr. M. L. Smith, and R. L. Ezell.

The program of lay activities was in charge of Curtis Youngblood, District Lay Leader. Other speakers on the program with him were: E. A. Loftin, associate lay leader, and Dr. J. M. Sullivan, conference lay leader.

Other interests of the Church were represented by capable speakers. Dr. J. L. Sutton represented the Mississippi Home-Finding Society; Fred McDonald, the Methodist Orphanage at Jackson; Dr. J. G. Snelling, the Memorial Mercy Home, New Orleans; Rev. W. M. Williams, the work at the Sanatorium; Dr. W. L. Duren, the New Orleans Christian Advocate; W. D. Hawkins, the Missionary Work of the Church; and Miss Ethel McKeithen, Narcotic Education.

Other distinguished guests of the conference were: Dr. Otto Porter, Rev. Van Landrum, Mrs. Van Landrum, Rev. Chas. Downer, Rev. Fleet Jones, Rev. Chas. Assaf, and Mrs. Earl Howell, wife of a pastor in the Pacific Northwest Conference.

Dr. M. L. Smith preached the conference sermon, using as his text: John 15:5, "I am the vine, ye are the branches." He brought a most inspiring and helpful message.

The afternoon devotional was conducted by Rev. William Irving. The following were elected as district trustees: W. T. Denman, C. M. Furlow, V. D. Youngblood, W. E. Driver, J. M. Ewing, and W. A. Bayliss.

The following were elected on the Licensing Committee: J. W. Sells, C. W. Wesley, M. L. McCormick, H. L. Daniels, G. F. Winfield and J. W. Moore.

There was no one licensed to preach, neither was there any one recommended to

the Annual Conference for admission.

The Kokomo church, on the Foxworth charge, was selected as the meeting place for the conference next year.

Rev. C. W. Wesley proved himself to be a most genial host, and the ladies of the Hazlehurst church served a bountiful lunch that was enjoyed by all and especially J. W. Sells.

Rev. Roy Wolfe was elected as assistant secretary and served in a most efficient manner.

Rev. R. H. Clegg has served as district superintendent for six years in a most acceptable and efficient manner. There has been no interest of the church that has been neglected during his tenure of office. The conference recognized this by bringing in a resolution of appreciation for his faithful services to the district during these six years, copies of which will be given to the New Orleans Advocate for publication, to the presiding Bishop, to Rev. Mr. Clegg, and one to be spread upon the minutes of this conference.

The conference closed with the singing of the hymn, "Must Jesus Bear the Cross Alone," and Rev. W. M. Sullivan pronounced the benediction.

H. L. DANIELS, Secretary.

WISE OR OTHERWISE

By Rev. James H. Felts

"Any pastor, priest, or rabbi can make or break his church." Roger Babson.

When necessities become luxuries we may be better off than we dream.

Living selfishly may be comparatively easy, but avoiding consequences is impossible.

Supporting a poor, indifferent pastor, is not wholly unlike feeding a poor milk-cow.

You can't side-step obligation even in freedom of speech. Your debt of gratitude of necessity includes more than sweetened wind coined into words.

"Ever since the birth of my daughter I have noticed that her presence has a strange effect upon me. I could not do much wrong with her looking on." W. C. N. Christ died on the cross rather than "let others down."

When the springs of life dry up in a man a funeral service follows. When God's call to service is only an echo in our hearts, spiritual paralysis is near.

She didn't need it but wanted it. She bought it. She had it charged. Came pay-day. She howled about the high cost of living. Did she profit by the experience? NO!

And now comes the good news that neurotics are likely to be cured by the war. "If there are no Jones' to keep up with, neurosis will disappear by absorption."

What we inherit from our fathers we must earn to make our own. Christianity is no more an exception than liberty.

"In the good old days" we had colic and died. In these better days we have appendicitis and operate successfully.

Liberty, like Christianity, is blood-bought. But when "the sword is substituted for the cross as a symbol of sacrifice," we have war with all its horrors.

If and when we face our mistakes honestly and with courage they may become stepping stones to better things.

True or false? Preachers are as often overpaid as underpaid?

PERSONAL NOTES AND INCIDENTS

Rev. A. W. Bailey, pastor at Holcomb, Miss., reported that last year he received a ham, this year a whole hog. At least he is making progress in the stocking of his larder.

Mrs. E. G. Sewell, of Bunkie, La., is now in her seventy-sixth year and the Advocate has been in her home since childhood. She says that its weekly visits have always been looked forward to with interest and pleasure.

Rev. W. A. Cross writes that the new brick veneer church at Gordon Avenue, Monroe, is nearing completion. The work was begun on March 20, and it is expected that the building will be completed on June 1, and that all finances will be cleared by July.

Rev. E. L. Jernigan made a rather unusual report at the recent session of his District Conference. It was unusual, especially in that with a total membership of 187, the Church School enrolled a total of 211. Ordinarily the total enrollment in the Church School is at least one-fourth less than the total membership.

Dr. W. P. King, formerly editor of the Christian Advocate, Nashville, has resigned his pastorate in the North Georgia Conference. At the time of his release from pastoral work, he held Sandy Springs and Sardis charge in Atlanta. He will continue to live in Atlanta and will devote his time to writing and teaching.

Bishop A. Frank Smith, whose area includes the Louisiana Conference, was to have been the preacher at the closing service of the centennial celebration of Napoleon Avenue Methodist church, New Orleans, on last Sunday, but was called home by a telegram on account of the serious illness of his mother.

Rev. J. M. Alford, pastor at Wisner, La., writes that the new church begun before Conference is growing in numbers and that more room is already needed. This new congregation is located in what Bro. Alford describes as a neglected community. Mr. W. W. Brown is Church School superintendent and chairman of the Board of Stewards.

NORTH MISSISSIPPI CONFERENCE SUMMER ACTIVITIES

Pastors' School

Wood Junior College, Mathiston, Miss., June 1-6, 1942.

Faculty and Courses—

Preparing and Preaching Sermons, Dr. Gaius Glenn Atkins.

Teachings of Jesus, Dr. Alva W. Taylor.

Teaching Youth, Miss Allene Ranson.

Latin-America, Mrs. J. W. Mills.

Teaching Children, Mrs. J. C. Burrows.

The platform speakers will be Bishop W. W. Peele and Dr. Gaius Glenn Atkins.

For detailed information write Rev. A. Y. Brown, Okolona, Miss.

Summer Assembly

Methodist Youth Fellowship, Wood Junior College, Mathiston, Miss., June 8-13, 1942.

Courses—

The Church in China Today, Miss Julia Wasson.

What it Means to Be a Christian, Miss Lila Mills.

The New Testament in the Life Today, Walter Smith.

Better Church Music, Rev. E. M. Sharp.
The Old Testament in the Life Today, Rev. W. R. Richerson.
Christianity and Democracy in America, Rev. Ellis Finger, Jr.
Recreation, Rev. W. R. Hammontree.
The Methodist Church, Rev. W. L. Pearson.

In addition there will be Laboratories, Interest Groups, and evening platform services. For room reservations write, Rev. W. R. Richerson, enclosing \$1.00

Camps

Christian Adventure Camp, Castalian Springs (Durant), Miss., June 15-20.

Rev. J. E. Stephens, Director; Miss Lucile Pierce, Dean.

Junior Camp, Castalian Springs, June 22-27. Rev. J. E. Stephens, Director; Miss Lucile Pierce, Dean.

For information, Write Rev. J. E. Stephens, Greenwood, Miss.

ATTENTION—ADULT WORKERS OF NEW ORLEANS

It is becoming more and more generally accepted that if a world that is governed by adults is to be saved, it will have to be saved by adults. Accordingly, a broad program has been worked out for reaching and enlisting adults, both in and out of our churches. This program is not just for Sunday, but is limited only by the time and effort adults will give to it. As a part of this program, the Methodist church, with some forty other denominations, is cooperating through the International Council of Religious Education in the United Christian Education Advance, a movement designed to reach every person with Christian teaching, in the home, in the church and in the community. If, as stated in a recent article, Christian teaching forms Christian living, and Christian living transforms the world, then this Advance program gives promise of great results. As an aid to formulating plans and instituting action designed to make the Advance effective in the Methodist churches of New Orleans, there will be a meeting at the Rayne Memorial Church on Friday, May 8, at 8 p.m., at which the presence of every officer, teacher and committee chairman of the Adult Division of each church is both needed and expected. Other interested adults are cordially invited. Let us see to it that our own church is well represented.

L. C. TERRY.

MISSISSIPPI METHODIST ORPHANS HOME

Dear Friends: The picture on the first page of our Mother's Day Poster offers a challenge to the Church.

Here stands the needy child facing the dark, unknown future. It is compassed about with so great a cloud of INSECURITY—HOMELESS—FRIENDLESS—HELPLESS—ALONE IT STANDS—WHITHER BOUND?

HERE stands the CHURCH, the bride of Christ, whose mission on earth is to seek and to save the lost. IS THAT CHILD SAFE? Will the Church reach out her arm of protection and gather that little one in? Will the light reach out YONDER where it is and dispel the gloom of those insecure clouds? Will the Church father it by providing food, clothing, shelter, schooling, hospitalization, nursing, guidance in spiritual growth? Will the Church mother it by giving it the assurance that someone loves it;

someone cares when it is sick or in need or in sorrow; someone is concerned in its interests; someone grieves when it suffers; someone to stand ready to "bind up cuts and bruises," which its young, tender heart might feel?

Whatever mother would do for a sick neighbor or a hungry child, do in her name for the under-privileged children in our Home.

If you share with one of the least of these children, you share with Christ.

In your mother's name or memory, help a motherless child at The Methodist Home.

Please send offering, whether great or small, to The Methodist Home, Jackson, Mississippi.

Very sincerely,

FRED J. McDONNELL,
Superintendent.

W. A. CROSS, CHAPLAIN, MONROE CHARITY HOSPITAL

The Monroe Charity Hospital is located on a twelve-acre tract of ground three miles south of the city of Monroe, and was built at a cost of \$588,882.11, while the cost of equipment was \$113,050.60. The total cost of building and equipping the hospital amounted to \$701,932.71. The current operating capacity is 140 beds. Maximum capacity will be 175 beds. Approximately 120 persons are needed to operate the institution, including professional and non-professional staff. Twelve parishes come under its jurisdiction, and are as follows: Union, Morehouse, West and East Carroll, Madison, Richland, Ouachita, Lincoln, Jackson, Caldwell, Franklin and Tensas.

Since its opening, July 1, 1941, I have served as chaplain and now, April 13, 1942, make the following report:

Definite contacts made with all types of patients, 2,022; prayers offered, 303; experiences with the unsaved desiring salvation, 123; hours spent, 144; three weekly visits—Mondays, Wednesdays, and Fridays, unless called special, with all beds visited twice weekly and half once a week. With 15 special trips for patients, one funeral thirty miles distance, and many letters and cards not accounted for.

The hospital committee, organized in Gordon Avenue Methodist church, of which the chaplain is pastor also, has made the following contribution in connection with and apart from the chaplain:

Visits, 71; trays for relatives of patients, 11; religious papers and tracts, 819; Reader's Digest, 30; Upper Room, 30; Bibles donated to wards, 2; Christmas cards, 125; Radios to boys' and girls' wards, 2; fruit, \$1.65; gifts for children, 8; transportation furnished patients, 5; board and room for relatives of patients, \$6; meals, \$3; scrap books for children, 25; and 42 hours' work donated at the hospital by the Woman's Society of Christian Service.

Respectfully submitted,

W. A. CROSS, Chaplain.

THE SAINTS GO MARCHING ON

May I have space in your paper to tell what the saints of the Edwards charge, of the Mississippi Conference, are doing?

Since we came to labor with these good people last November we have had the best cooperation that it has ever been my pleasure to experience. They have indeed manifested the spirit of Christ in their interest in the Kingdom of God, in the fact of self-denial and love.

The parsonage has been redone entirely, both inside and outside, which adds to not only the beauty of this property but to the comfort of the pastor and his family. They have made a great sacrifice to do this work. The ladies had charge of the inside and the men the outside of this building. You know that in many cases you will find a church which has a working group of either ladies or men, but this charge has both. They are up and at work in the kingdom. I have been here for these months and have not yet heard one word of criticism from any person about any other person, something quite unusual to be found anywhere.

These good people of this charge are indeed interested in all the program of the church, and they are putting on the full program in every department, and they do it with a spirit of love for the glory of God.

The pastor has had large congregations at every service, and this is something else that is unusual in most places.

We are asking the prayers of all the Christians that we may be the leaders and manifest the leadership that God would have for such a good people.

I suppose that it is time to close for fear that other preachers will begin to try and work themselves in line for this charge and to labor with these good people. (Yes, I am a wee bit jealous of this work.) I trust that it is a weakness of the flesh rather than corruption of the heart, because it is so seldom that a preacher finds such a close cooperation among people who are so willing to respond to the call of the Church through its ministry.

ROBERT E. ALSWORTH,
Pastor.

LAYMAN'S ADDRESS, GREENVILLE DISTRICT CONFERENCE

By E. A. Tanner

Members of Greenville District Conference:

It is with true sincerity that I express my deep appreciation of the district superintendent and the excellent preachers of the Greenville District for the many courtesies shown me and for their untiring efforts in striving to bring to the lay members those things that are spiritually indispensable for their well-being. It is an honor to have a place on this program today.

It is with a great deal of pride that I note that the Methodists of the Greenville District own church buildings and parsonages valued at three quarters of a million dollars, free of encumbrance. With these excellent facilities we should be ready to launch out on a greater program of helpfulness to all mankind, and be ready to meet the challenge of change that is so rapidly taking place in our midst. These properties should be adequately insured against hazards that have brought disaster to Methodists in other sections of the state.

The report to the last annual conference showed a total active membership in the Greenville District of 6,853, with 5,008 enrolled in the church schools. It should be the ambition of each of us to increase this membership to at least 10,000 with a proportionate increase in the church schools. Eighteen years ago, when our churches and parsonages were valued at a half million dollars, with encumbrances of \$54,000, we had a membership of 5,491, with 5,127 in the church schools, and raised for all purposes \$178,216, which included \$18,191, general and conference benevolences, while we raised last year for all purposes \$153,532, in-

cluding \$8,758 for general and conference benevolences and \$2,911 for conference claimants. Have we gone on a "sit-down" strike after paying our church debts?

We note with great delight that the salaries of the district superintendent and preachers have been paid in full, but it is with deep regret that we note the general and conference benevolences have not been assumed in an amount commensurate with the salaries paid and the facilities and equipment at our command. We earnestly urge that not only the acceptances be paid in full this year, but the askings be paid in full another year.

We believe that it is helpful to observe Layman's Day in every church, not that the laymen may be glorified, but to better acquaint them with the needs of the unfortunate peoples of the world, and to encourage and educate them in ways and means of meeting these needs. If the laymen become vitally interested in the 736 missionaries that we have in foreign fields and the soul-saving program of our great church, it will become a thrilling part of their worship to supply funds in sufficient quantities to complete and even broaden that program. The responsibility rests with us to reveal to the laymen their greatest opportunity of unselfish service. Millions of starving people could be saved with the crumbs that fall from our tables of plenty.

When we read that carelessness cost this nation \$3,550,000,000 in 1941, we think it is time for the Methodists to do something about it. One person was killed every 5.2 minutes. Thirty-eight were permanently injured every hour; 25,478 were badly hurt every day. All could have been avoided if we had been interested enough to preach the rules of safety. We are horrified when our people are killed or injured as the result of war, but we do not seem to be disturbed over the many more that are killed or injured by carelessness.

Methodists should be so well versed in self-denial that they would welcome the opportunity of setting an example for the nation in doing without those things that the Government has frozen and invest the savings in war bonds and, even better, soul-saving and character building.

There never was a time in the history of our church when the world needed us more. Are we willing to answer the call? Are we ready to meet the challenge of change? Are we big enough to lay aside envy, jealousies, carping criticisms, and put our all behind our great President in a wholehearted, magnificent effort for the men in uniform who are dying every day for us, to save our country and the whole world from chaos. Let the Methodists rise up as one and preach, teach and serve to revive and maintain our religious life, for religion is the life line of democracy. History testifies to the fact that wherever democracy appears, it came into being not only in an atmosphere and under the dynamic of religion, but that when religion is neglected, democracy suffers proportionately, and where religion is uprooted, democracy dies.

"DEFICIENT IN LOVE"

One of the "sins of the saints" is that all too many of them are deficient in love. They expect a lot of their fellow Christians in the way of personal consideration, but bestow very little themselves. They are eager to be shown courtesies but lack a spirit of reciprocity which gives it in return to others. They judge severely but want their own short-comings to be dealt with lightly.

One of the true marks of a Christian is his love for his neighbor. Those whose hearts function under the impulse of a true Christian motive are people whose attitude is filled with kindness, courtesy, and a gracious regard for their fellow Christians. The lives of our churches would be much enriched, if a spirit of true Christian fellowship prevailed in the relation of our members one with another. Not infrequently we have members who carry a positive dislike for some or several of their fellow church members. We have known some zealous church members who carry bitterness in their hearts.

One of the things a saint cannot do and remain a saint is to be deficient in love of the brethren who compose his church.

—Baptist Record.

THE GREAT DELUSION—SUGAR HOARDING AND RATIONING

The newspapers recently featured the "Patriotic" offer of the distilling industry to "voluntarily forego further production of whiskey in the interests of the war effort" and to convert its plants 100 per cent to the production of industrial alcohol. The Office of Production Management (OPM), in Washington, had proposed only a 60 per cent conversion. In thus offering 100 per cent conversion the liquor industry is credited with a magnificent gesture of "patriotism." Moreover, grain is less to be used instead of molasses in distilling the industrial alcohol. This substitution, it is said, will free 1,000,000 tons of sugar to relieve the present shortage of sugar which is about to be rationed to the American family consumer.

Let high praise for patriotism be given where praise is due; but in the interests of accuracy let it also be recorded that the Office of Production Management (OPM) reported more than five years' normal supply of whiskey in storage! Even if the war lasts five years there will still be enough whiskey to satisfy America's thirst. And apparently that whiskey was made from sugar!

Who bought and hoarded that sugar?

Any American household with more than two pounds of sugar per person in his home is stigmatized as having been hoarding and is not allowed to use his sugar ration stamps until his modest supply is consumed. Yet the powerful liquor industry was permitted to buy and store enough sugar to produce five years' supply of whiskey.

—(Missions) in Baptist Record.

BOOKS

(Continued from page 5)

end. All that the book does is to give us a summary of the latest results.

To those who are interested in critical research the book is necessary. It is an excellent and well-written resume, covering the whole field of investigation concerning the Four Gospels. The writers are leaders in their various departments, which fact of course makes the book one of outstanding merit in the realm of critical investigation.

One question the average Christian will ask is: Has investigation destroyed the historical Jesus? Dr. Rowlingson says, "No.—But on the whole increased our understanding of Jesus, and thereby made possible a more intelligent devotion to Him." If, however, we ask: Does this mean devotion to him as God in Flesh? then the attitude of the scholars is to say the least, doubtful.

T. F. K.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Day Will Bring Some Lovely Thing

The day will bring some lovely thing—
I say it over each new dawn—
"Some gay, adventurous thing to hold
Against my heart when it is gone."
And so I rise and go to meet
The day with wings upon my feet.

I come upon it unaware—
Some sudden beauty without name;
A snatch of song; a breath of pine,
A poem lit with golden flame;
High, tangled bird notes, keenly thinned,
Like flying color on the wing.

No day has ever failed me quite.
Before the grayest day is done,
I come upon some misty bloom
Or a late line of crimson sun.
Each night I pause, remembering
Some gay, adventurous, lovely thing.

—Grace Noll Crowell.

* * *

Thank You!

For every letter, note and card expressing concern following Mr. Wilson's accident, we wish to express our sincere appreciation. During the first week that he was in the hospital, he was quite ill and the consciousness that our friends were praying for us brought strength and comfort.

We are happy that he is recovering and that he will soon be able to return to work.

We are especially grateful to Mrs. R. E. Rollings for so efficiently reporting the proceedings of our annual meeting.

* * *

Mother's Day

To the secretary of Christian Social Relations and Local Church Activities in each society in the Mississippi Conference, has been mailed a mimeographed sheet of suggestions for services to the tens of thousands of soldiers who will spend Mother's Day in military areas in Mississippi, far from home and mother, compiled by Miss Ethel McCurry, W. P. A. consultant in Church Recreation Services for Soldiers.

Societies following any of these suggestions will report them under Christian Social Relations at the close of the quarter, to Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss.

Another large group of soldiers who should be remembered in a similar manner is the group from Mississippi, who are serving in various camps throughout the nation. Any courtesy extended to the men from your local church who are serving in these camps should be reported under Student Work at the close of the quarter, to Miss Mary Thornton Lindsey, 112 Short Bay Street, Hattiesburg, Miss.

* * *

Christian Family Week

To the Secretary of Christian Social Relations and Local Church Activities in each society in the conference has been mailed a sheet of suggested activities for Christian Family Week, May 3-10.

Since we were late getting this material mailed, we are suggesting that if the plans for the week could not be made for the week of May 3-10, that they be planned for the week of 10-17, beginning with Mother's Day, instead of closing on that day.

We hope that each society will observe this week in some manner and that we will increase the activities each year.

* * *

Point 1, Efficiency Aims 1942

"Fifty per cent of members present at not less than ten regular meetings, based on the prescribed program material of the Woman's Division of Christian Service."

From the office of the Executive Secretary of the Woman's Division, Mrs. V. F. DiVinny, has come the ruling that societies following the program plan, published on this page in December, may receive recognition on this point, provided 50% of their members are present at 10 regular meetings during the year, when the programs from "For the Facing of This Hour" are used. These programs will not come monthly if the December program plans are being used.

It is hoped that the Efficiency Aims for 1943 will be released early in December, 1942, so that program plans for 1943 will not conflict with the new aims.

* * *

Point 4, Efficiency Aims 1942

"Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study."

The Secretary of Christian Social Relations and Local Church Activities in each society of the conference has received a copy of the recommendations adopted at the recent annual meeting held in Brookhaven.

Under each of the seven headings will be found: First, a suggestion for a study. Second, a suggestion for an activity which may grow out of this study.

As we understand, this does not mean that the study must be made by the entire society in its program meetings. The study may be made by the Committee and the plan for the activity presented to the society for approval. Or the committee may make the study, then provide literature for each individual member of the society, asking her to make the study in her home and follow this with a discussion period at some general meeting of the society, when the activity may be decided.

From the seven studies and activities recommended, a society should select four to be used during the year, one for each quarter.

The special short-term study course for the third quarter will be on "Peace," and we understand the material will appear in several booklets similar to "Up-Rooted Americans"). So, societies should reserve the third quarter's study and activity to that subject.

We hope to have a special seminar on this course at the Pastors' School, in Biloxi, June 15-20, and hope many of the secretaries will be present.

In the meantime: Begin a scrap book of clippings which may be used in the study. Clip items which show how hate is being fostered and items which show how we can help to build an enduring peace. For instance:

We clipped the following news item:

York, Pa.—April 24—(AP)—Members of a luncheon club composed of judges, attorneys and prominent business men have signed this pledge:

"I hereby agree whenever at this luncheon table, I mention the name Jap or German, I will put at least the adjective 'damn' before each name."

"Failure to do this, I understand, will cost me 25 cents. All proceeds at the end of each month will be turned over to the U. S. O."

Then we clipped from the editorial page of the May issue of "The Progressive Farmer" the following:

"We hear it said that the people of the United States must learn to hate before they can really fight. Our children must be taught in school to glory in the slaughter of the enemies of their country if the American way of life is to be preserved. This is the mental raw meat on which we are being fed to make us ferocious. It comes from those whose martial fervor has warped their common sense.

"Someone should impress on these people that this country in which we live is democratic United States, not cruel, bloodthirsty Nazi Germany. What they would encourage is part and parcel of the hideous political system that Hitler has erected in Germany. This doctrine glorifying hate and force and slaughter is the very thing we have pledged our precious blood and treasure to wipe from the face of the earth.

"Is it necessary to ape Hitler in order to destroy him? Positively not. Men and women of a democracy fight bravely and endure with fortitude the hellish tortures of war because they have something worth defending—a way of life, a form of government that is dear to them. It is said that the average Jap soldier is not afraid to die. What does he have to live for anyway?

"Is the fatalism of the hopeless, hapless slave of a dictatorship more to be desired in a soldier than the superb courage of free men who hate war but are willing to wage it to rid the world of hateful tyrants?

"Hate and blood lust cannot be turned on and off like a water faucet. People in whom these qualities have been fully developed by martial propaganda do not suddenly become kind and considerate the moment the peace treaty is signed. Hate created as an alleged necessity of war will live on to plague us in after years. It consumes those who feed it.

"We should fight the war with a minimum of these foul and despicable attributes. They are not essential to victory, and certainly no enduring peace can be built by people who have fully developed their capacity for hate and blood lust."

* * *

Missions in Latin America

"On This Foundation," by Roycroft, the text to be used in the course on Leadership

(Continued on page 13)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Greenville District Meeting

The annual District Meeting of the W. S. C. S., which was held in conjunction with the District Missionary Institute in Cleveland, was well attended, 150 members having registered.

Rev. J. W. Ward, district superintendent, opened the meeting with a thought-provoking devotional.

Mrs. R. M. Yarbrough, district secretary, presided over the women's meeting. In her splendid report the secretary stated that the Greenville District had led in the number of Mission Study classes and in finances. The secretary urged every auxiliary to increase its membership, to set up a spiritual life committee, and to send in all reports on time.

The following conference officers were presented: Mrs. W. H. Ratliff, Mrs. E. B. Nash, Mrs. E. M. Sharp, Mrs. Ernest Moore, Mrs. J. N. Dunn, Mrs. E. T. Clark, Mrs. E. L. Jacks, Mrs. J. D. Dorrah.

Dr. Ezra Cox, from the General Board of Missions, spoke at the 11 o'clock hour in the interest of Methodist Missions. In a graphic way he pictured a community that had been transformed economically, socially and spiritually as a result of home missionary effort.

The local church served a delicious lunch at the noon recess.

In the afternoon session, Mrs. J. D. Dorrah spoke of the splendid program of service which is being carried on at Malvina Center. About 80 people are served in a material and spiritual way.

Mrs. S. E. Ashmore, of Indianola, led the closing consecration service in such an impressive way that everyone present was deeply moved. Rev. L. P. Wasson, of Greenville, pronounced the benediction.

LOUISE LAW, Secretary.

* * *

Methodists Have World Outlook Program at Greenville

The women of the Methodist church met on Monday afternoon for their World Outlook program. In the absence of the president, Mrs. R. P. Dunn, Mrs. C. H. Fullerton presided.

Mrs. Guy Drew was chairman of the program which proved to be one of the most interesting and unusual ever presented to the organization. Two years ago Mrs. Drew was made chairman of the circle and the only active members given her were the Mission and Bible Study leaders and her officers. Before the end of the year she had an enrollment of forty. They were over the top with all financial obligations, and had done an outstanding work in social service. It was from this phase of the work that they made their program. The members of the circle sat in front, and as Mrs. Drew called on them they rose and told something of their work.

Mrs. Criddle gave a detailed account of the way the work had been done and introduced Mrs. Williams, head of the mothers' group. Mrs. Williams gave a talk on the influence of Christians. She displayed a wedding ring quilt, one of the fourteen the circle had made. Mrs. Orr, Mrs. Able, Mrs.

Shirley and Mrs. Garmon gave brief talks on their experience as members of the circle.

* * *

We are glad to have news from Miss Brown, that she will soon be back at her work at Malvina Community Center.

* * *

Are you interested in going to Columbus, Ohio, for the Assembly, May 19-22? If so, write Mrs. E. M. Sharp, Hernando.

* * *

Methodist Mothers

Methodist mothers in this State, through their Woman's Societies of Christian Service, will make Mother's Day (May 10) the occasion to join in a nation-wide appeal to authorities to improve moral conditions in areas surrounding Army camps and Navy yards.

Leaders in the movement to "defend our defenders," headed by Bishop Ralph S. Cushman, of the St. Paul (Minn.) Area of the Methodist Church, are urging all church people, both individually and as societies and congregations, to write letters and send petitions to the President, Senators and Representatives and to State and local authorities asking their aid to stop the sale of all intoxicating liquor to men in uniform and to eliminate prostitution adjacent to training centers.

Miss Thelma Stevens, of New York City, secretary of the Department of Christian Social Relations and Local Church Activities, of the national organization of Methodist women, has asked the cooperation of the 27,000 local societies of Methodist women in writing letters and circulating petitions on Mother's Day, on the ground that the evils involved cause so large a part of feminine unhappiness. "To write officials urging the removal of these temptations from the young men in service is not only an appropriate use of Mother's Day, but an indirect tribute to the ideals of Christian womanhood," Miss Stevens said.

—Methodist Information, Ralph Stoddy, Director.

150 Fifth Ave., New York City.

* * *

A Bill and Two Petitions

The following Bill is printed for your information. The forms of the Petitions are printed so that you may use them in going before your community with this very important matter of life around our soldier boys.

77th CONGRESS

SECOND SESSION

H. R. 6785

In the House of Representatives

March 13, 1942

Mr. Rankin, of Mississippi, introduced the following, which was referred to the Committee on Interstate and Foreign Commerce.

A BILL

To amend the Communications Act of 1934, as amended, so as to prohibit the radio advertising of alcoholic beverages.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That the Communications Act of 1934, as amended, is

amended by inserting after section 316 thereof, a new section as follows:

"Advertising of Alcoholic Beverages"

"SEC. 316A. No person shall broadcast by means of any radio station for which a license is required by any law of the United States, and no person operating any such station shall knowingly permit the broadcasting of any advertisement of any alcoholic beverage. Any person violating any provision of this section shall, upon conviction thereof, be fined not more than \$1,000 or imprisoned not more than one year, or both, for each day during which such offense occurs."

Petition for H. R. 6785

To the members of the House of Representatives of the Congress of the United States:

Whereas, throughout the nation there are daily broadcasts over the radio extolling the purported virtues of alcoholic beverages, urging home-makers to serve them to their families and guests; and

Whereas, these broadcasts are heard by children and youths, as well as adults, who are led to believe that these alcoholic beverages are harmless and wholesome and socially valuable; and

Whereas, the habit-forming nature of alcohol makes such an attitude of tolerance to these beverages dangerous to the health and morale of both adults and youth, and our nation can be no stronger than its homes and citizenry, now therefore:

WE, THE UNDERSIGNED CITIZENS OF

....., state of Mississippi, do respectfully petition you to vote for H. R. 6785 as a means of protecting the American home from propaganda by the liquor trade, which is a direct assault on Civilian Defense.

Name

Address

.....
.....
.....
.....

Petition for S. 860

(The King's Business Requireth Haste)

To the members of the Senate and House of Representatives of the Congress of the United States:

Whereas, in the War Act of 1917, the Congress of the United States included legislation forbidding the exploitation of the men in the Army and the Navy by liquor and commercialized vice, even though liquor was then forbidden in any military unit; and

Whereas, in the Selective Service Act the Congress of 1940 called the young men of the present time to train for defense of our nation if need be, and there now exists for these young defenders no defense from the activities of what General George C. Marshall, chief of staff of the Army of the United States, referred to as "a sordid business for the accumulation of money," namely, the traffic in alcoholic beverages, and since beer is now sold in the camps by Government authority, and since commercialized prostitution in camp areas threatens health, morals, and efficiency of service, now therefore:

(Continued on page 13)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Report of Secretary of Christian Social Relations

During the past year the Department has cooperated with "Agencies working toward social reform and the development of a social conscience." The nature and extent of this cooperation deserves consideration in our report. The Department gives cooperation in some organizations through its membership. In these cases, the Secretary receives their official publications and is able to utilize material from them which will stimulate interest in our common objectives. In some organizations the Secretary has taken an active part. Considerable time and interest have been given to service on the boards of such organizations as the Crippled Children's Clinic, Juvenile Protective Association, Red Cross, Health Units, etc.

Reports from the local secretaries show the result of cooperative activities and studies in increasing reality in types of service. This has been through the secretaries, who, for example, have spoken before city councils, have written letters to Senators and Representatives, written articles for the daily press, and in all possible ways worked in the interest of greater opportunities for the Negro race. It is the type of intensive work that brings results.

Of the two hundred and sixty-seven societies, only one hundred and sixty-three reported during the past year. Out of this number one hundred qualified for the Honor Roll, sending reports every quarter on time.

The following societies have made the required four quarterly reports:

Alexandria District: Alexandria, First Church, Bunkie, Opelousas, Boyce, Winnfield, Palmetto, Montgomery, Natchitoches, Pineville, Glenmora.

Baton Rouge District: Baton Rouge, First Church; Zachary, Bogalusa, New Hope, Ponchatoula, Blackwater, St. Francisville, Hammond, Baker, Amite.

Lake Charles District: Lake Charles, First Church, Ebenezer, Rayne, Welch, Leesville, Sulphur, Lafayette, Gueydan, Simpson, Lake Arthur, DeRidder.

Monroe District: Monroe, First Church; Bastrop, Buckner, Stone Avenue, Gordon Avenue, Waterproof, Jones, Columbia, Wisner, Rayville, Mangham, Wesley, St. Joseph, Grayson, Lake Providence, Delhi, Tallulah, Sterlington, Winnsboro, Mer Rouge.

New Orleans District: New Orleans, Second Church, Rayne Memorial, Eighth Street,

New Orleans; Canal Street, Franklin, Napoleon Avenue, Houma, Morgan City, Munnichland Memorial, St. Marks, Parker Memorial.

Ruston District: Springhill, Gibsland, Chatham, Haynesville, Ruston Trinity Church, Arcadia, Ansley, Claiborne, Bernice, Homer, Minden, Athens, Cotton Valley, Eros, Clay, Farmerville, McIntyre.

Shreveport District: Greenwood, Rodessa, Cedar Grove, Vivian, Plain Dealing, Benton, Coushatta, Ida, Logansport, Zwolle, Bossier City, Sexton Chapel, Gilliam, Keithville, Shreveport, First Church; Noel Memorial, Mangum Memorial, Wynn Memorial, Broadmoor, Park Avenue, Pelican.

MRS. D. C. METCALF, Sec.

Report of Secretary of Missionary Education and Service

To the Louisiana Conference Woman's Society of Christian Service, in Session, Ruston, La., April 14, 15, 16, 1942:

An ever-developing and ever-enlarging program in the area of Missionary Education and Service has kept both conference and local secretaries "on the alert" in 1941. Throughout the year, new study opportunities, new education cultivation plans, and new definitions of the work have constantly presented themselves. Fortunately, the conference secretary has had the cooperation of two other conference officers to form the Conference Study Committee. Early in the year, this committee prepared and mailed to every local Secretary of Missionary Education and Service a suggested plan of study for the entire year, including instructions for the formation and functioning of the local study committees. In addition to this guidance material, suggestions on the spring and fall mission studies were sent to each local secretary.

The fall, district-wide "Study Day" meetings, which were cut short because of war maneuvers in the state (meetings were held in the Shreveport, Ruston, Monroe and Alexandria Districts), emphasized the total study program and the responsibility of each member of the study committee in relation to the other members.

The four outstanding studies of the year were: "The Christian Mission in China Today," "Jesus and Social Redemption," "Christians and World Order," and "The Christian Family." For the first time, classes taking the Christian Social Relations study on "The Christian Family," were counted on the Efficiency Aim and could apply for Special Jurisdiction Recognition. Twenty-four such classes were held. Twenty-seven societies reported cooperation in a church-wide School of Missions, using the text, "Methodism's World Mission," by Van Dusen.

Special Missionary Projects have been confused with activities in Christian Social Relations and Local Church Activities, particularly those growing out of studies. Nevertheless, at the end of the year, we were able to report approximately \$10,883 sent to the Conference Treasurer for Special Missionary Projects within the appropriations—or 34% of the amount sent by the Conference Treasurer to Mrs. Fulton.

The statistical report of this department of work follows:

Total number of study classes, including studies in Missions, Bible and Christian Social Relation, 386; total number members in all classes, 9,198; Number different societies reporting missionary libraries, 54; Number Special Jurisdiction Recognition classes, 55.

The above figures in no way indicate the really fine work that was done in 1941, for there is no way to measure or count enlightened minds, stirred hearts, earnest effort, and sincere consecration. Suffice it to say, that more and more societies are reporting results in activity growing out of study, which is, after all, the real test of interest and growth.

To think of study plans and text books in these troubled days may seem prosaic, but let us remember that Missionary Education is basic in maintaining those ideas and ideals of mutual understanding and brotherhood between races and peoples and cultures, the loss of which has been largely responsible for our present chaotic condition. To the end that we shall be able to exemplify Christian stability and intelligence in a world of war—and later in a post-war world—let us study and work and pray.

Respectfully submitted,
MRS. G. W. DAMERON.

* * *

Approved Study Topics and Text 1942

Missions

Joint Study: W. S. C. S., cooperating in a Church-Wide Mission Study Class under direction of the pastor.

Text: The Methodist Meeting House, by Paul Garber.

Topic: Christianity and Democracy.

Text: "Christian Roots of Democracy in America," by Arthur E. Nelt.

Topic: Latin America (to be taught in Pastors' School and Conference for Christian Workers, Centenary College, Shreveport, June 8-12, 1942).

Text: "On This Foundation," by W. Stanley Ryereft.

Bible

Text: Our Times, What Has the Bible to Say? by Dwight J. Bradley. Any other text on the approved list may be used also.

Christian Social Relations

Topic: The Christian Family.

Texts: "Growing Together in the Family," by L. F. Wood.

"The Home and Christian Living," by Hayward and Hayward.

Topic: Stewardship.

Text: "I have a Stewardship," by Ralph Cushman.

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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Note: Copy for Church School Lesson failed to reach us.—Editor.

THE ART OF LISTENING

By Mrs. Irvin Rowland

"He that hath an ear, let him hear what the Spirit sayeth unto the churches."

There is an art in listening that is sadly in need of cultivating for most of us. We attend church for the purpose of worship and gaining inspiration and knowledge from the service and the pastor. Yet, do we always think of the words as we sing and let them be an expression of our own hearts? As prayers are offered, do we enter into a prayerful spirit and add words of earnest petition likewise? As God's Holy Word is read, do we listen intently and drink in the Words of Life? As the pastor brings his message, do we concentrate on what he is saying, or do thoughts of other things crowd into our minds so much that we scarcely know what he is talking about?

Yes, it takes a great effort to be a good listener, to really hear with our ears and our hearts what is being said. One must constantly push out all irrelevant thoughts if he hears and understands. How much we fail to get from our worship services because we are not good listeners! We are the responsible losers if we fail to take the bread that is offered us.

It has been said that a thing must be emptied before it can be filled. So as we seek to be good listeners, this is a definite requirement. God constantly speaks to the human soul through our spiritual ears. Do we ever seek to hear Him as we pray, or commune with Him? We need the same admonition that James gave to his brethren—"Let every man be swift to hear."

NEW OPPORTUNITIES LOOM IN CHINA

By W. W. Reid

The present situation in China affords many good opportunities for doing Christian work, in the opinion of Samson S. Ding, re-

ligious educational leader in Fukien. Owing to the scattering of population, there are some Christians in almost all of the cities and large towns in the northern and western parts of Fukien. The enlarging of circuits or the carrying out of the circuit plan started by John and the use of many well trained lay workers will enable many churches to become self-propagating and self-supporting.

"The proselytism of the 'Little Flock' (a new sect), so much feared by some of our workers, is a challenge to us to give more attention to the religious education of our adult church members," says Mr. Ding. "Many of our workers are conscious of the tremendous forces working in China for moral and social changes, and their responsibility in the task of building a new China and a new world. The church members of Hsia Seng Kang, one of our rural experimental stations, raised \$800 for pastoral support last year, while in 1935 they only raised \$60. This shows that rural religious education work is producing good results.

"Mr. Hu and I agree that lay training work should be continued and emphasized in the coming year, in spite of the fact that it will be necessary to provide considerable financial subsidy for the training schools. We hope to have one or two short-term schools lasting for about two weeks for a group of selected lay workers. We will visit some of the churches and try to help the church school workers to improve their methods of teaching. Most of our workers still use the lecture method in their class instruction work. Consequently, church members do not do their own thinking. Probably Mr. Hu and I shall work out some sample lessons, using project and discussion methods. As the discussion method requires a highly developed technique, we cannot expect all of our workers to be able to use it well; but we hope that at least they will understand that it is not the business of a Bible class teacher merely to cram into the church members' minds a great mass of subject matter. By asking the church members to give testimonies, to answer some questions pertaining to their daily Christian life, or to report on what they think of the Bible passages which they have read, adult Bible study classes and Sunday school classes will be more helpful and interesting to adult church members."

SUKI-YAKI PARTY CLOSES FIRST AID COURSE

By S. E. Evans

Marking the completion of a Red Cross first aid class, held in the Japanese Methodist Mission, Mesa, Arizona, the Rev. and Mrs. S. A. Stewart, veteran missionaries to Japan now stationed at Mesa, sponsored a Japanese suki-yaki dinner as a farewell to instructors of the class. One was of American Indian descent, and all teach in the Pima Indian School. Prepared by native Japanese, the feast was served in Japanese style and was enjoyed by both Caucasians and Japanese.

Among the guests was Editor John C.

McPhee, of the Mesa Journal-Tribune, who said, "Because it could happen nowhere but in democratic America, these folk who are supposed to be related to our sworn enemies went about the business of being gracious hosts. If you have never eaten suki-yaki your education as a gourmet is incomplete. Suki-yaki eaters must toil for the rich dish because no self-respecting American at a Japanese dinner would think of dropping the miserable chopsticks for a more desirable tablespoon—not while anyone was looking. Suki yaki contains carrots, onions, beef, soya bean curd and broccoli if chrysanthemum leaves are not in season. This garnishes about three ice cream scoops of rice and the whole concoction swims in shoyu, that spicy goo of the Orient."

The Japanese Mission now being served by Mr. and Mrs. Stewart is on the "free side" of Zone B. Most of the Japanese are farmers and vegetable growers and are scattered over a wide area. The Stewarts are holding meetings in the homes, since the people are restricted and are not permitted to cross the zone lines. They visit among Buddhists and Christians alike, help in all possible ways in hearings in Phoenix, and assist the F. B. I. in investigations. They also plan to supervise studies of students in elementary and high school who, because they live "on the wrong side of the tracks," are unable to attend school.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

of Mission Study Groups, to be taught by Mrs. Paul Arrington, at Pastors' School, is now available. Order from Methodist Publishing House, 810 Broadway, Nashville, Tenn. Price 60 cents.

This will be a short-term study on "Missions in Latin America," and we should begin collecting supplementary material now for use in the fall.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

WE, THE UNDERSIGNED CITIZENS OF _____, state of Mississippi, do respectfully petition you to vote for S. 860, as a contribution to a wholesome defense program and a re-enactment of legislation similar to that of 1917, and so give to the young men of 1942 the protection their fathers had in 1917.

Name

Address

.....
.....
.....

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THE CHRISTIAN FIRESIDE

TEN LITTLE CHRISTIANS

By Verne Leslie Smith

Ten little Christians, standing in a line,
One didn't like the preacher, then there
were nine.

Nine little Christians stayed up very late,
One slept on Sunday morning, then there
were eight.

Eight little Christians on the road to heaven,
One took the lower road, then there were
seven.

Seven little Christians got in an awful fix,
One didn't like the music, so then there
were six.

Six little Christians seemed very much alive,
But one lost her interest, then there were
five.

Five little Christians, wishing there were
more,
But they quarreled with each other, then
there were four.

Four little Christians, cheerful as could be,
But one lost his temper, then there were
three.

Three little Christians did not know what
to do,
One joined a bridge club, then there were
two.

Two little Christians, our rhyme is almost
done,
Differed with each other, and then there
was one.

One lone Christian won her neighbor, Sue,
Brought her with her to the church, and
then there were two!

Two earnest Christians each won one more,
That doubled their number, so then there
were four!

Four sincere Christians worked very late,
But each won another, so then there were
eight.

Eight splendid Christians, but nothing
rhymes with "sixteen,"
So we simply note that in seven more jin-
gles there would be one thousand and
twenty-four Christians, which would be
quite a houseful!

—Zions Herald.

WHAT MARY GAVE

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the three-year-old brother who wanted to play fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow, and left her child at its grandmother's while she worked to get bread for both. She could not have seen them very often, if Mary had not offered to tend the door while she went away.

But this was not all that Mary gave. She dressed herself so neatly and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face. She wrote a letter to her father, who was absent on business. She gave patient attention to a long story by her grandmother, and when it was ended, made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people in one day; and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who came into touch with her all the livelong day.—Apples of Gold.

MY CAMEL

I loaded my camel rich and high, and marched him up to the needle's eye. He was laden with riches manifold, with bales of silks and with sacks of gold, with precious stones and with jewels rare, and with vessels lovely beyond compare. I urged my camel with angry din, I pressed my camel to enter in, but far too large with his loading high, he could not pass through the needle's eye.

I rode the camel a night and day, and sought to enter some other way; but though I followed a wearisome round, only the needle way I found. I groaned, for I did not have enough, but I took from the camel the bulkier stuff; and with gold and gems I would fain get by—still the camel stuck at the needle's eye.

Then I left the camel alone outside, and all by myself the entrance tried; but with all my pockets stuffed—alas, the needle still would not let me pass. So at length I threw all my wealth away, and sank upon lowly knees to pray; I begged the Lord to forgive my sin, and to let a poor traveler enter in.

Then lo! the marvelous needle's eye grew to an entrance wide and high. And proud and glad, in a beggar's dress, I passed the portal of happiness. But where the camel decided to go, I did not care, and I do not know.—Amos R. Wells, in Sunday School Times.

THE PARSON WHO IS NOT PAID

We had gathered round his study fire—the minister, his wife, and I.

My host and I talked (I may say modestly) philosophy and psychology. We were exceedingly highbrow as well as very comfortable, even though we were sitting on circuit property.

The level of our conversation was far

above the minister's wife! She could not attain unto it. She did not try.

Instead, she darned socks.

Nevertheless, I think she must have been listening to our discussions, for when, in an unguarded moment, I said: "And so you would like to buy more books?" the minister's wife looked up and smiled.

"I would," said my host.

"He would," his wife interrupted, "but as his is a labour of love—well, what is he to do?"

"But he receives a stipend," I ventured.

The lady let her hands rest in her lap. Her lovely face, serene and strong, lit up.

"My husband is not paid for what he does in the circuit," she said. "He preaches and prays, he visits and works and lives to serve because he loves to do so. He does it all for nothing—which is another way of saying he does it unto the Lord!"

"And the stipend?" I asked.

"Is in point of fact paid to me," was the smiling reply. "It enables me to see that he is holy without having holes in his socks. I look after him. I see that he changes into winter woollens. . . . They pay me for it, but he lives only to serve."

She sighed happily as she looked at yet another hole in another sock.

—Methodist Recorder.

SOLDIERS AND TEMPERANCE

In the mobilization of America's youthful strength, there are sinister forces working from within that will undermine physical power and efficiency far more than anything that could be concocted in the Wilhelmstrasse.

There is no one who will deny the high state of physical efficiency of the totalitarian armies. But did you know that one of the first things these undemocratic powers did was to enforce laws of temperance so that their accumulating reservoir of youthful energy would not be eaten into by alcohol erosion? Yet Christian democracies not only blindly continue to accept the primitive, unscientific premise that alcoholic indulgence is part of a soldier's training, but they allow a small group of traitorous citizens to promote an ever-increasing flow of alcohol into the nation's arteries for their own personal profit. Do you think that the promotion of booze-muddled brains in our bombers, tanks and submarines to face the cool-headed, sober, ruthless efficiency of totalitarian aggression is an attribute worthy of Christian democracy?

—Baptist Record.

"Why are you wearing spectacles, old man?"

"Well, through cross-word puzzles, I've contracted an optical defect. One eye travels vertically and the other horizontally!"—Christian Science Monitor.

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ROBERT DARRELL GOODWIN

Uncle Darrell, as he was familiarly called by his friends, departed from this life Feb. 22, 1942, at his home at Heflin, La.

He was born in Pickens county, Alabama, April 4, 1858. He moved to Louisiana in 1881. Married Miss Willie A. Wimberly, to which couple two children were born: J. Wimberly and D. M. Goodwin. He leaves his wife, two sons, and four grandchildren, Robert Abner, Wimberly Clanie, George Clinton and Marjorie Goodman.

He was a charter member of the Methodist church at Heflin, and lived a beautiful Christian life. He was loved by all who knew him. A true friend of the ministry, and as his last pastor I shall always remember his kind words and deeds of love. No greater tribute could be paid to him than that "He lived a good life."

He was buried at Andrews Chapel cemetery; where a host of kindred and friends met to pay their respects to a noble character and citizen.

Uncle Darrell, your race has been won. You fought a good fight of faith. Our loss is your gain. Farewell until we meet again.

A. M. WYNNE, Pastor.

MRS. MATTIE CROWDER

Whereas, God has seen fit, in His wisdom, to remove from our midst one of our most beloved members, Mrs. Mattie Crowder.

We bow in humble submission and thank our Father for giving to this earth such an one.

He endowed her with a wonderful personality, cheerfulness personified; a voice that lent the fulness of its beauty to our community, first in consoling aching hearts where the Death Angel invaded a family; second, in our church choir, where our praises are in song; and third, to the young couple who radiantly kneel for a benediction after pledging their lives one to the other and to God.

We believe she is now a member of The Celestial Choir, and can pour forth her song of praise, ever more, to Him, who gave this talent. She did not bury this talent, but used it for His glory and for His people.

Her Christian service dates back to her early youth, when as a radiant girl, she won the hearts of young, old, black and white—rich and poor, and served them unselfishly in her home community and church.

"Faithfulness to every trust" was one of her outstanding qualities. Although living a busy life, she always put her God and the church first in her thought and life.

Mrs. Crowder was a loyal and devoted member of the W. S. C. S., and through her many years of active service, she was elected to numerous places of responsibility and honor. Her counsel and help were eagerly sought and always cheerfully given.

Our auxiliary has suffered a loss no one can estimate and every member has lost a friend. Though her voice can no longer lead us in "Amazing Grace," her hope, her faith, her love, will help to lead us home.

Mrs. Crowder was twice President of the Baird Bible Class, and loved to render such service. She resigned on account of ill health, but consented to give the devotional on the Sunday before she was called, the subject being "Friendship."

She was a strong spiritual leader, loved the poor, and to do for them without ever rendering an account of such. Her love for old people was beautiful, never passing them without giving them her sweet smile, a word of cheer and a hearty handshake.

Our Circle shall miss her. She was ever ready for all activities to advance the development spiritually and otherwise.

May God bless and sustain her family in this great loss.

Be it resolved, that a copy of these resolutions be spread upon the minutes of our W. S. C. S., and a copy sent to the bereaved family.

The Woman's Society of Christian Service: Mrs. R. E. Wyche, Chairman; Mrs. Jesse Stephens, Mrs. R. E. Smith.

WHY WARN THE CLERGY?

By Bishop James Cannon, Jr.

On my return home, in a recent issue of the Times-Dispatch, of Richmond, I saw a three-black-type headline—"Clergy to Get Polite Warning on Tire Ration." The article with this headline states: "Virginia clergymen who seek permits to buy tires may henceforth get a politely-worded warning not to abuse their privilege," and reference is made to a statement prepared by the pastor of a Methodist church. This statement declared: "We preachers are a greatly favored group. Because the Christian Church, which we represent, has so large a place in the life of the nation, and in the mind of our public, much consideration is shown us. And now the Government has made provision for us to receive automobile tires, while members of our congregations and others equally deserving have no such rights."

The writer of this statement is the pastor of a large, influential congregation, in a city of a population of about 40,000, where there is public transportation available, and where he can reach nearly all his members without a car. But this is not the case with our preachers in charge of circuits. I preached on a circuit one Sunday recently at 7:30 p. m. The pastor had preached at 10 a. m., 11:30 a. m., 3 p. m., and would have preached that night had I not preached for him, making a circuit of over 30 miles, and ministering to his members, most of whom lived near to, or within a few miles of the different churches. Very many pastors cannot possibly do their full work without cars.

The Government has granted tire priority to pastors in order that they may preach at their several churches, visit sick men, women and children, comfort and strengthen their members who are in sorrow and bereavement—increasingly so as the war goes on. To say, as this city pastor does, "If others must walk, or use worn tires, we should ask no more," ignores the reason for the priority. It is to render an essential service, which can not be efficiently, or fully rendered, if the pastors are limited to walking. The priority is granted, not as a favor, but to enable needed work to be done. Similar priorities are granted to doctors, nurses and veterinarians. Why should they not get "polite warning?" Are the clergy less intelligent, or more selfish than doctors, nurses and veterinarians? I talked today with an official of one of the dairy companies of Richmond and was informed that there is no priority granted to a milk delivery truck, while there is priority granted to beer trucks. Why should a beer truck be granted priorities and milk trucks not?

Preachers as a class will not abuse the tire priority granted. They will not think of themselves as more "deserving than members of their congregations," but they and their members also must recognize that they have essential work to do in the

maintenance of spiritual life and morale, which can not be done as it should be without tire priority. This is not granted as a matter of consideration or of special privilege to the minister personally, but as a recognition of the vital work which he ought to do.

It would be quite interesting to see a headline in our paper, such as, "Why Tire Priority to Beer Trucks, and Not to Milk Trucks?" And a headline, "Veterinarians to Get Polite Warning on Tire Ration." Our Lord said: "How much better then is a man than a sheep?" To visit, to read the Scripture, to talk and to pray with troubled, sick souls, is certainly as important as to visit a sick dog, or cow, or horse, and the delivery of milk is far more important than the delivery of beer. Leading scientists deny the brewers' claim that beer is food; indeed, they declare that 3.2 beer is intoxicating, and that its food value is infinitesimal.

Richmond, Va.

SELF-CENTERED

By Rev. C. B. Powell

Luke 16-13

To preserve our faith and the unity of spirit among our own we have got to be more Christian or not at all. We stand or fall on this truth, there is no other way. We cannot serve God and Mammon. As much as some people think they can, it is an impossibility; it is the self-centered fellow who thinks it can be done.

Our Christianity stands for purity, truth and righteousness. The will to live becomes the will to live right and not for a selfish purpose. There is no place in the Christian service for a self-centered person. Our idea must be too broad, too high, too great, to maintain such a selfish idea. We cannot conceive of the real life without God, and He must be real to us.

One cannot go on loving the things of the world, sins of almost every kind, and yet claim to be a Christian, and love God. The sooner we get away from this thought and this way of thinking, how much better it will be. I have often made use of the remark, it seems to me that some people think that they are bound to sin a little. The world's situation is pressing us to a decision, and we as leaders of the Church must be honest and faithful in this matter. We cannot swing with the worldly things of life and at the same time try to hold on to God; it simply won't work.

Paul says no one lives to themselves. He sounds the keynote, no self-centered person can live for God. I repeat again, it cannot be done.

If our love stops at our door it will turn to hate. The love of God is supreme above all, and if we love God, and prove it by giving our lives in service to Him for the salvation of the world, we cannot and will not serve Mammon, we cannot serve two.

O Lord, save us, our great Church and our country, or we perish.

Church members may be divided into three general classes in a "skeleton" outline: the wishbones, the jawbones, and the backbones. The wishbones are always languidly hoping that the church will grow and prosper without their help. The jawbones, of course, do the criticizing. And the backbones—well, they just get under the load and carry it along.—Quoted in the Living Church.

The devotion to the person of Christ that steers clear of the doctrines and precepts of Christ, is but sentimental rhapsody.
—Herrick Johnson.

To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends but these without capitulation—above all,

on the same grim conditions, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.
—Robert Louis Stevenson.

When Moody was in Chicago, exercising a great influence in his pulpit, he found two good women who were always praying while he preached. He asked them for whom they were praying. "For you," was the reply. "Why not for the people?" "You need it

most." This opened his eyes to his unknown need and led him to the experience which turned him from a Chicago pastor into a world-evangelist. Well do I remember the amazing power with which Moody touched London in 1875, and Oxford in 1883—to him I owe more than I can here say. But it was long afterwards that I learned how he had been clothed with thunder and anointed with fire by the intercession of those two unknown women.—R. F. Horton, D. D.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Aberdeen District Conference.....	9½
Rev. A. Y. Brown, Okolona.....	16
Rev. A. S. Brisco, Derma.....	11
Rev. G. A. Baker, Verona.....	5
Rev. E. H. Cunningham, Amory.....	10
Rev. J. W. Holliday, Tremont.....	3
Rev. G. H. Ledbetter, Egypt.....	3
Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	20
Rev. W. C. McCay, Nettleton.....	20
Rev. H. R. McKee, Pittsboro.....	14
Rev. J. L. Nabors, Jr., Mooreville.....	13
Rev. Milton Jay Peden, Prairie.....	5
Rev. J. V. Stewart, Coffeeville.....	15
Rev. T. F. Sartain, Vardaman.....	3
Rev. E. R. Smoot, Aberdeen.....	11
Rev. E. F. Tucker, Calhoun City.....	8
Rev. W. A. Tyson, Tupelo.....	28
Rev. W. D. Waugh, Becker.....	10

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Columbus District Conference.....	17½
Rev. J. J. Baird, Louisville.....	12
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Rev. V. C. Curtis, West Point.....	19
Rev. J. R. Countiss, Starkville.....	12
Rev. T. E. Gregory, Columbus.....	15
Rev. J. W. Gibson, Louisville.....	2
Rev. J. N. Humphrey, Weir.....	2
Rev. S. W. Hemphill, Artesia.....	2
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Rev. E. G. Potts, Chester.....	10
Rev. S. B. Potts, Sallis.....	10
Rev. M. E. Scott, Eupora.....	4
Rev. T. W. Smallwood, Ethel.....	4
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Rev. E. M. Shaw, Longview.....	11
Rev. J. D. Simpson, Crawford.....	6
Rev. E. B. Sharp, Noxapater.....	5
Rev. Chas. E. Stewart, Bellefontaine.....	2
Rev. R. A. Thornton, Shuqualak.....	13
Rev. T. B. Thrower, Kosciusko.....	11
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Rev. J. D. Wroten, Columbus, First.....	61

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Rev. A. C. Bishop, Baldwyn.....	6
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Rev. T. H. Ferrell, Booneville.....	20
Rev. T. A. Filgo, Dumas.....	4
Rev. J. A. George, Oxford.....	6
Rev. W. R. Goudelock, Corinth.....	6
Rev. W. R. Hammontree, Corinth.....	18
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	21
Rev. W. H. Heath, Hickory Flat.....	3
Rev. C. L. Ivy, Marietta.....	3
Rev. Z. A. Jumper, Potts Camp.....	12
Rev. L. P. Jumper, Guntown.....	2
Rev. W. R. Liming, Rienzi.....	5
Rev. E. G. Mohler, Iuka.....	3
Rev. Marlin McCormick, Fulton.....	5
Rev. W. C. Newman, Corinth.....	62
Rev. C. A. Parks, New Albany.....	73
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Rev. C. L. Rogers, Ripley.....	18

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Rev. S. E. Ashmore, Indianola.....	21
Rev. W. B. Baker, Leland.....	10
Rev. A. R. Beasley, Hollandale.....	11
Rev. W. C. Beasley, Boyle.....	2
Rev. W. R. Crouch, Dublin.....	3
Rev. G. C. Gregory, Shelby.....	14
Rev. J. M. Guinn, Merigold.....	2
J. H. Johnson, Clarksdale.....	7
Rev. R. G. Lord, Cleveland.....	5
Rev. J. C. Wasson, Lula.....	5
Rev. L. P. Wasson, Greenville.....	9

Greenwood

Rev. W. P. Bailey, Minter City.....	6
Rev. T. M. Bradley, Inverness.....	2
Rev. C. W. Bale, Poplar Creek.....	2
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Rev. E. C. Driskell, Pickens.....	3
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Rev. N. D. Guerry, Schlater.....	4
Rev. J. H. Holder, Winona.....	7
Rev. W. O. Hunt, Webb.....	5
Rev. E. S. Lewis, Durant.....	11
Rev. R. T. Hollingsworth, Itta Bena.....	15
Rev. W. T. Phillips, Tchula.....	10
Rev. H. H. Wallace, Drew.....	12
Rev. R. E. Wasson, Black Hawk.....	16

Sardis-Grenada

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Rev. A. W. Bailey, Holcomb.....	25
Rev. B. B. Bailey, Mt. Pleasant.....	2
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Rev. W. J. Cunningham, Sardis.....	11
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Rev. A. C. McCorkle, Charleston.....	12
Rev. W. W. Milligan, Tutwiler.....	13
Rev. Jno. M. McCay, Nesbitt.....	2
Rev. J. W. Robertson, Senatobia.....	15

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Rev. Frank E. Dement, Jr., Monticello.....	12
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. J. C. Jackson, Hamburg.....	2
Rev. N. S. Loftus, Jayess.....	10
Rev. J. W. Moore, McComb.....	3
Rev. D. H. McKeithen, Bogue Chitto.....	3
Rev. M. L. McCormick, Brookhaven.....	3
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	11
Rev. J. W. Sells, Crystal Springs.....	2
Rev. C. W. Wesley, Hazlehurst.....	13
Rev. G. F. Winfield, Magnolia.....	3
Rev. Roy Wolfe, Prentiss.....	4

Hattiesburg

Rev. A. J. Boyles, Magee.....	20
Rev. J. A. Bridewell, Hattiesburg.....	8
Rev. J. E. J. Ferguson, Sumrall.....	2
Rev. B. M. Hunt, Hattiesburg.....	10

Rev. E. A. Kelly, Richton.....	5
Rev. J. W. Leggett, Jr., Laurel.....	2
Rev. E. M. Lane, Montröse.....	5
Rev. B. M. Lawrence, Heidelberg.....	4
Rev. O. S. Lewis, Hattiesburg.....	8
Rev. A. M. O'Neil, Petal.....	7
Rev. T. B. Winstead, Ovet.....	3
Rev. D. P. Yeager, Collins.....	2

Jackson

Jackson District Conference.....	27
Rev. L. E. Alford, Benton.....	5
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	9
Rev. R. E. Case, Homewood.....	6
Rev. W. J. Ferguson, Flora.....	11
Rev. J. H. Grice, Vaughan.....	2
Rev. J. E. Gray, Forest.....	2
Galloway Memorial, Jackson.....	7
Rev. J. C. Jackson, Hamburg.....	4
Rev. Glendell A. Jones, Florence.....	5
Rev. Roy H. Kleiser, Jackson.....	5
Rev. G. P. McKeown, Brandon.....	8
Rev. L. T. Nelson, Madison.....	4
Rev. J. S. Noblin, Carthage.....	15
Rev. G. L. Oliver, Johns.....	2
Rev. J. A. Wells, Jackson.....	2

Meridian

Rev. G. E. Allan, Meridian.....	4
Rev. T. M. Ainsworth, Shubuta.....	2
Rev. T. M. Brownlee, Meridian.....	2
Rev. M. E. Burnett, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	7
Rev. Murray Cox, Enterprise.....	8
Rev. H. A. Gatlin, Meridian.....	5
Rev. G. Eliot Jones, Pachuta.....	5
Rev. G. H. Jones, Newton.....	16
Rev. T. A. King, Collinsville.....	6
Rev. Hugh McRaney, Lauderdale.....	3½
Rev. A. S. Oliver, Meridian.....	3
Rev. T. J. O'Neil, Meridian.....	9
Rev. J. B. Shearer, Scooba.....	2
Rev. E. D. Simpson, DeKalb.....	2
Rev. H. W. F. Vaughan, Decatur.....	2
Meridian District Conference.....	13

Seashore

Rev. J. B. Cain, Columbia.....	4
Rev. C. C. Clark, Gulfport.....	116
Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. W. B. Jones, Lucedale.....	10
Rev. G. H. McBride, Vancleave.....	5
Rev. R. I. Moore, Long Beach.....	3
Rev. J. H. Morrow, Picayune.....	2
Rev. E. W. Ulmer, Pascagoula.....	11
Rev. R. L. Walton, Moss Point.....	2

Vicksburg

Rev. R. E. Alsworth, Edwards.....	4
Rev. R. A. Allums, Gloster.....	12
Mrs. N. E. Cunningham, Gibson Memorial.....	13½
Rev. C. W. Crisler, Yazoo City.....	3
Rev. P. H. Grice, Louise.....	2
Rev. J. B. Holyfield, Port Gibson.....	7
Rev. J. A. McRaney, Hermanville.....	4
Rev. T. O. Prewitt, Vicksburg.....	4
Rev. E. E. Price, Lorman.....	4
Rev. L. J. Snelgrove, Silver City.....	3
Vicksburg District Conference.....	25
Rev. Morelle H. Wells, Fayette.....	13
Rev. B. H. Williams, Centreville.....	3
Rev. A. W. Wilson, Washington.....	2

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

The root of the frustration of which we are all conscious is that the essential forms of Christian imagination and experience such as those of a future life, of forgiveness and salvation, of belief in the active working of the Holy Spirit, have for large numbers of people, including many who are members of the churches, lost their compelling force and are no longer able to awaken a strong, emotional response. . . . The Gospel we know to be dynamite, but somehow we are not blown up. . . . It is at this deepest level that our need of renewal is greatest.—Dr. Joseph H. Oldham.

THE PRAYER-ROOM TODAY

Eternal and never-changing God, strengthen and sustain me in the time of trouble. I pray no shelter nor escape, but strength; strength equal to the day, strength to endure. If wounds be mine, let them be sustained in no defection of retreat, while bravely facing life's earnest foes. Amen.

Things are Passing

By F. W. Robertson

Things are passing; our friends are dropping off from us; strength is giving way; our relish for earth is going, and the world no longer wears to our hearts the radiance that once it wore. We have the same sky above us and the same scenes around us; but the freshness that our hearts extracted from everything in boyhood, and the glory that seemed to rest once on earth and life, have faded away forever. Sad and gloomy truths to the man who is going down to the grave with his work undone—not sad to the Christian, but rousing, exciting, invigorating. If it be the eleventh hour, we have no time for folding of the hands; we will work the faster. Through the changefulness of life; through the solemn tolling of the bell of time which tells us that another, and another, and another are gone before us; through the noiseless rush of a world which is going down with gigantic footsteps into nothingness, let not the Christian slack his hand from work, for he that doeth the will of God may defy hell itself to quench his immortality.

JACKSON, MISS.
JAN 43
Mississippi College Library



BIOGRAPHICAL WRITINGS make up a large part of the world's literature. Many of these personal stories are of the bulky English type, but neither length of years nor literary coverage furnishes a basis for a true comparison of lives. Many long and labored stories of men have proved to be the burial place of their heroes, and the biography of the oldest man in human history was told in sixteen words. On the other hand, the record of the Man whose redemptive ministry covered less than three years has been expanded into whole libraries of interpretation and the end is not yet.

* * *

MANY HOUSEHOLD REMEDIES have been the forerunners of standard drugs which later received the approval and blessing of medical science. Such were quinine, digitalis and belladonna. Now the berries of the European mountain ash, which have long been used as a spring tonic by Laplanders, are about to be received as a remedy for gall bladder, liver and intestinal disorders. These berries have also been found effective in hastening blood coagulation and thus stopping hemorrhages. In disorders of the liver and gall bladder, they have been found seventy-two per cent effective.

* * *

THOMAS CAMPBELL, father of Alexander Campbell, was the author of "A Declaration and Address," which was published in Washington, Pennsylvania, in 1809. It was a plea for Christian unity supported by thirteen propositions about the Church. The first declaration was: "The Church of Christ upon earth is essentially, intentionally and constitutionally one." It may be doubted whether the son lived up to father's noble manifesto, but in the plea for the oneness of the Church there was no compromise of the ideal of catholicity in Jesus' prayer for believers.

* * *

CHRISTIAN SCIENCE PRACTITIONERS were refused new tires, under the classification of medical practitioners, by the Tulsa county, Oklahoma, rationing board. The secretary of the board explained that these practitioners belong under the religious classification which had been recognized. The action did not deny tires to the practitioners, but denied instead their right to such priority under medical classification. Under medical regulations in practically all the states, their claim to classification as medical practitioners could hardly be allowed without voiding the training requirements legally imposed for the practice of medicine.

* * *

THE ENTHRONEMENT OF ARCHBISHOP TEMPLE on April 23, was not preceded by the sound of church chimes as had been the case with his predecessors. Five thousand spectators were gathered outside the battle-scarred cathedral, and the pews were crowded with state, military and church dignitaries. In strange contrast with the sandbagged cathedral were the courageous words of the new Primate: "This is no time for the church to take refuge, morally if not physically returning to the catacombs . . . It is our duty as Christian citizens to do our best toward winning the war, that we may keep open the possibilities of a Christian civilization."

THE STRENGTH OF CHURCH ORGANIZATIONS is shown by the fact that at the beginning of the depression the city of Chicago had two hundred and fifty banks and sixteen hundred churches. Today it has fifty banks and sixteen hundred churches. All the churches may not be wisely placed or even necessary, but the very fact that all the churches found it possible to survive the lean years of the depression while four-fifths of the banks failed and went out of existence is not without significance.

* * *

THE CONSCIENTIOUS OBJECTOR QUESTION exhibits a new phase in the case of three Negroes in Washington who were arrested for draft evasion. The registrants told the court that they had registered in Mecca as "citizens of the universe," and were opposed to war on principle because of their religion. The three draft evaders are said to have failed to impress the jurors by their claims to immunity upon the ground of their Moslem affiliations. The Moslem rode to his place in the world on a war chariot. It might have been safer to join up as a Hindu. It doesn't pay to cover too much territory.

* * *

NORWEGIAN RELIGION is manifestly of a sterner type than that found in some of the occupied countries of Europe. The puppet government is having much difficulty in setting up the form of religious dictatorship necessary to meet the ends of an autocratic and arrogant invader. On Easter Sunday all but forty of the eleven hundred pastors in the state church resigned rather than serve under Quisling as "ex-officio bishop." The order for the arrest of the protesting clergy was revoked by order from Berlin. The same independence is being maintained by the members of the church.

* * *

SYNTHETIC RUBBER, which Standard Oil developed in collaboration with German research chemists, has three classifications: Butyl, Buna-S and Buna-N. Butyl rubber has been tested in wire insulation and for the manufacture of deck mattings. Buna-S is the tire rubber type and Buna-N is a specialty rubber. Buna-S is believed to be the best known rubber substitute for tire manufacture, but pioneering in its development has been slow and expensive. Buna-N, the specialty rubber, is being produced by one Standard plant at the rate of ten tons per day. In this same plant a supply of Buna-S was made for experimentation in the manufacture of tires.

* * *

THE CHURCH SITUATION IN GERMANY is said to be growing constantly worse. The International Religious News Service reports that sixty per cent of the pastors are in the army, ninety-nine per cent of the religious publications have been suppressed, no church collections are permitted, all Christian Science churches are closed, no religious literature may be sent to the soldiers, nuns and monks are compelled to work in the factories, and the seminaries which formerly enrolled six hundred students had only thirty-nine registrants last fall. Pastors are not allowed to write the troops. Christian hymns are not permitted in most of the camps, and no one over twenty-one years old may join any church.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

ADJUSTING OURSELVES TO A SITUATION

It is no easy matter to adjust one's convictions to a war-reversed order of social and religious life. The problems raised by emergencies must be met promptly and with a sacrificial willingness on the part of all citizens of every rank and station. It is not easy to surrender the peace-time privileges which have come to be regarded as an almost inviolable inheritance of the American citizen. Among those who feel very keenly the changed order of things, are those who represent a militant type of pacifism, especially those connected with its organized expression. Some groups seem to be resolute in their purpose to refuse participation in any form of war effort, and some others appear to have adopted naive methods of maintaining an opposition which they have softened but not surrendered. We have in mind the appeal that April 27, registration day for older men, be a day of partial fasting and that the money value of the meal omitted be given for the support of conscientious objector camps.

We have said before and we say now that we have sincere respect for the individual conscientious objector, but we have the feeling that organized pacifism, which has hampered the cause of the democracies from the beginning of the present struggle, is not entitled to all the consideration on the score of conscience that we accord to the individual. We seriously question the wisdom of allowing unrestrained freedom to organizations which seek to pool peace sentiment against a war which has been thrust upon us. It is easy to maintain an outward respect for authority and at the same time covertly contribute to a defeatist hysteria in the name of religion and human brotherhood. We cannot escape the feeling that underneath some of such agitation is a sinister social purpose which is not openly confessed. In our opinion, one should consider very carefully the damaging effect of propaganda upon war success and the securing of a livable world when the struggle is over.

It is our belief that the Government should accept responsibility for the "keep" of all who are approved as conscientious objectors and by so doing remove the occasion for some of the organized and defensive propaganda so often heard. We have little sympathy for the excesses of Jehovah's Witnesses, but we think that fanatics are doing less actual damage than more elite groups with fashionable offices on city boulevards. We include in this list those who are seizing upon a situation for unnecessary agitations concerning our social structure. Scars enough will remain as the result of the war without injecting issues which may complicate its prosecution and do little to make secure the ends aimed at. We would not

outlaw peace sentiment, but neither do we regard with favor seizing upon disturbed conditions for saddling our war effort with "riders." This is a crucial hour for our fortunes and our future and we cannot afford to temporize with obstructionist demands, no matter what their peace-time merit.

THE ADVOCATE TO BE SENT TO ARMY CAMPS

We have made arrangements to send the NEW ORLEANS CHRISTIAN ADVOCATE to any and all reading rooms and soldier centers where Louisiana and Mississippi men are in training. Papers sent to individuals have had to be discontinued because we could not keep up with the men. If our friends will help us to get the proper addresses of reading rooms and recreation centers, whether in Louisiana and Mississippi or outside, we are prepared to make the Advocate available to the men of your church. This will keep them in touch with their home church and people as nothing else can do. Let us have the addresses of reading rooms and we will see that the Advocate is provided every week.

ANOTHER WEEK OF DISTRICT CONFERENCE JOURNEYINGS

(Editorial Correspondence)

On Monday evening of last week we set sail for the final week of our District Conference itinerary in Mississippi. On Tuesday we had a delightful day in the goodly city of New Albany, the seat of the Corinth District Conference. Rev. W. R. Lott, the District Superintendent, had his work so well in hand that the proceedings moved with clock-like precision. Rev. C. A. Parks and the Methodists of New Albany gave another demonstration of their splendid hospitality and their Methodist loyalties. Rev. J. B. Burns, of the Ashland charge, seems to have taken the palm for territory—his circuit having nine churches. Rev. Thad H. Ferrell, of Booneville, reported the raising of the total amount of his benevolences for the year, and Rev. E. M. Allen, Tishomingo, and Rev. J. Noel Hinson, Blue Mountain, each reported seventy-one per cent raised. Rev. A. C. Bishop reported that the storm-wrecked church at Baldwyn had been roofed in and that the parsonage had been restored. A fine spirit was manifest and the outlook for the conclusion of a highly successful year was very evident.

We had to miss the Greenwood District Conference at Webb, much to our regret, and after an all-night journey we reached Richton for the second day's session of the Hattiesburg District Conference. Rev. B. L. Sutherland

is no novice in district work and we found, as we had expected, everything running smoothly and the promise of an excellent report in all respects. Bishop J. Lloyd Decell was the preacher at the service on Tuesday evening, and presided for a brief time at the morning session Wednesday. We did not hear the reports nor were we able to stay for fellowship. We were too weary from a sleepless night and the long journey to undertake any greater exertion than was absolutely necessary.

We hurried on to Pascagoula, the city made famous by the melancholy story of an expiring tribe of Indians who met death with a song upon their lips. We went to a hotel and after a long rest in bed, we were ready for the day. The Conference was called to order following an excellent and a timely address on The Church, by Rev. J. F. Campbell, District Superintendent. The church at Pascagoula is beautiful and Rev. E. W. Ulmer and his people made hosts worthy of the city and the occasion. Reports were good and the district is moving forward in a manner which reflects much credit upon the leadership of the District Superintendent and the pastors. There was an atmosphere of sorrow on account of the illness of Bro. L. T. Fickling, who has long been one of the faithful and untiring workers of the district, and whose interest in the work of the laymen occupied his thoughts even when he knew that a serious operation must soon be resorted to.

The prospects for the New Orleans Christian Advocate in both the Mississippi and the North Mississippi Conferences were never brighter than now. The Corinth District is out in front with Columbus, Aberdeen, Seashore and Hattiesburg, following on with a determined will to win. The same thing is true of every other district in both Conferences. We confidently expect at least one-half of the twelve districts in Mississippi will reach the four hundred goal. Never in any previous year have more than two districts achieved that distinction. Next week we are off for Ruston and Monroe, at Jonesboro and Grayson, respectively.

WHY NOT A TESTIMONY MEETING?

Has your church had a testimony meeting lately? No, of course not. They are not held any more. Why? Because they disturb and upset our emotions and we might display some feeling, we even might shed a tear. This is the twentieth century and we are not "shouting Methodists."



Hugh N. Clayton

How true and how sad! The Methodists can now control their emotions and be as cool and as formal as any high churchman. The backwoods flavor is gone, the strong emotional reaction has vanished, the arbor is replaced by the magnificent church building and congregational singing is supplanted by the anthems of paid choirs. The latter have much good in them but—there was good in the other we have lost.

We have attended only one Methodist testimony meeting, that is, white Methodist. This one happened accidentally. The service was a part of a centennial celebration of a local church and the history of the church was being presented. The devotion to the church of the forebears of many members was mentioned, as well as that of individuals in the congregation. The emotions of the group

began to get out of hand and before anyone knew it, people were crying all over the church. After the formal program had concluded, people began to rise and tell what the church had meant to them and how they loved other people in the audience. An unusual but great occasion occurred. The unexpected happened and the pastor told us that it was a great thing for that church. It was. We will always cherish the memory of it.

Why can't we have meetings, at least, once a year when people who love the Lord and their fellowman can have an opportunity to say so? Such a meeting will warm up the coldest church and touch the hardest heart. It makes one a better person to stand in public, confess the errors of his ways and express his faith and love for God and man. A spiritual cleansing takes place that nothing else can give.

One becomes a better person by putting his arm around his brother and telling him that he loves him and what his life has meant to him. "Flowers for the living?" It not only makes the other man happy but it is a good spiritual exercise.

A testimony meeting? Yes, We love the Lord and our fellowman. We want to tell others of this great feeling. And, if tears come and emotions are disturbed, then, "Jesus wept." We would be like Jesus.

H. N. C.

Others Say . . .

ALLIES OF THE ENEMY

A report comes out of England to the effect that in their bombing raids the Germans are sparing the breweries. This would indicate that the Germans consider breweries in England as their allies and they can well afford to protect them, while they rain destruction upon churches, hospitals, private homes, as well as munitions plants and other manufacturing and business enterprises.

Some might argue that the report about sparing breweries is overdrawn or biased, and yet, in view of what beer drinking, along with consumption of other alcoholic beverages, has done for the morale of the people in war-stricken countries and for soldiers on duty, it would be a good policy for German bombers to spare England's breweries.

The whole liquor business, from breweries to distilleries, is a drag upon any country and the most dangerous "fifth column" in time of war. The best war measure our country could adopt would be to inaugurate a strict prohibition regime for the "duration" and for all time to follow.

But liquor is getting a firmer grip on our country continually and in fact is getting the upper hand of our government which seems to be completely at its mercy—or would be if it had any mercy.

We need but call the Internal Revenue Department to the witness stand for proof. A recent report from that department shows that the people of the United States consumed more wine and distilled liquors during the fiscal year of 1941 than for the preceding year. The 1941 consumption of wine was greater than in any preceding year of our history—being one hundred and fifty per cent increase in the past half-dozen years.

Many a mother who sees her son go away into the country's service fears more the moral danger to which he is exposed than she fears the missiles of the opposing

armies or navies, and with good reason.

Indeed, liquor in America is the ally of every nation that is arrayed against us. We are fulfilling Solomon's picture of the drunkard, who, after all his woe and sorrow and contentions and babbling and wounds without cause and redness of eyes, awakes from his stupor only to say, "I will seek it yet again." It is a picture hard to understand, but an impressive illustration of the "mystery of iniquity."

We are fast becoming a liquor-soaked nation from the top down. With the constant let-down in morals, so glaringly apparent among all classes, one is led to wonder how long our defenders in uniform will have anything to defend.—The Religious Telescope.

A FAMOUS INSCRIPTION

By Dr. Forney Hutchinson

Ecclesiastes: 12:13: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments for this is the whole duty of man."

On the front door of the cathedral of Milan appears this beautiful and significant inscription: "All that pleases is but for a moment; all that troubles is but for a moment; that only is important which is eternal."

Of course, the statements in the inscription are comparative. When we say "all that pleases is but for a moment," we mean a moment as compared to eternity. Worldly pleasures abide only temporarily. What the inscription really means to say is that searching for pleasure is a blind alley. It leads nowhere. It begins, continues and ends in selfishness. It is like rats in a cage that continually revolves. The rats move hurriedly but make no progress.

In ancient prisons they had treadmills as a form of punishment for prisoners. The prisoners had to keep moving, not because they expected to get anywhere, but because unless they did their legs would be broken. The ancient Chinese had an interesting salutation. When two of them met, they would bow politely and one would ask, "Whither goest thou?" The other would reply, "No whither." Like the music, they were simply "round and round."

We grow old lowering buckets into empty wells. The real well is deep and we so often have nothing with which to draw. We go up the hill and come back down again. In traveling a blind alley, the faster you go, the further you have to come back. Speed does not make for progress. An ox cart in a blind alley is more desirable than a high-powered automobile.

Solomon deliberately and persistently sought for pleasure. He exhausted every means known in his day to find it. At the end of his search he came to a dead-end road, with this inscription facing him: "All is vanity and vexation of spirit." In his book of Ecclesiastes that sentence runs like a sad refrain. Lord Byron, after seeking pleasure for a lifetime wrote:

"My days are in the yellow leaf,
The flower and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone."

In a country cemetery in old England sleeps the dust of Sir Thomas Gray. Floating down the St. Lawrence River the night before the capture of Quebec, General Wolfe said, "I would rather be the author of 'Gray's Elegy Written in a Country Church Yard,' than to take Quebec." Gray, himself,

who lies sleeping by his mother's side, said in her epitaph, "Here lies my mother, whom I have had the misfortune to survive." And in the heart of his famous Elegy he wrote:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour;
The paths of glory lead but to the grave."

No wonder Abraham Lincoln announced as his favorite poem:

"Oh! Why should the spirit of mortal be proud?
Like a swift flying meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave."

Happiness is like a coy maiden. When you seek to overtake her, she eludes your search. Pleasure really comes as a by-product. If you want it, forget it.

Again the inscription says, "All that troubles is but for a moment." Worrying over conditions is a closed road. It doesn't get you anywhere. Why worry? You can change conditions, or you cannot. If you can change conditions, do it and don't worry about it. If you cannot, worry only increases the difficulty. Besides, most of us have learned that many of the things we worry about never happen.

When I was a young preacher I roomed for a while in the home of a dear old saint who owned a rich, river-bottom farm. I recall that when the boll-weevil first began its devastating work down in Louisiana, my landlady all but went out to the poorhouse to select her room. She was distressed about what the boll-weevil would do to her cotton. As a matter of fact, she never had to feed a single boll-weevil. Before they got up into Arkansas, the river had washed her farm away. Besides, down at Enterprise, Ala., forward-looking citizens have erected a monument to the boll-weevil. Its coming resulted in diversified crops, which has proven a great blessing to the South.

A poet has told the futility of worry as follows:

"The sun's heat will give out
In ten million years more,
And he worried about it.
'Oh, it will surely give out then,
If it doesn't before.'
And he worried about it.
'Oh, it will surely give out,
All the scientists said
In all the scientific books he had read,
And the whole boundless universe then
will be dead.'
And he worried about it.

"Some day the earth's going to fall into
the sun,
And he worried about it.
'Just as sure and as straight as if shot from
a gun.'
And he worried about it.
'When strong gravitation unbuckles her
straps,
Just picture,' he said, 'what a fearful collapse,
It will come in a few million ages perhaps.'
And he worried about it.

"Now his wife took in washing
At half a dollar a day,
He didn't worry about it.

And his daughter sewed shirts, the grocer to pay.

He didn't worry about it.

While his wife beat her tireless rub-a-dub-dub,

On the washboard drum of her old wooden tub,

He sat by the fire and just let her rub.

He didn't worry about it."

Yes, there is always plenty to worry about, and much of it really comes to pass. But, after all, time is a great healer, and we will hardly know the difference one hundred years from now. So why not stop worrying?

There is an interesting bird in Australia. He is remarkable for the size of the things he can swallow. He has what is known as a "distensible gullet." He simply swallows his food and forgets all about it.

The devil plays a scurvy trick on us. He is constantly inducing us to put off our happiness until some later date. When we are young he says, "Wait until you are old." When we are poor he says, "Wait until you get rich." It would be great if we had sense enough to go on a strike and say, "Get thee behind me, Satan, I am going to be happy now."

I was interested in that doctor in Canada who several years ago was entrapped in a mine. When at last he came out, he had a little piece of candle that had been his only light for several dark days. He dropped it, and when some one picked it up, supposing he wanted to preserve it, he said, "Throw it away. I want to forget it."

Returning soldiers, I have observed, are very reluctant to talk about the war and their experiences. They want to forget it. Who can blame them?

Finally, the inscription says, "That only is important which is eternal." That means, to carry out my figure, that those who are headed for eternity have the green lights. They travel a thoroughfare. Theirs is an open road. We are told that we bring "no thing" into this world. The text does not say that we bring nothing, for certainly a new-born babe is a bundle of limitless possibilities. Furthermore, it says that we take "no thing" out. That certainly cannot mean that we take nothing out. Only soul values pass muster in the realm of the eternal.

Two men met one morning in New York. One of them asked the other if he had heard of the death of a certain rich man of the city the night before. The other replied, "No, what did he leave?" The first said, "He left everything he had." We leave all the things we have when we go. "Shrouds have no pockets." Nevertheless, we do transplant to that other world and to that other life our characters and our personalities, our manhood and our womanhood. In the light of that eternal possession, it behooves us to make the most of ourselves. A lost soul is a soul who has in his journey mistaken a blind alley for a thoroughfare. The further he goes the more bewildered he becomes. Finally, he comes to "Road's End," with the inscription, "All is vanity and vexation of spirit."

Life is a one-way street. Be sure you are on that street, that you are moving in the right direction, and the "green lights" are yours. Christ is the Way.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain-top to mountain-top, till at last we catch the glory of the gate, and enter in to go no more out forever.

—Henry Ward Beecher.

CONFERENCE NEWS AND PERSONALS

Rev. C. J. T. Cotten reports continued progress in his work at Gonzales, La. Bro. Cotten is one of the Advocate's most faithful friends.

Rev. Luman Douglas, pastor at Cedar Grove, Shreveport, announces a homecoming day for May 24. Cedar Grove is one of the new churches in Shreveport.

Rev. Gus Klein held a meeting recently for Rev. E. H. Cunningham, at Amory, Miss. This was Bro. Klein's second meeting in Amory and a good revival is reported.

Rev. L. C. Lawhon reports favorable progress in his work at Lambert, Miss. Bro. Lawhon has been a faithful friend of the Advocate and he says that he does not mean to let us down at this time.

Rev. Frank E. Dement, Jr., is pressing the entire program of the church at Monticello, Miss., where he is doing a good work with every prospect of bringing a good report to the next session of the annual conference.

Bro. W. A. Curd, newspaper man from Holly Springs, and associate lay leader for the Corinth district, declined to stand for re-election. We understand that he has not been in the best of health. He retires after many years of faithful service in that work.

Rev. L. H. Floyd, pastor at Tyro, Miss., has been much engaged in a program of repairing churches and refurnishing the parsonage. He reports an increase in the pastor's salary and 50% of the benevolences paid before the district conference.

Rev. W. R. Wendt, of Columbia, La., is undertaking to send a monthly letter to every man in the armed service from the church in Columbia. That is a commendable undertaking and will bear fruit in the years to come.

An announcement that Rev. Andrew Johnson, of Wilmore, Ky., was available for a meeting May 15-28, reached us too late for inclusion in the issue of last week. Dr. Johnson was at the time in a meeting with Rev. C. L. Moore, at Olla, La.

Bro. E. L. Murphree, of the Okolona church, was elected district lay leader at the recent session of the Aberdeen district conference. Bros. W. L. Underwood, of Amory, and C. C. Bennett, of Water Valley, were elected associate lay leaders.

Rev. W. R. Wendt, pastor at Columbia, La., sends an interesting summary of his report to the second quarterly conference on April 29. It shows a comprehensive coverage of the work of the church in his charge.

Rev. J. B. Grambling is putting on a "Pay-Out Month" for the Crowley Methodist church, beginning May 1. His first card announces the purpose to raise \$500 above the regular Sunday offering for the month. Bro. Grambling also reports that his work is moving nicely.

A note of humor was injected into the session of the Corinth district conference when one of the preachers told that another pastor of the district was holding a meeting for him and following a red-hot sermon on Hell, announced the hymn, "When the Roll is Called Up Yonder I'll Be There."

Rev. A. Y. Brown asks that we call attention to the Pastors' School at Wood Junior College, Mathiston, Miss., June 1-6. We had

already summarized the information as to the schools and camps of the North Mississippi Conference in the issue of last week, which we presume will meet his wish in that connection.

The editor of the Advocate appreciates an invitation from Miss Virginia Fomby to attend the graduating exercises of the high school at Magnolia, Ark., where she is one of the graduating class. Her father is remembered and appreciated as a member of the Louisiana Conference for many years before his death.

A feeling of sadness spread over the session of the Seashore district conference at Pascagoula, Miss., on last Thursday when it was announced that Bro. L. T. Fickling, who has been in failing health for some time was in a Gulfport hospital for an operation that day. Prayer was offered by the conference for his recovery.

Bishop J. L. Decell was present at the Hattiesburg district conference and preached at the evening hour on Tuesday of last week. The following day he presided for a brief time over the morning session which was his first district conference presidency. The Bishop is apparently getting his strength back following his recent indisposition and was in good spirits in every way.

Dr. O. E. Kreige has done a praiseworthy service in getting out "A Century of Service," which is a detailed history of the Napoleon Avenue Methodist church in New Orleans. It is more than that because it is a history of German Methodism in New Orleans and to some extent of the surrounding territory. This volume was prepared for the centennial celebration and a copy of it may be had at a nominal price—we think fifty cents.

Mrs. Eugenia M. Murff, whose late husband, Rev. J. R. Murff, was long a member of the North Mississippi Conference, is making her home at Hamilton, Miss. Her eldest son is employed at the air base in Columbus, and she says that she is beginning to get adjusted to her new situation. Though the days in recent months have brought many shadows, sympathy from friends in former charges has helped to lighten the load. Her younger son will complete high school on the 25th of May and will probably seek employment for a time before entering college.

A card from Mrs. T. H. Fore, of Natchez, Miss., calls our attention to the fact that we are in error concerning her removal from Jefferson Street church to some point in North Mississippi. We were reporting what we understood from an address on the floor of the Vicksburg district conference, but it

appears that the party moving away was Mrs. John W. Guyton, of Crawford Street, Vicksburg, who had succeeded Mrs. Fore as district secretary of the W. S. C. S. The editor takes full credit for the error and apologizes to Mrs. Fore.

BATON ROUGE DISTRICT CONFERENCE

The 1942 session of the Baton Rouge District Conference will be held in the Franklinton Methodist church, on Friday, May 29, convening at 9 a. m., and continuing until the business has been completed. Dr. W. L. Duren will preach the conference sermon. All who have matters to be represented will receive a cordial welcome and will be given as much time as possible for the presentation of the different causes.

Pastors are requested to advise Rev. Ira W. Flowers, pastor at Franklinton, the number who may be expected to attend from each charge. Please send this information so that it may reach him not later than Tuesday, the 26th.

W. L. DOSS, JR., Dist. Supt.

EMORY COMMENCEMENT MOVED UP

By John L. Sandlin

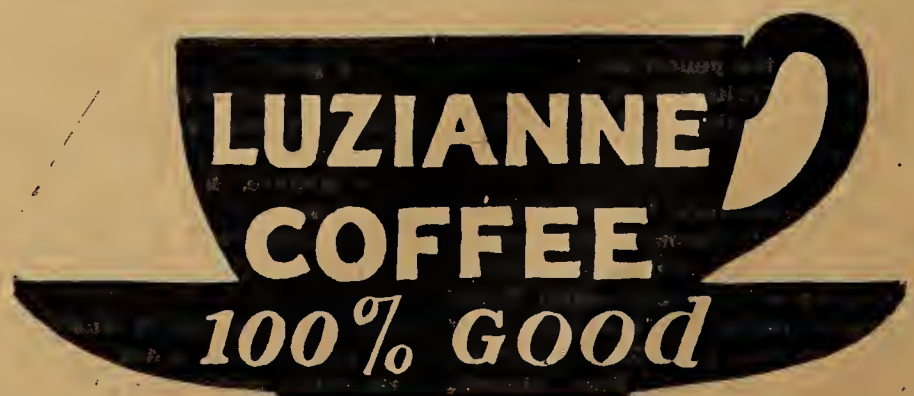
Emory University will move up commencement exercises one week this year to May 29-30, to enable a number of graduates entering military service to receive their degrees in person.

The commencement dates, usually set for the first week in June, have been changed since many graduating seniors have received orders to report early in June.

The exercises this year are planned to focus attention on graduates rather than speakers. Services will be held outdoors, weather permitting, in the Glenn Memorial Amphitheater, adjacent to the church school building. As last year, degrees will be conferred in the open air in the cool of the evening instead of on a hot June morning.

The entire programme will be confined to two days.

Dr. Franklin Nutting Parker, dean emeritus of the Candler School of Theology, will preach the baccalaureate sermon at 6:30 o'clock Friday evening, May 29, in the amphitheater. Registration for alumni day, Saturday, May 30, will begin at ten o'clock Saturday morning, and will be followed at eleven o'clock by the alumni address, to be given by Dr. Goodrich C. White, Vice-President of the University.



DEDICATION OF WEST POINT (MISS.) CHURCH

Sunday, May 3, was a happy day for West Point Methodism, because the beautiful church was dedicated by Bishop W. W. Peele after his sermon at the 11 o'clock hour.

The church was built under the pastorate of the late Carroll Varner in 1920, at a cost of \$110,000. The congregation ranks among the first of the conference in zeal and loyalty, but is not noted for its wealth. It was too much to expect that the entire amount should be raised at once, but the plan was to make yearly payments until the entire amount was liquidated. This was done for a while, then the depression came on and the most they could do was to keep the interest paid.

Succeeding pastors laid plans for the payment, and while these plans brought some results, there still remained a balance that was stifling to the congregation. Under the leadership of the Rev. J. H. Holder, the pastor who preceded the writer, the congregation was organized from the Primary Department of the Church School up to and including the official board, with the determination that the church should be made free from debt. The writer inherited this machinery and the enthusiasm of the people to accomplish the desired task. Two months after his appointment, the first half came due and approximately that amount was paid in cash. The other half was due on January 1, 1942. Within a few weeks after that date the balance had been provided and as a result the notes were burned before the chancel just before the dedicatory services.

Our people were delighted with the ministry of Bishop Peele. His simple and unassuming manner, his brotherly spirit, and his strong but practical sermon won the hearts of all. They are looking forward to the time when he will come this way again.

V. C. CURTIS, Pastor.

PASTORS' SCHOOL AND CHRISTIAN WORKERS' TRAINING SCHOOL

The North Mississippi Conference Pastors' School and Christian Workers' Training School will be held at Wood Junior College, June 1-6. The first class session will be held at 7 p. m., on Monday, and the School will close at 10 a. m., on Saturday. The entire cost is \$6.50.

We have an exceptionally able faculty and platform speakers. We will have Bishop Peele with us through Thursday, and he will speak twice daily. Dr. Gaius Glenn Atkins, noted author, teacher and lecturer, will teach a course on preparing sermons for the preachers, and will speak Thursday night, twice Friday, and Saturday morning.

Dr. Alva Taylor, of Nashville, another writer and teacher of national fame, will teach a course on "The Teachings of Jesus." Teachers of adult classes, preachers and others will have a high privilege in hearing Dr. Taylor present a present-day application of the teachings of Jesus.

Dr. W. K. Anderson, Executive Secretary of the Commission on Courses of Study, expects to visit our School on Thursday, and we will have opportunity to hear him.

Mrs. J. W. Mills, of Beaumont, Texas, Vice-President of the Woman's Society of Christian Service, will teach a course on Missions which will be of especial interest

to Mission Study leaders in the local churches.

Workers with youth will have an excellent course taught by Miss Allene Ransom, of the General Board of Education office in Nashville; and the workers with small children will be privileged to hear one of the instructors who is used widely over the South in teaching this course, Mrs. J. C. Burrows, of Columbia, Miss.

We need these days of Christian fellowship and study together. We would like to have every charge represented by the pastor and at least one lay worker. Any additional information will gladly be furnished.

A. Y. BROWN, Dean.

SARDIS-GRENADA DISTRICT CONFERENCE

The District Conference, April 29, Charleston, was truly a half-way mark for the year. For the sixth time the superintendent, Rev. C. T. Floyd, presided over the Sardis-Grenada Conference. The reports from the charges indicate the best first six months of the church year probably in the history of the district, certainly for the last twelve or more years.

Reports as to the educational and missionary work indicates growth of interest and efficiency. The evangelistic and financial reports give evidence as to good spiritual progress. A few churches have paid all the assumed benevolences and many churches have paid half of the connectional funds, while other churches have paid more than in several years.

Rev. H. P. Lewis, Byhalia, reported a new brick veneer church building completed at Emory. Rev. G. L. Nicholas, Longtown, reported a stone church under construction, and when completed at an early date it will be free of debt. Rev. E. M. Sharp, Hernando, reported a new electric organ installed free of debt. Rev. W. C. Galceran, Jr., reported substantial improvements on the church. Rev. L. H. Floyd, Tyro, reported an abandoned church repaired into a modern church, with the congregation becoming active again.

The District Conference was honored with the presence of: Bishop W. W. Peele, presiding bishop, Richmond, Va.; Dr. W. L. Duren, Editor of the New Orleans Christian Advocate; Rev. J. G. Snelling, Superintendent, Memorial Mercy Home, New Orleans; Mr. Fred J. McDonnell, Superintendent, The Methodist Home, Jackson; Rev. T. B. Thrower, Director of the Golden Cross. Each spoke of the work which he represented. Bishop Peele spoke words of commendation, encouragement, and some facts concerning the chaplaincy situation. Dr. Duren led in the Worship Hour with a great discourse on the parable of "The Prodigal Son."

Rev. Roy A. Grisham, Executive Secretary, presented the educational work. He expects to become soon a chaplain in the Army. The Annual Conference Training Program begins with the Pastors' and Christian Workers' Training School, June 1-6, Wood Junior College, Mathiston, Miss. Outstanding visitors on the faculty include: Dr. Gaius Glenn Atkins, North Marshfield, Mass.; Dr. Alva Taylor, Nashville, Tenn.; Bishop W. W. Peele, Richmond, Va. The Youth Assembly is June 9-14, Wood Junior College, with a very fine program. The Intermediate and Junior Camps are to be in the latter part of June and in July.

The Laymen's program was under the leadership of Mr. A. B. Friend, District Lay Leader, Sardis. He presented forcefully the place of the laymen in the Layman's Day

Services. The Olive Branch Board of Stewards recently planned to present a Bible or Testament to every member of that church who enters the armed service of the government.

The District Conference adopted resolutions of appreciation for the cooperation, faithfulness and efficiency of Rev. C. T. Floyd, D. S., and pledged to him the cooperation to attain the district goal, "Forward to Victory," for every church in the final report to the Annual Conference in November.

E. L. JERNIGAN, Reporter.

Olive Branch, Miss.

THE "ALL BETTER CHRISTIANS" UNION MEET

The "All Better Christians" Young People's Union met at the Carlton church, on May 1, with 106 present. A new program was presented with young people from each church taking part.

"The Christ of the Cross," was the theme. After singing "Wonderful Words," "Near the Cross," and "The Way of the Cross," special music was rendered by the Carlton and Eros young people. Scripture was by Ruby Wilson, of Douglas. Mary Larsh, of Lapine, gave the address. Effie Ambrose, of Choudrant, gave a poem.

Plans were made to send a representation to the "Christian Adventure Camp." The young people of Eros again won the banner for having the greatest percentage of their membership present. The next meeting will be held at Choudrant.

WILLIE DEAN CHANDLER,

Reporter.

THE RED CROSS AND THE BIBLE

Behind the marvelous demand for the Red Cross First Aid textbook which has already run to over 6,000,000 copies, and has become probably the most widely printed book produced by the demands of the war, stands the perennial record of the Bible whose teachings have inspired the Red Cross and every other humanitarian movement which the modern world knows.

The Bible, unlike any other book, is not only the best seller this year, but has been the best seller in the United States every year without exception since the year 1800. The American Bible Society reports that its own circulation of Bibles, Testaments and Gospel portions has for the last ten years been well over 7,000,000 copies a year. When there is added to this figure the annual distribution of the other great societies in England, Scotland, and the Netherlands, the annual figure mounts to over 20,000,000 copies every year. This does not include the extensive sale of Bibles and Testaments by commercial publishing houses, and smaller Bible societies, which it is estimated, brings the annual figure, year after year, to approximately 25,000,000 copies.

Another factor which is peculiar to the Bible and which contributes directly to the effectiveness of the International Red Cross is that the Bible is a continuous best seller, not only in America and England and in other so-called Christian nations, but that it is likewise one of the best known and most widely distributed books in China, India, Africa, the South Sea islands, and elsewhere in those areas that are now the scenes of battle and demanding the humanitarian services of the Red Cross.

PERSONAL NOTES AND INCIDENTS

Rev. P. W. Sibley writes that the work on the Tickfaw charge is making progress and that the people are responding wonderfully.

Rev. J. E. Roberts, of Booneville circuit, will have the assistance of Rev. Thad H. Ferrell in revivals at Oak Grove, Carolina and Black Land churches, and Rev. J. W. Holliday will assist at Liberty church.

Rev. Carl Lueg, who has been so seriously ill for some weeks, is now able to sit up and is scheduled to return home soon. This will be glad tidings for his many friends in Louisiana and elsewhere.

Rev. E. W. Scott, pastor at Clara, Miss., has our thanks for a word of commendation of our effort to maintain Christian standards of life in a day when the world seems to "bow to the image of Baal."

Rev. S. S. Bogan, who after his retirement organized a charge and built the beautiful little church at Rodessa, La., is undertaking the organization of a church in the Summer Grove section of Shreveport. Retired, yes, but his bow abides in strength.

Bishop Hoyt M. Dobbs was the preacher at First Church, Shreveport, on the first Sunday in May, and is reported to have appeared to be quite well. He is to preach the baccalaureate sermon at Millsaps College at the forthcoming commencement.

News of the death of Mrs. W. R. Williams, widow of the late Rev. W. R. Williams, of the North Mississippi Conference, was received at the Advocate office on Monday. She died a few days before and was buried in Memphis.

Rev. G. E. Allan, pastor of Poplar Springs church, Meridian, issues a lovely calendar of his services. His Communion meditation was based upon the failure of the watchers in Gethsemane—"The Weakness of Willingness."

Rev. R. S. Lawson, a retired member of the North Mississippi Conference, writes that he has been a nervous wreck since Christmas and that he has not been able to go anywhere. He asks an interest in the prayers of his brethren.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, is giving her graduating recital in music at Dixon Hall, Newcomb College, today. We congratulate both Miss Nellie Mae and her parents on her splendid record and achievements in the study of music.

Hon. Hugh N. Clayton, an associate editor of this paper, has been commissioned a lieutenant in the United States Navy and will assume active duty on June 17. This means that his active work as a member of the editorial staff will be suspended for the duration, following June 17. We will continue to carry his name on our masthead and it is a matter of sincere regret that we must lose for ourselves and our friends the fine fellowship and service of our good friend.

Mr. Julian Hirsch, eldest son of Dr. and Mrs. Julian Hirsch, of New Orleans, died in a local hospital on last Saturday, following an illness of a month or more. Mrs. Hirsch was Miss Dollie Halford, of Meadville, Miss., and Dr. Hirsch is a retired physician of New Orleans. Neither of them belongs to the Methodist Church, but both have been friends of the editor of this paper for twenty

years. We consecrated in baptism this splendid young man when he was a baby. We share the great sorrow of our dear friends, and pray for their keeping up in the days ahead.

A summary of the reports made at the recent session show the following percentages paid on Benevolences: Booneville station 100; Blue Mountain and Tishomingo charges 71 each; Baldwin and Wheeler 67; Belmont 58; Potts Camp 57; Hichory Flat 55; Corinth circuit 51; Burnsville, Corinth, First Church, Corinth, Southside, Guntown and Saltillo, Myrtle, New Albany station, Mantachie, Kossuth, Ripley, Rienzi and Fulton 50 each. Ashland charge is listed as having paid fifty per cent or more, but the exact figure is not given. The total Benevolence collection reported was \$3,600. Every charge had made some payment on Benevolence, and 45 per cent of the four items of ministerial support was reported.

ALEXANDRIA DISTRICT CONFERENCE

The District Conference of the Alexandria District will be held at Camp Brewer, near Forest Hill, La., on the Alexandria and Lake Charles Highway, on Thursday, May 21, 1942, beginning at 10 a. m., and closing in the afternoon. Representatives of different interests of the Louisiana Conference and brethren and friends of other districts are invited to attend.

R. H. HARPER, D. S.

MRS. W. ANGIE SMITH, SR.

In our last issue we carried the note that Bishop A. Frank Smith had been called by telegram to his mother. We did not know until later that she had passed away. She was the mother of Bishop A. Frank Smith, and of Dr. W. Angie Smith, the one president of the Louisiana Conference and the other formerly a member of this conference. Mrs. Smith died on Sunday, May 3, and the funeral service was held in Shettles Memorial Church, Austin, on Monday, with burial in Elgin, Texas. The many friends of Bishop and Dr. Angie Smith in this section share their great sorrow.

REV. JOHN W. ROBERTSON DIES

Rev. John W. Robertson, our pastor at Senatobia, Miss., died on Thursday of last week, according to information which was received on Monday. He had suffered from a heart ailment for several years, and the attacks came with increasing frequency. At the time of his death, he was en route to a hospital in Memphis. Funeral services were held at Senatobia on Friday with Rev. C. T. Floyd, Dr. V. C. Curtis and Rev. W. M. Campbell officiating. Interment was at Maben, Miss., the same afternoon. John Robertson was a good soldier, and his friends, and they are legion, will greatly miss his genial good humor. May heaven's richest blessings abide upon those who are suddenly and sorely bereaved.

DR. R. H. RUFF DIES

Dr. R. H. Ruff, president of Central College, Fayette, Mo., died on May 5, bringing to an end a long career as preacher and educator. He had been ill for three months and had resigned the college presidency last

September, effective June 1. His successor, Dr. Harry S. Devore, district superintendent of Dallas, Texas, was announced about a week ago.

At Dr. Ruff's request, college classes were continued without interruption until the hour of the funeral service. A faculty committee accompanied the body to Nashville, Tenn., where it was interred beside that of his wife. Dr. C. B. Galatas, pastor of the college church, was in charge of the service. He was assisted by Dr. H. H. Brower, district superintendent; Dr. F. A. Culmer, a member of the faculty, offered prayer; Dr. M. E. Gaddis read the faculty memorial, and the president of the student body read the student tribute.

Dr. Ruff was born at Chester, Miss., July 27, 1887, was graduated from Millsaps College in 1910, and finished at Emory University in 1915. He was ordained in the ministry of the Methodist Episcopal Church, South, in 1915. He held honorary degrees from Kentucky Wesleyan, Ohio Northern, and Millsaps colleges. In 1917 he was a chaplain with the American Expeditionary Force in France. He was president of Morris Harvey College from 1927 to 1929, and went from there to the presidency of Central College in 1930.

Surviving him are a brother, D. T. Ruff, of Lexington, Miss., and a sister, Mrs. Henry Riser, of Jackson, Miss.

A LETTER FROM CHAPLAIN FAULK

My dear Doctor Duren:

These are times when many people throughout the country are wondering what they can do to be of some help to the men in the armed forces.

Civilian groups are doing a great deal to support the Red Cross, the Navy Relief Society, and other social agencies which administer to the needs of men in the services. Local churches and all communities are endeavoring to make their programs attractive and helpful to the men who have the opportunity to attend.

This is written to call attention to one agency which is doing a tremendous amount of good for the men in the services; namely, the American Bible Society. This organization is providing New Testaments for the Army, Navy and Marine Corps, and is facing a tremendous challenge. Through them I have been getting supplies of these to give to the men in my "parish." I am giving away on the average of 75 Testaments per Sunday.

This letter is unsolicited on the part of the American Bible Society, but I think it would be of interest to all of those in our church who have the American Bible Society interests at heart to know just what a great bit of work that organization is doing.

The men are coming into the service from all over the country, and the majority of them have not had the opportunity or else did not consider the necessity of securing copies of the Scriptures. The American Bible Society will provide these Testaments of pocket size and men are eager to get them.

If the publication of this letter will serve to increase the support of the American Bible Society, on the part of the Methodists in Louisiana, I shall be very happy. We who are trying to minister to the men in the armed forces need all of the support and backing that we can get from our church groups. The support of the American Bible Society is a real way in which the average

person in the church can assist the chaplain of the men.

✓ ROLAND W. FAULK,
Chaplain, U. S. Navy.

A LETTER FROM A LIFE-LONG READER

My dear Christian Advocate:

I will have my seventy-fourth birthday on the 20th of June. My mother was a subscriber for this paper when I was a little boy. How proud I have been of a mother who taught me to read this paper. It is the bread of life if we will read it. I gave my heart to the Good Lord when I was seven years of age, and I love to serve Him.

I read in the Advocate so many good things that have been done and the great work of the preachers. My mind runs back to Brother Gilderoy Porter, the first district preacher that I ever heard preach. What a thrill it is to me to think over those days! I have been today on the spot where Bro. Porter called the children and had them take front seats at the quarterly meeting. The children were from ten years old down. Bro. Porter had his Book for Boys, and my father bought one for me. It was the best book for boys I ever read except the Bible. The church then stood at Pleasant Hill cemetery, but it was moved about four miles south and it is now known as Friendship church. I joined that church when I was a lad. Many of the pastors who served the charge have gone on before, but I expect to see them on the other shore.

W. E. ROBERDS.

RESOLUTIONS OF APPRECIATION

Whereas, on December 29, 1941, God, in His infinite wisdom, called from our midst a friend and brother, Mr. John H. Sherard, Sr.; and

Whereas, we the membership of the Sherard Methodist church, the district superintendent, the pastor, and the official board, the Church School and all its departments, desiring to give expression to our deep sense of loss and our appreciation of the helpful and inspiring life he lived among us; and

Whereas, he was active in every department of our church, having taught the adult class of our Church School for many years, served actively on the official board, and represented the church at annual conferences without interruption for over forty consecutive years; and

Whereas, we feel that his conception of his and all men's purposes on earth should not be bounded by a set doctrine or a mere creed, that not even the broad purpose of his chosen church, the church he loved, sufficed, and that his was truly an all-inclusive religion—a belief that all men are brothers under the Fatherhood of God. He was not content to merely "Live in a house by the side of the road, where the race of men go by." His dynamic energy, his urge to serve, took him out on that "road of the highway of life" where he could better serve—"and be a friend to man. The fruits of his faith and energy are self evident. The great institution of healing and the home for orphaned children are monuments to his efforts; and

Whereas, his life, his devotion, his loyalty and faithfulness were and are an inspira-

tion to all who knew him; therefore be it

Resolved, by us here assembled: That we deeply lament his passing; that we will miss his wise counsel and unerring judgment; that the Church needs him; that the community needs him; that the sick and orphaned will miss him, and that all who knew him will long remember and cherish his memory; be it further

Resolved, that these resolutions become a part of the church records and that copies be sent the members of his family and the press.

(Presented and passed at a church conference, Methodist church Sherard, Miss., May 3, 1942.)

REV. H. M. WOLFE, EVANGELIST

Dear Dr. Duren: As you know I resigned the Conference at the last session, expecting to do independent evangelistic work. We had planned to make Jacksonville, Fla., my headquarters, and my family would have lived there. Just as I was getting ready to start my work the Japs made the attack upon Pearl Harbor.

I had formerly served in the Navy and I felt that it was the time for every loyal American to come to the aid of his country. I made up my mind to re-enlist in the Navy. Since I expected to re-enter the Navy my wife and I thought it best to move back to New Orleans before I left for naval service, where she would be among relatives and old friends.

I tried twice to re-enlist but was turned down because of color-blindness. Dr. W. W. Holmes knows this to be a fact.

Then my youngest brother, who had been living with my mother, was called into military service, and she wrote me to come and stay with her. It has been a great joy to be with mother for awhile. I have stayed at home longer recently than I have at any other time in 20 years.

I have been granted permission to hold revivals in the churches of the Louisiana Conference, where the pastors and people desire my services. My last work in the Conference was with Dr. Raulins, whom it was a joy to work with. The last church I served was Ringgold, and no minister ever served a more cooperative church, and I appreciate the fact that they desired my return.

I will appreciate it if ministers who have not as yet had their revivals and desire my services will contact me at once, as I will be back in New Orleans the first of May.

As many of the ministers know I use a slide machine which shows pictures 10 feet square on a screen in connection with my revivals. I show different scenes each night. My slides include about a thousand scenes of the Holy Land, likeness of the world's greatest masterpieces of religious art, the Passion Play, and I also have over a hundred scenes of the Methodist mission work throughout the world. My services last about an hour each night of the meeting. We have slides for twenty minutes, about twenty minutes of singing, and I preach about twenty minutes. Usually we have more people than can be seated. My financial terms are a free-will offering from the people.

I have held several revivals since coming here to visit my mother. My own home church requested me to hold special services. It makes one feel good to get such a good welcome from his own home folks, with whom he grew up.

I expect to re-enter the conference this year. Ministers desiring my services in revivals will please write me at once at 4119 Prytania Street, New Orleans, La.

Fraternally yours,
H. M. WOLFE.

UNDERSTANDING HEARTS

What a blessed privilege it is to talk with God. Recently I found myself very much depressed at a time when my soul should have been lifted to the sky. I knew it was wrong, so I talked with Him about it. Soon I had His reply as I was directed to the message in His word that comforted my heart and reassured me of His love and understanding. Then He reproved me in the words of Paul: "Be not desirous of vain glory. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Paul was too concerned about making his Lord known to others to think much about himself. Because of Christ's love that would not let him go, the world had no attractions for him. Neither was he of worth to those who believed not the truths of Christ.

I like to think of the character of Paul. As David said: "My goodness extendeth not unto thee Lord, but unto the saints." How true it is that "all great movements begin in hearts that see, rather than in minds that scheme." Paul was truly missionary in heart, mind and spirit. He said in I Corinthians 9:22: "To the weak I become as weak that I might gain the weak; I am made all things to all men that I might by all means save some." He was so sympathetic to the problems of others that he could put himself in another's place and see from his viewpoint. He wrote in I Thessalonians 2:8: "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls because ye were dear unto us."

I wish our pastors would give us a sermon in the Advocate each week. There are many deaf and shut-in members who never have the privilege of hearing a sermon.

I receive much good also from the writings of Mr. Clayton, Mr. Hamilton and Mrs. Rowland.

A SUBSCRIBER.

REMEMBERING AND FORGETTING

By W. B. Millard

Pharaoh's butler said, "I do remember my faults this day." Paul resolved that he would forget the things which were behind. Both were right.

The butler remembered his ingratitude to Joseph and at once did him tardy justice by commending him to Pharaoh. Paul resolutely forgot the blunders and sins of the past lest they should be a weight and hindrance in pressing toward the prize.

Justice requires us to remember wherein we have wronged others in order that we may make restitution.

Wisdom admonishes us to let past failures and faults sink out of sight, even as Christian's load of sin fell from his shoulders at sight of the cross, in order that we may enter each new day's battle unincumbered and undismayed.—Advance.

The winds and the waves are always on the side of the ablest navigator.—Gibbon.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The New Conference Officers

The following officers were elected at the annual meeting in Brookhaven, April 14-16, to serve until the annual meeting in 1944: President, Mrs. W. F. Mahaffey, Mendenhall.

Vice-President, Mrs. C. E. Mullins, Bude. Recording Secretary, Miss Bettie Ridgeway, Ellisville.

Secretary, Organization and Cultivation, Mrs. T. H. Fore, Natchez.

Treasurer, Mrs. L. O. Todd, Decatur.

Secretary, Christian Social Relations and Local Church Work, Mrs. Stanley Wilson, Meridian.

Secretary, Missionary Education and Service, Mrs. E. V. Perry, Rolling Fork.

Secretary, Wesleyan Service Guilds, Mrs. J. B. Pearson, Meridian.

Secretary, Student Work, Miss Mary Thornton Lindsey, Hattiesburg.

Secretary, Young Women and Girls' Work, Mrs. Glendell A. Jones, Florence.

Secretary, Children's Work, Mrs. J. B. Cain, Columbia.

Secretary, Literature and Publications, Mrs. H. E. Hamrick, Collinsville.

Secretary, Supplies, Mrs. L. J. Power, Gulfport.

Secretary, Spiritual Life, Mrs. E. E. McKeithen, Utica.

* * *

Goodwill Day

According to our calendar of special events, we are to observe Goodwill Day on May 18.

Methodist churches are requested by official action of the Commission on World Peace to observe May 24, and a special service prepared by Harold Ehrensperger is available. Sample copies may be secured by your pastor and you should assist him in presenting the program.

Order from Commission on World Peace, 704 Rush Street, Chicago, Ill.

Can any church afford to neglect study, prayer, discussion and faithful service now for peace?

* * *

Thirty-Five Years of Service

In a letter from Prof. J. E. Johnson, principal of the Prentiss Normal and Industrial Institute for the training of Negro boys and girls, we received the following information, which we feel will be interesting to our women:

Mrs. Stanley Wilson,
Meridian, Mississippi.

Dear Mrs. Wilson:

On Saturday, April 18, 1907, two young people, the wife fresh from Booker T. Washington (Tuskegee), the husband from Mississippi's Alcorn College, arrived in Prentiss. Last Saturday, April 18, marked the thirty-fifth anniversary of their efforts to bring light where there was darkness.

Without a dollar, without a friend, we started. But we were imbued with an abiding faith in God and our fellowmen. That faith has been amply justified as we travelled the years helping, guiding, teaching, encouraging.

The truth about our struggles cannot be told, for none would believe it: A Boston friend sending the first \$100 for a mule; Booker T. Washington giving the first farming tools and a wagon; the local banker came to save—the very day that we would have lost the first 25 acres; a local white friend who slipped a little meal from her meager supplies, when we were completely out of food and had nowhere to turn. Similar experiences in the early history of the Institute could be multiplied many times. The timeliness of God's hand recalls the events of the old-fashioned melodrama.

We earnestly extend you an invitation to be with us on Commencement Day, May 7, (this is also Mrs. Johnson's and my birthday—although I arrived several years earlier) to give thanks for our thirty-five years of opportunity to be of use to underprivileged youth. Otherwise, be with us in prayer, as we profess our gratitude to you who have made this work possible.

Sincerely yours,

J. E. JOHNSON,

Principal.

* * *

From the "Camp Shelby Methodist Worker"

"Hello, Soldier! Looking for someone?"

"Yes, I thought I might find my friend in here."

He stood in front of me as I sat at my desk. We talked about many things: war, camp, fun.—He picked up one of the small gospels on my desk. I said, "Want one of those?" He continued to look them over, saying nothing.

"Take more than one, if you care to. They are for you boys."

"I'll take these two," he said. "We are leaving tomorrow, and I'm looking for my friend to tell him." His hand went into his pocket.

"No, Son, you can't pay me for those. You would take all the joy from me. There is no fund provided for buying them, but I count it a privilege to use some of my money that way. I am sorry I do not have two of the nicer ones left."

His hand came out of his pocket, and with a smile on his face he pressed a quarter into my hand. "You do not understand. I want to buy one for some other boy."

"Under those circumstances," I said, "I will take it. With a nickel added, two Testaments can be bought. So when some other soldier goes to face what you will face in a few weeks he can carry with him, as a gift, a Testament with Raymond name in it."

"Have you written your mother?" I asked.

"I only have my Dad. Six days ago he went to the hospital with a heart attack. I will write him when I get back to camp. I am worried about how to tell him. I know I will have to be careful about what I say." We said a few things more than only he and I will ever know. With another smile as I shook hands with him, he said—"Well, I feel lucky tonight. Perhaps we will meet again."

The quarter was still on my desk ten minutes later, when two of my friends came in. "Do you leave money lying about on your

desk?" they asked. I told them the story—and I now have two dollars to add to the soldier's quarter to buy Testaments with, and their names too will go on the fly leaf of the small vest pocket army Testaments that our soldiers carry over their hearts.

Mrs. H. H. Hinton and Miss Mary Thornton Lindsey are doing a splendid piece of work for us at Camp Shelby and in Hattiesburg. We might send them a little money to invest for us in the Testaments for boys who want them.

* * *

A Good Report

"A little bird told us" that the W. S. C. S. in Pelahatchie did good work during the first quarter:

"A boy and a girl made their mothers Life Members during the quarter. At the close of their Bible Study they took an offering for the American Bible Society which amounted to \$16. They observed the World Day of Prayer and the offering was \$15.50. Their offering for interracial work (Race Relations) was \$10. They gave \$10 to the Negro women to assist in their work. They have \$5 in reserve for the expense of a delegate to "Gulfside." In response to a request from Miss Louise Tucker for Scarritt Associates, an offering of \$15 was given. Besides all these extras, they sent in \$68 on their conference pledge. Every fifth Monday they meet with the Baptist women—one time in the Methodist church, the next in the Baptist church. The Negro women have also adopted this plan and are having joint meetings on the fifth Mondays, and the white women assist them with their programs."

FAITH IN ACTION

By Mrs. Irvin Rowland

Before one can show his faith, he must first trust. Faith cannot be gained or increased by thinking and wishing for it. We must step out on its promises before we will come to know what it is.

Each time we put our faith in action, it becomes stronger. Most of us believe that if we have enough faith in God, all things will work out for the best for His followers. Yet, after we pray and ask for His guidance, we fail to leave it all up to Him! We continue to think and worry about problems, trying to find our own doubtful solution. Is that trusting Him and is our faith really in action? When we seek God's will, we must be willing to listen to His voice and patiently wait for things to work out. We must cast out our own doubts and fears, trusting that we shall understand and know the best way.

Faith is a connecting link between ourselves and happiness; it is a bridge that spans the dark chasms of worry and despair; it is a light that reveals the power and majesty of God's love; it is a road that leads to the perfect way of life; and it is an essential for the Christian life—"But without faith it is impossible to please Him."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Could You Do Likewise?

At our last district meeting, at Cleveland, I made a plea to the women of the Greenville District to send me clippings from their local papers, or write me about their work in the local church. This letter is from Mrs. Ashmore, whose husband is pastor of the Indianola church. Could you do likewise?

Dear Mrs. Moore:

Since you asked for news for OUR PAGE in the Advocate, I thought perhaps you might appreciate a hint of the work being done by the women here in Indianola.

Mrs. Yarbrough, our District Secretary, makes a wonderful Spiritual Life leader, and our Wednesday devotionals are very profitable.

The programs of the society are unusually fine. The leaders seem to vie with one another in seeing who can put on the most interesting and helpful program.

Perhaps the most outstanding work is the way the women support and encourage the Youth program of the church.

I might mention that we are trying to make the "World Friendship Commission of the Youth Fellowship" the outstanding feature of our Youth program. Recently we had Miss Julia Wasson as a guest speaker in a public program. She brought native costumes of six countries, namely, China, Japan, India, Singapore, Malaya and Korea. The World Friendship Committee sat on the platform dressed in these costumes and conducted the worship program. The Youth choir had charge of the music.

The World Friendship Committee also presented a program for the forty soldiers who were guests of our church recently, by having four Negro singers from the Delta Industrial Institute. In the near future they are to present a returned missionary from the Belgian Congo.

In September the Youth group will present the Literary Program to the Woman's Society of Christian Service.

The women of Indianola are certainly lovely to work with and all seem so interested in the total program of the church.

Sincerely,

ANN ASHMORE.

* * *

News Items Concerning W. S. C. S.—Indianola

Mrs. J. D. Peel is the new president of this zone, and Mrs. Herman Harthcock is secretary. The first zone meeting held under their administration took place in Hollandale.

Mrs. A. G. Nash is chairman of Circle One, and Mrs. J. L. Mitchell presides over Circle Two. The meetings of both circles are well attended and splendid work is being done.

The literary programs are exceptionally good. Leaders are spending much time in planning and presenting worthwhile programs. The attendance upon all meetings continues to increase.

A fine feature of all meetings of the society is the splendid Christian fellowship enjoyed by all who come. "It is a good thing for people to dwell together in unity."

Mrs. J. D. Peel is the 1941 recipient of the Life Membership given annually by the society. Bestowing such a membership honors the person who receives it, but greatest of all is the inspiration that comes from the knowledge that we are helping when and where help is badly needed—in the foreign fields.

Junior Department—Indianola

We have over a hundred books in our library and are planning to enlarge it soon. Our first year girls, under Mrs. T. R. Price, are making a scrap book of their lessons each Sunday. This book consists of pictures, stories and poems collected through the week by the children. When the book is completed it will be passed on to children less fortunate in obtaining good literature.

* * *

We of North Mississippi are particularly interested in the MEDICAL WORK in Africa. We have pledged ourselves to do a big piece of work there. The following letter sent from Mrs. H. L. Talbert's files will give us an idea of how much our help is needed.

* * *

Medical Department, Tunda Station Annual—1941

Another year for Tunda Medical work has passed and what has been accomplished? From the point of view of the one missionary nurse who has been trying to care for the work of the hospital, the leper hospital, and the home for motherless babies and untainted children of lepers, the accomplishments are meager. How can one nurse adequately supervise these three phases of the work? It is an impossibility. The primitive helpers we have require constant and strict supervision, and one person cannot be in three places at the same time. Our need for more doctors and nurses grows increasingly distressing. I feel constrained to repeat the last sentence of my last year's report. "As I see the great work to be done and realize so keenly how little of it I can do, I long and pray that somehow this great need may be put upon the hearts and lives of some doctors and nurses in the homeland that they may see these needy ones, these fields so 'white unto the harvest,' and come to our aid in this land where their help is so greatly needed."

Somewhere, somehow, we have failed miserably in making known to the young people of our church our need for medical workers in the Congo. God has not failed. He will not fail to speak to hearts and lay upon them the needs of His sick African children. There is somewhere a human stumbling block in the way. I am determined that this charge of failure shall not be longer laid at my door. I shall continue to pray God to help me through prayer and appeal to cry this challenging need until our medical work is adequately staffed to carry on this work of healing and health in a helpful way.

Not since 1930 have we had another doctor come to join our forces, for eight months of the past year Dr. Sheffey was the only doctor for our four Mission stations, and for four months he was the only Methodist doc-

tor in the whole of the Belgian Congo. We have one nurse on each station now, but furloughs are due for three during the next year and a half, and as far as we know there is no one to take our places when we leave for furlough. Before Dr. Lewis returns, Tunda will have been without a doctor for eighteen months. We need at least one doctor and two nurses for each of our Mission stations, and there is a very great need for an adequate staff of doctors and nurses for public health work, because our Mission station medical work cannot hope to serve more than a small percentage of the sick who can come to our hospitals. We must teach and preach and demonstrate health in the villages.

The year has brought no great change in our work here at Tunda. We have had an epidemic of sleeping sickness at the Leper hospital, and at present about eighty lepers are being treated for this disease as well as leprosy. The government doctor in this district and his helpers gave us prompt aid with this work and we were quickly able to have this situation under control. Near the end of the year, as a result of this epidemic and in an effort to more effectively segregate the lepers, the government decided that our graduate nurse should give his entire time to the work of the leper hospital. This was a distinct loss to Tunda Hospital because he had been giving us valuable help with the laboratory work in the afternoons and also helping with the obstetrical work. But we know he is badly needed at the Leper hospital, where he has done good work during the year. I have had to leave the leper work almost entirely in his hands.

The most indefatigable workers we have at Tunda are the white ants, and they have done a prodigious work in their attempt to utterly destroy our temporary hospital buildings. It has been necessary to build a new building to care for office, drug room and laboratory needs, and thanks to Mr. Davis and the village workmen this was quickly and well built. A crew of out-village workmen are trying to repair the other fast crumbling structures to tide us over until the permanent brick hospital can be built.

This report would not be complete without a word of praise for the good work of my staff of native helpers and nurses. They have done a good year's work and we are eagerly awaiting the return of our doctor, with whose help we hope to do a much better work for the Master in 1942.

Respectfully submitted,

MARY E. MOORE, R. N.

The concluding ascription of the Lord's Prayer, "For Thine is the Kingdom and the power and the glory," is no part of the prayer as Jesus taught it at all. It was added by the piety of the early Church, and the instinct of piety in the generations of the Church since has attained. The Kingdom, the power and the glory, which we ascribe to God, are another way of repeating the preamble of the prayer, "Hallowed be Thy name, Thy Kingdom come."

—Christian World Pulpit.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Reports from Conference

Wesleyan Service Guild Report

TO: The Conference Woman's Society of Christian Service, in session, Ruston, La., April 14, 15, 16, 1942.

The year 1941 has brought increased opportunity for the Wesleyan Service Guild. Whereas a year ago one in five women in the United States left home each morning to take part in gainful occupation, government statistics show that today more than one in three are gainfully employed and the proportion is steadily increasing.

In the Louisiana Conference there has been a steady growth in the interest of the Guild program. According to the Annual Report of the National Guild Secretary, we rank fourth among the nineteen Guilds and money paid in. Our statistical report, as of December 31, is as follows:

District	No. Guilds	No. Mem.	Am't. Paid
Alexandria	3	34	\$ 51.35
Baton Rouge	4	45	78.05
Lake Charles	9	75	335.28
Monroe	5	119	296.35
New Orleans.....	4	99	183.41
Ruston	7	197	342.47
Shreveport	6	73	98.23
TOTALS.....	38	642	\$1,385.14

Guilds at St. Francisville and St. Marks, New Orleans, have been disbanded. Guilds have been organized since January 1st at Jennings, Hammond, Mangum Memorial, Shreveport; Vivian, St. Joseph, Plain Dealing, Bernice and Leesville. We also have a Guild "in the process" at Elizabeth.

There has been much unavoidable confusion over the handling of Guild funds. However, at the beginning of the fiscal year the procedure for handling Guild funds was clarified by the National Guild Secretary, following a meeting of the National Guild Standing Committee, and this information was sent out to all Guilds in our Conference by your Conference Guild Secretary. (Copy of letter of clarification attached hereto.) The new printed report blanks for treasurers are now in the hands of each Guild treasurer.

In accordance with the Guild constitution, the Conference Guild Board of thirteen members is being succeeded by the Conference Guild Committee, composed of the Conference Guild Secretary, one Wesleyan Service Guild member from each district, and three members of the Woman's Society of Christian Service in the conference. The members of the Guild Committee will assist in the organization and promotion of the work of the Guild whenever possible.

The Wesleyan Service Guild is a part of the Woman's Division of Christian Service. It has been organized to give the employed women the same privileges of study, service and fellowship as are enjoyed by the members of the Woman's Society of Christian Service. It has the same purpose and program as the Woman's Society. It supports the work of the Woman's Division within the appropriation and contributes to the program of Christian Social Relations and Local Church Activities. Therefore we urge the cooperation of the Woman's Society of

Christian Service in strengthening the Guild work in Louisiana that the employed women of our church may be enlisted in the building of a better world.

Respectfully submitted,
MRS. HUGH H. HOFF,
Conference Guild Secretary.

* * *

Wesleyan Service Guild Budget

The Wesleyan Service Guild Budget is not included in the budget of the local Woman's Society of Christian Service. The two together make up the adult Woman's Work in the local church. (If the Woman's Society of Christian Service Budget is \$500 and the Wesleyan Service Guild Budget is \$100, the pastor reports \$600.)

The Guild budget is included in district, conference and jurisdiction Woman's Society of Christian Service budgets.

Any employed woman may become a member of the Guild by contributing prayer, service and gifts, which shall include the annual Guild Cultivation Fund of 25 cents per member, used to further the Guild work and divided as follows: 10 cents to be used by the local unit; 6 cents by the district; 6 cents by the conference; and 3 cents by the jurisdiction.

The Guild has no treasurers outside of the local unit. The pledges for missions, and 15 cents per members of Cultivation Fund, are sent through the treasurer of the local Woman's Society of Christian Service (as designated by local unit), to the Conference W. S. C. S. treasurer.

The unit's pledge for Christian Social Relations and Local Church Activities is raised and expended by the unit. It is not included in the apportionment. Unless so voted by the unit, it does not go to the local Woman's Society.

The conference treasurer of the Woman's Society of Christian Service, after consultation with the conference Guild secretary, was asked to send direct to each unit the apportionment for the year 1942, which included:

1. Any specials paid by the unit in 1941 for scholarships, special gifts, etc.

2. Money designated for Guild mission projects, approximating the amounts paid by the unit in 1941.

The unit then accepted the apportionments, or if circumstances necessitated, modified it, and reported to the district Woman's Society of Christian Service treasurer (where there is one), otherwise to the conference Woman's Society treasurer.

* * *

Spiritual Life

To the Women of the Louisiana Conference:
My dear Friends:

Because it is impossible for me to be with you at this time, I must write to let you know how I love you and this work, which is so vital to our Woman's Society of Christian Service and entire church.

Since last June 9, it has been my privilege and joy to serve you as Spiritual Life Chairman of the conference. To follow two such splendid leaders as Mrs. R. E. Smith and Mrs. Guy Hicks was not easy, but on the other hand has been a challenge. For me,

this past year was one of the richest in my Christian Experience.

The seminar on Spiritual Life work in the School of Missions at Mt. Sequoyah, July 8-18, was very meaningful, because of the vision of the scope of the work and practical suggestions, which I received. In August, I assisted the Worship Committee in our Conference Youth Camp, at Camp Brewer, and likewise in district camp. This afforded opportunity to tie in our work with that of the young people of our church.

In September, the Conference Study Committee went into four of the seven districts of our conference, and in each district much time was given to the promotion of Spiritual Life work in the local church.

Perhaps the highlight in this work of the past year was our Spiritual Life Retreat held in connection with the Executive Committee Meeting, held at beautiful MacDonnell French Mission School, October 20-22. At that time we had as guest for the Retreat, Mrs. W. M. Alexander, Division Spiritual Life Chairman. Feeling the need of Spiritual Armament, and believing that this renewing of the inner life should begin with conference officers, the retreatants were the conference officers, Spiritual Life chairman of each district, and one young woman from each district. I wish it were possible to go into detail to tell you just what this Retreat, whose theme was **Victory Through Faith**, meant to all who were in attendance. Perhaps the importance of devotional reading emphasized by the purchase of thirty-five dollars worth of books, by thirty-five women, will help us to know what the Retreat meant to most of us! When we go home ready to read, with something uplifting to read, our faith in this renewed life is increased. This Retreat confined to so few made us desire, yes, even to somewhat plan for opening the doors in 1942 to a great conference-wide Retreat.

Special emphasis was given throughout the conference upon the following: Week of Prayer in October, and World Day of Prayer—"I Am the Way," held February 20; consistent devotional Bible reading and study in Woman's Society of Christian Service and Church School; distribution of the Prayer Calendar and Prayer Card; more definite circulation of Upper Room and devotional books; observance of America's Life Prayer Minute, 6 p. m. every day; expressed desire that each Spiritual Life Group would conduct a study on "Prayer," by **Ellene Ransom**, and one on "I Have a Stewardship," by **Bishop Cushman**.

Innumerable cards and letters have been written in behalf of the work. Today we can report 191 local Spiritual Life chairmen; believing that there are many more. In another year we hope to have a more definite way of reporting on local and district Spiritual Life work.

Our conference was saddened by the loss of Mrs. Sudie Lingle, Shreveport District Spiritual Life Leader. She slipped away just before her district retreat, which she had so beautifully planned for an early date in September. In memory of her splendid life and work some of the things she had prepared for her Retreat were used in our conference Retreat.

(Continued next week)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Note: Copy for Church School Lesson failed to reach us.—Editor.

YESTERDAY, TODAY AND TOMORROW!

This world never will be, never can be the same again when this war is over. It will be, it must be either a better world, a finer world, a world in which justice, fair play, good will, will characterize not only international relations, but the economic, political and social life of man, or a world doomed to ever-increasing hate and bitter nationalism.

There have been great revolutions in the centuries gone that have changed the very currents of human history, that have widened the field of human rights, brought new hope of freedom and equality for untold millions.

May it be, dare we venture even to hope, that this vast, devastating war, covering so much of earth's land and sea, where three out of four of the world's people are allied against the hostile few, is to be followed by another great world-wide revolution, bringing nearer that far-off day of which prophet, seer and poet have dreamed? Can it be that only by such a bitter, humiliating lesson as the world is now learning, that humanity can be shown that the way of the transgressor is hard, that we live in a moral universe and that God is not mocked, that nations as well as men reap what they sow?

Yes, we grant it is quite the thing today to smile at the songs sung by such a Victorian singer as Tennyson. We have moved far ahead—have we?—of those other days when faith dare believe that there was something back of man's age-long story besides chance, or nothingness at the end? Is there no longer for our day any welcome music in Tennyson's prophetic song:

Saw the Vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting,
and there rain'd ghastly dew
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunderstorm;

Till the war-drum throb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

—Our Dumb Animals.

The most serious problem confronting ministers and religious educators is the passive interest fathers and mothers evince toward the church and religion in general.

—Exchange.

WAR-TIME CHURCH BUILDING

Regulations concerning church building are subject to such frequent change that Dr. Elbert M. Conover, director of the Bureau of Architecture of The Home Missions Council, New York City, has summarized the Government's most recent rulings.

Up to April 9, church building was permitted as well as other building when non-critical materials were available. The Conservation Order L-41, by the War Production Board, issued April 9, provides, among other items, that: (1) Residential work costing less than \$500 may be undertaken; (2) Residences damaged or destroyed by fire, flood, tornado, etc., may be replaced; (3) Construction other than residential, the estimated cost of which is less than \$5,000, may be undertaken; (4) Construction that is authorized by the Director of Priorities of the office of Production Management may be undertaken.

Where limited or critical building materials are required, an application must be made for priorities assistance, accompanied by a complete statement as to the need and exact requirements of materials. Forms PD-2000 and PD 200-2, which are bound together, should be secured from the Federal Housing Administration office having jurisdiction over the local territory. Also, an application must be made for specific authorization to begin construction, stating why the desired building is urgently needed. Dr. Conover and Dr. F. W. Mueller, chairman of the Sub-Committee on Priorities of the Church Building Committee of the Home Missions Council, are informed by Government agents that the action of local F. H. A. offices in permitting the use of materials is likely to depend upon the supply of critical materials in the locality. Dr. Conover's office will make public any variation in these regulations which may later be made.

—Methodist Information.

THE GOLDEN CROSS

The second week in May brings to our schedule that part of the Church program known as the Golden Cross. It is that particular phase of our work which makes possible the ministry of the Church to those who, because of illness, are in need of hospital treatment.

In several conferences the Golden Cross is building and supporting hospitals. In Louisiana, where our State government has developed an unusually advanced policy of supplying hospital facilities for those who are in need of it, the Golden Cross program has taken the form of assigning and supporting chaplains to our State hospitals. These hospital pastors are ministering to the spiritual needs of a large number of humble, poor and suffering men, women and children during those hours when they have to undergo much pain, anguish and distress.

Every year brings a new revelation and a deeper understanding of the importance of this work, and of the fruitful labors accomplished by our hospital pastors.

For instance, in the Charity Hospital, in

Shreveport, figures show that approximately 30,000 persons are admitted every year for treatment, and stay in the Hospital for a varying length of time, separated from their families, friends, communities and churches. Thirty thousand people—that's the population of a good size town, and all of it made of sick folks, in need of a prayer, a word of encouragement, a message from God. What an opportunity, what a responsibility, and also what a task, since to the present hour it seems that our Church is the only one that has had the vision of this needy field, and the insight to do something concrete about it.

I am sure that what is true about the Charity Hospital in Shreveport can be said for every other institution where our chaplains are at work.

Men who have pondered deeply on the subject tell us that the decay of civilizations and human societies always begins at the top; among the so-called "better elements," the intelligensia, the aristocracy. On the other hand, the regeneration of a society originates at the bottom, in the masses, among the poor, the lowly and the humble in heart.

There seems to be much evidence to support this view. At least we know that all the great revivals and all the significant religious movements—including our own Methodist Church—have so begun, among the masses, and from there have spread to the other strata of society.

A great deal is also said about the "New Order" that will emerge from these troublesome times. It is impossible to tell what that new order will be, except that there will occur numerous and far-reaching changes. But this we know: the attitudes, the beliefs, and the outlook of the masses will be the determining factors that shall mold and shape that new world to come.

It is therefore a wise church that will, in its strategy, its program, and its approach remember the masses, the poor, the unfortunate and the needy. And that is exactly the field in which our hospital pastors are rendering their devoted and consecrated ministries. Let our response to the appeal of the Golden Cross make certain the continuation and the development of this vital and all-important work.

A. M. SEREX.

The small courtesies sweeten life; the greater ennoble it.—Bovee.

Teacher: Rastus, why does Missouri stand at the head of the mule-raising business of this country?

Little Rastus: I dunno, 'xactly. Must be 'cause de other end am too dangerous.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

THE CHRISTIAN FIRESIDE

THE MAN WHO COULDN'T DO IT

She was one of the loveliest women I have ever known, and hers was one of the happiest homes. Her husband, a friend of mine, thought the world of her; and both of them thought the world of their little son, to whom she used to tell a Bible story every night just before he went to bed.

Fifteen months ago the tragedy occurred. My friend was left a widower.

He could not believe it. It was a blow which not only darkened his home but shattered his faith. He was angry with God—so angry that, as he told me almost savagely, he could not keep up the Bible story tradition, and little Peter had to go to bed with nothing but his own thoughts and (as he lisped) "No Mummy to say 'good night.'"

Last Easter I took my friend a bowl of daffodils.

With them was a little note. It read: "Dear Maurice, I stole these."

I called to see him on Easter Sunday morning; and—as I hoped—he thanked me for the daffodils, and then, looking up sharply, asked: "What did you mean by that note—stolen?"

That was my chance.

"Well," I said slowly, "as an honest man, Maurice, I thought I ought to tell you that they were stolen. I didn't buy them anywhere."

"Oh?" He was puzzled. "Where did you get them?"

I should think I kept him waiting half a minute before I replied. Then I said: "I found them in the cupboard under your stairs, old man. They were bulbs then, just beginning to show. Your wife had planted them."

He saw it all. He saw the Resurrection. In a flash he understood that she had gone, but that she was with him still, and that what she had begun had blossomed into beauty.

It is sad to see a man weep, but sometimes it is good.

That evening he came to see me.

"I've just been telling Peter a Bible story," he whispered.

—The Methodist Recorder.

A TIP FROM THE SWITCH ENGINE

"Go ahead; that'll do; back up; a little more; that'll do." A yard crowded full of freight cars that need to be shifted and shunted—this is the work and the vision that daily greet the "driver" of the switch-engine. He hears little besides the screaming of slipping wheels, the bumping of freight cars, the hissing of escaping steam, and the monotonous voice of his fireman, repeating the orders signaled from his side of the cab.

But how typical of life it all is, for drudgery is one of life's great teachers. It is because we have certain jobs to do every day, in spite of headache, and weariness, that we lay the foundation of character. Somebody recently told us that a college education was absolutely essential in order to become a true gentleman. This is a mistake. "The University of Adversity" has graduated more gentlemen than all of the other universities combined.

Patience, power of concentration, method, accuracy, courage, self-control, self-denial—these are the qualities which are needed to do life's best work, and where do we cultivate them more readily than in what we often call mere drudgery? The development of these virtues requires time. Nature never accepts a cash payment in full for anything—this would be an injustice to the poor and the weak. Watching a switch-engine being shunted from track to track, one gets the impression that much of the time is being spent in a needless going back and forth, and yet every movement has its definite purpose.

The switch-engine is the connecting link between the great trains that span the continent, and thus it fulfills one of its principal missions. It is interesting that both the engineer of the switch-engine and he who runs the "lightning express" receive their general orders from the same source, and that one of the chief requirements from both is faithfulness. And their reward is based chiefly upon the possession of this virtue. Men have different names for it, but without it no man lasts very long on any kind of a job.

Both engineers receive their power from the same source—that is, it is exactly the same kind of power. And neither of them can budge his engine without that power. I don't know to what extent men give God credit for what they have and for what they are, but I do know when the average man fails he usually says: "I am what God made me." But when he succeeds, he smugly declares: "I am a self-made man." And he generally looks it.—Dr. Charles Stelzle.

GOVERNMENT AUTHORIZED SURVEY OF LIQUOR IN HAWAII

Chicago, Special.—The United States Government's first, although unproclaimed laboratory test of war-time prohibition in comparison with war-time controlled temperance, has developed in Hawaii to the point where certain tendencies are clearly apparent, according to a survey of 1,154 reports, communications and recorded opinions, summarized for the American Business Men's Research Foundation, by Chris J. Benny, of Honolulu.

The period of war-time prohibition was inaugurated by military command on December 7, 1941, and was terminated by the same authority on February 24, 1942, thus giving a laboratory test period of 78 days duration of complete military and civil enforced prohibition. During this period all saloons, taverns, liquor stores, and wine rooms were closed; all retail and wholesale sale and manufacture of all liquors, including beers and wines, were forbidden and rigidly enforced.

The first 37 days of war-time controlled temperance was concluded on April 3, the period for which the Foundation has received statistics and statements via clipper from Hawaii. During this period saloons, taverns, and other premises selling liquor for on-the-premise consumption were permitted to operate upon a limited hours basis. Liquor for home consumption could be purchased subject to a permit limiting the owner to a small quantity of liquor

weekly. 72,000 permits were issued, to an estimated 75% of the eligible population. No aliens were permitted to sell or serve liquor. The following are statistical results:

Arrests for drunkenness under prohibition averaged daily 3½, under moderation 21. Major accidents under prohibition averaged daily 3 2-3, under moderation 7. All accidents under prohibition averaged daily 8½, under moderation 11. Drunken drivers under prohibition averaged daily only 1, under moderation 6, plus 11 "under the influence," plus 6 "condition uncertain."

The drinking block warden is reported to be a new problem, now added to that of police officers and personnel. Lay-offs on some defense projects jumped from a fraction under prohibition to twenty per cent under moderation.—American Business Men's Research Foundation.

DR. DALE ON CREED AND CONDUCT

Canon O'Sullivan, the Roman Catholic vicar-general of the Birmingham diocese, once said to R. W. Dale, "when do you mean to quit politics and look after your soul?" Dale replied, "I have given my soul to Christ to look after. He can do it better than I can. My duty is to do His will and to leave the rest to Him."

—The Christian World.

WORK, FIGHT AND WIN!

By Jessie Selser Sheppard

We are proud to be good soldiers,
Fighting for the U. S. A.
We are glad to serve our country,
Do our duty, come what may.
And we do not fear the Axis,
Tho' they number millions strong—
For Americans are Christians—
We are right and they are wrong!

Tho' the heathen rage and perish,
We will triumph in God's might!
Liberty and justice, always—
For Democracy is right!
Onward brother to the battle!
We will win and save our land—
From oppression, degradation—
Brother holding brother's hand.

Each man working, praying, fighting,
For the common good of all.
Trusting, hoping, many dying—
We have heard our country's call!
For our loved ones and each other,
We must keep our ideals high.
Struggle forward, upward, ever;
God and home, our battle cry!

Lockport, La.

The Brewing Waste

The Rev. G. W. Hicks writes: Shall we just pass temperance resolutions at our Synods, or shall we send a huge petition to Parliament urging the most drastic reduction in the enormous amount of cereals used by brewers and distillers? In the name of our naval and merchant seamen, and the poor who may be underfed, let us fully do our duty in this hour.—Exchange.

All mankind is divided into three classes: those that are immovable, those that are movable, and those that move.

Arabian Proverb.

SARDIS-GRENADA DISTRICT CONFERENCE

The Sardis-Grenada District Conference met in the Charleston Methodist church, Wednesday morning, April 29, at 9:30, with Rev. C. T. Floyd presiding.

Although it was a one-day conference, no phase of the work was neglected or overlooked. The pastors gave very encouraging reports of their work and we believe that the district is in the midst of what promises to be one of the most successful years in its history.

The following visitors were presented to the conference: Bishop W. W. Peele, Dr. L. P. Wasson, Dr. J. W. Ward, Dr. W. L. Duren, Dr. J. G. Snelling, Rev. W. P. Bailey, Rev. J. V. Stewart, Mr. Fred McDonnell, Dr. J. E. Stephens and Rev. T. B. Thrower.

At eleven o'clock Dr. W. L. Duren read from the fifteenth chapter of St. Luke, and brought a timely and inspiring message.

Mr. Fred McDonnell represented the Orphanage, Dr. Snelling the Memorial Mercy Home, and Dr. Duren the New Orleans Christian Advocate.

Mr. A. B. Friend, District Lay Leader, represented the laity of the district in a splendid manner.

The Board of Christian Education was represented by Rev. Roy A. Grisham, Executive Secretary; Rev. W. L. Robinson, Conference Director of Adult Work; Rev. E. M. Sharp, Conference Director of Youth Work; and Dr. J. E. Stephens, Director of Christian Adventure Camps.

Rev. T. B. Thrower addressed the conference in the interest of the Golden Cross Society.

The conference was delighted to have Bishop Peele present and everyone enjoyed the timely talk he gave.

The conference gave Bro. Floyd a rising vote of thanks for his efficient and progressive leadership. The Sardis-Grenada District has made steady progress throughout his administration.

The following ad interim committee was elected: W. H. Mounger, W. M. Jones, E. M. Sharp and H. E. Finger.

Rev. L. H. Floyd and John M. McCay were recommended as accepted supply pastors. Bro. McCorkle and his splendid people spared no means to make us comfortable and happy. We shall not soon forget our visit to Charleston.

The conference voted unanimously to hold the next session at Batesville.

W. M. JONES, Secretary.

"COME UP AND SEE ME"

Inspiration comes to a person in more than one way. When tasks are difficult, private devotions and prayer will bring hope and courage. Yes, one way to get a lift is to sit down and talk with God. Another way to get a lift is to sit down and talk with one of God's men.

Some days ago I was tired and weary in mind and body. Plans had not gone as I would have wanted them. People were not as responsive to the claims of Christ as I thought they ought to be. I was a bit discouraged.

My prayer life had not brought the satisfaction and encouragement I needed. God seemed too far off from me. The truth was I was too far off from God, the conditioning was not right. So I reinforced the prayer method with another method. I visited a few men of God—retired preachers. Most of them had spent as much as thirty years in the ministry. As I sat and talked with them,

one by one, heard them relating experiences of the ministry, heard them tell of hardships and discouragements—and also of marvelous deliverances by the power of God through faith—then it was that I began to feel better inside. The future looked brighter, God seemed nearer. How wonderful, how marvelous is the inspiration that can come from the Christian testimony of a faithful retired preacher.

Yes, I spent the best part of two days visiting the retired preachers of Shreveport and Bossier City. It was not because I did not have anything else to do—Bossier City church is a busy pastorate. I did not go visiting particularly to cheer up the retired ministers. Rather I went to get cheered up. And I am going back again. We have the following retired men in the Shreveport-Bossier City section: S. S. Bogan, Alonzo Early, John F. Foster, W. F. Henderson, H. W. Ledbetter, A. H. Parker, S. L. Riggs and J. R. Roy.

At the annual conference session held in Baton Rouge, November, 1940, Rev. C. D. Atkinson took the retired relation. After a short, touching statement about his delight in preaching the gospel and an affirmation concerning his love for the brethren, he concluded with this invitation, "Come up and see me, brethren." How the retired man does enjoy a visit from the preacher in the active ministry. So I say, "Stop in to see the retired preacher in your section, it will do you good and he will appreciate it."

ALVIN P. SMITH.

Bossier City, La.

IN MEMORY OF MOTHER AND FATHER—MR. AND MRS. W. C. LUKE

Mama was called away May 9, 1941; and Papa, March 7, 1942. One year has passed since that sad day when one we loved so dear was called away. It was only nine short months, and then our grief and sorrow was doubled. Only those who have passed this way know the heartaches we suffer each day. God took them home, but within our hearts they still live. We do not forget. Dear to our memory they will ever be. Loving and kind in all their ways, they were upright and just to the end of their days. They were sincere and true in heart and mind, and beautiful memories they leave behind. Precious ones from us are gone and voices we loved are still. The vacant places in our home can never be filled. We know that God had a reason for calling our loved ones away, and to be submissive to His will is our prayer each passing day. When life here is over and all our sorrows ended we will meet our darling Mama and Papa where there will be no sad parting.

Their lonely children,

MRS. WILL FULTON,
MRS. B. C. STEWART.

"A PINCH-HITTER" ON A SUPPLY CHARGE

Too many supply charges are built up of three, four, or five small rural churches that a conference man will not consent to serve. Such charges need to be undergirded and financially underwritten by the church at large. Often the multitude of farming people who inhabit the farms in these pine lands have long since lost contact with the church, but a minister equipped for rural work, with a long-term program, can build a community church in these rural fields that will

be an abiding benediction to the church and community. Such a field needs not just an assignment of a one-year supply man, but a four or five-year term of service, with a financial underwriting that guarantees his support and allows for a continuing program.

"The laborer is worthy of his hire." No conference man with a family can live in one of these shrinking villages where the one or two country stores, with a spiral increase of living costs, intend to make it while the going is good. The times in many such communities are out of joint. The boys have gone to the camps or to the front, and their young wives leave to join them. Federal jobs invite the older settlers to seek work in the larger towns and cities where high wages can be had. Vacant houses tell the sad tale of a church community's life being depleted. Very few conference men can afford to finance their own ministry and fulfill the duties of a rural ministry. The minister, in order to live and care for his family, needs a living wage. A NOBLE EXPERIMENT is not enough. Which of you, intending to build—sitteth not down—and counteth the cost, whether he have sufficient to finish.

Paul Says: "I have coveted no man's silver, or gold, or apparel. These hands have ministered unto my necessities."

The dimensions of many of these rural charges would make it impossible to return to the horse and buggy days. Here we travel over sixty miles to meet all appointments. An Easter program will suggest something of the necessities of a supply charge: At seven-thirty an early morning sunrise service begins the day. Of course a morning service at eleven o'clock must be had; at three-thirty another service, and the evening hour will complete the rounds. But each service represents a separate church and community service, with Holy Communion, and an offering for the children at the Ruston Orphanage; twenty-five dollars plus represents the offering for the day. Eighty-eight miles have been covered and the gospel has been preached.

Many new sects come in during the summer months, and build brush arbors, and hold on for many night. Some people who never darken our churches are reached and persuaded to join their ranks. This nucleus is the beginning of an intensive canvass for new adherents. Our church can do no less than meet this challenge with a full program of community endeavor. We must underwrite our rural charges, and build the kingdom in the out of the way places. The church of tomorrow depends upon the work of today.

WM. B. VAN VALKENBURGH.

A curious inquirer wanted to know, "What are the sister states?" and the brilliant country editor answered:

"We are not quite sure, but we should judge that they are Miss Ouri, Ida Ho, Mary Land, Callie Fornia, Allie Bama, Louisa Anna, Della Ware, Minne Sota and Mrs. Sippi."—Selected.

You have to live with yourself. Every honest man will confess that there are times when the living is not pleasant nor comfortable. Inevitably, there will be profound regrets, bitter memories, goadings of conscience. But the contrite heart, the penitent spirit, trust in the precious grace of the Savior, and self-denying service in his name will make life increasingly joyful and beautiful.—W. E. McCulloch.

Write injuries in dust; kindness in marble.—D. C. Yoder.

A tourist was enjoying the wonders of California as pointed out by a native. "What beautiful grapefruit," he said as

they passed through a grove of citrus trees.

"Oh, those lemons are a bit small due to a comparatively bad season," explained the Californian.

"What are the enormous blossoms?" questioned the tourist a little farther on.

"Just a patch of dandelions," answered the guide.

Presently they reached the Sacramento River.

"Ah," said the tourist, "someone's radiator is leaking."—Exchange.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Aberdeen District Conference.....	9½
Rev. A. Y. Brown, Okolona.....	16
Rev. A. S. Brisco, Derma.....	11
Rev. G. A. Baker, Verona.....	11
Rev. E. H. Cunningham, Amory.....	10
Rev. J. W. Holliday, Tremont.....	3
Rev. G. H. Ledbetter, Egypt.....	3
Rev. R. C. Mayo, Woodland.....	2
Rev. G. R. Meaders, Shannon.....	12
Rev. R. G. Moore, Water Valley.....	20
Rev. W. C. McCay, Nettleton.....	20
Rev. H. R. McKee, Pittsboro.....	14
Rev. J. L. Nabors, Jr., Mooreville.....	13
Rev. Milton Jay Peden, Prairie.....	5
Rev. J. V. Stewart, Coffeeville.....	15
Rev. T. F. Sartain, Vardaman.....	3
Rev. E. R. Smoot, Aberdeen.....	11
Rev. E. F. Tucker, Calhoun City.....	8
Rev. W. A. Tyson, Tupelo.....	28
Rev. W. D. Waugh, Becker.....	10

Columbus

Columbus District Conference.....	17½
Rev. J. J. Baird, Louisville.....	12
Rev. G. W. Curtis, Sturgis.....	8
Rev. V. C. Curtis, West Point.....	21
Rev. J. R. Coutiss, Starkville.....	12
Rev. T. E. Gregory, Columbus.....	15
Rev. J. W. Gibson, Louisville.....	2
Rev. J. N. Humphrey, Weir.....	2
Rev. S. W. Hemphill, Artesia.....	2
Rev. J. L. McElroy, Kosciusko.....	5
Rev. E. G. Potts, Chester.....	11
Rev. S. B. Potts, Sallis.....	10
Rev. M. E. Scott, Eupora.....	4
Rev. T. W. Smallwood, Ethel.....	4
Rev. H. D. Suydam, Mathiston.....	2
Rev. E. M. Shaw, Longview.....	11
Rev. J. D. Simpson, Crawford.....	6
Rev. E. B. Sharp, Noxapater.....	5
Rev. Chas. E. Stewart, Bellefontaine.....	3
Rev. R. A. Thornton, Shuqualak.....	13
Rev. T. B. Thrower, Kosciusko.....	11
Rev. W. M. Wright, Brooksville.....	8
Rev. J. D. Wroten, Columbus, First.....	61

Corinth

Rev. E. M. Allen, Tishomingo.....	8
Rev. A. C. Bishop, Baldwin.....	6
Rev. J. B. Burns, Ashland.....	2
Rev. B. F. Bullard, Kossuth.....	5
Rev. K. E. Clark, New Albany.....	15
Rev. J. F. Elliott, Mantachie.....	2
Rev. T. H. Ferrell, Booneville.....	20
Rev. T. A. Filgo, Dumas.....	4
Rev. J. A. George, Oxford.....	6
Rev. W. R. Goudelock, Corinth.....	6
Rev. W. R. Hammontree, Corinth.....	18
Rev. M. N. Hamill, Iuka.....	6
Rev. J. Noel Hinson, Blue Mountain.....	22
Rev. W. H. Heath, Hickory Flat.....	3
Rev. W. M. Hester, Myrtle.....	11
Rev. C. L. Ivy, Marietta.....	3
Rev. Z. A. Jumper, Potts Camp.....	12
Rev. L. P. Jumper, Guntown.....	5
Rev. W. R. Liming, Rienzi.....	5
Rev. E. G. Mohler, Iuka.....	3
Rev. Marlin McCormick, Fulton.....	5
Rev. W. C. Newman, Corinth.....	62
Rev. C. A. Parks, New Albany.....	73
Rev. Seamon Rhea, Holly Springs.....	22
Rev. J. E. Roberts, Booneville Ct.....	13
Rev. C. L. Rogers, Ripley.....	18
Rev. N. L. Threet, Chalybeate.....	4
Corinth District.....	18½

Greenville

Greenville District Conference.....	24
Rev. M. E. Armstrong, Jonestown.....	13
Rev. S. E. Ashmore, Indianola.....	21
Rev. W. B. Baker, Leland.....	10
Rev. A. R. Beasley, Hollandale.....	11
Rev. W. C. Beasley, Boyle.....	2
Rev. W. R. Crouch, Dublin.....	3
Rev. G. C. Gregory, Shelby.....	14
Rev. J. M. Guinn, Merigold.....	2
J. H. Johnson, Clarksdale.....	7
Rev. R. G. Lord, Cleveland.....	5
Rev. J. C. Wasson, Lula.....	5
Rev. L. P. Wasson, Greenville.....	9

Greenwood

Rev. W. P. Bailey, Minter City.....	6
Rev. T. M. Bradley, Inverness.....	2
Rev. C. W. Baley, Poplar Creek.....	2
Rev. W. W. Bruner, Swiftown.....	5
Rev. A. L. Davenport, Vaiden.....	24
Rev. E. C. Driskell, Pickens.....	3
Rev. T. M. Dye, Jr., Carrollton.....	10
Rev. N. D. Guerry, Schlater.....	4
Rev. J. H. Holder, Winona.....	7
Rev. W. O. Hunt, Webb.....	5
Rev. R. T. Hollingsworth, Itta Bena.....	15
Rev. E. S. Lewis, Durant.....	11
Rev. W. S. McAlilly, Sidon.....	4
Rev. W. T. Phillips, Tchula.....	10
Rev. H. H. Wallace, Drew.....	12
Rev. R. E. Wasson, Black Hawk.....	16
Rev. J. W. York, Sunflower.....	4
Greenwood District.....	18

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Sardis-Grenada District Conference.....	6
Rev. A. W. Bailey, Holcomb.....	25
Rev. B. B. Bailey, Mt. Pleasant.....	2
Rev. H. L. Beasley, Victoria.....	5
Rev. W. J. Cunningham, Sardis.....	11
Rev. W. M. Campbell, Lake Cormorant.....	3
Rev. H. E. Finger, Jr., Coldwater.....	10
Rev. L. H. Floyd, Tyro.....	2
Rev. E. L. Jernigan, Olive Branch.....	19
Rev. L. C. Lawhon, Lambert.....	13
Rev. H. P. Lewis, Byhalia.....	6
Rev. W. H. Mounser, Como.....	8
Rev. N. N. Maxey, Horn Lake.....	2
Rev. A. C. McCorkle, Charleston.....	12
Rev. W. W. Milligan, Tutwiler.....	13
Rev. Jno. M. McCay, Nesbitt.....	2
Rev. J. W. Robertson, Senatobia.....	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman.....	3
Brookhaven District Conference.....	14
Rev. Frank E. Dement, Jr., Monticello.....	14
Mrs. W. F. Foxworth, Foxworth.....	3
Rev. J. C. Jackson, Hamburg.....	2
Rev. N. S. Loftus, Jayess.....	10
Rev. J. W. Moore, McComb.....	3
Rev. D. H. McKeithen, Bogue Chitto.....	3
Rev. M. L. McCormick, Brookhaven.....	3
Rev. C. H. Strait, Summit.....	5
Rev. Guy L. Sigrest, Summit.....	11
Rev. J. W. Sells, Crystal Springs.....	2
Rev. C. W. Wesley, Hazlehurst.....	13
Rev. G. F. Winfield, Magnolia.....	3
Rev. Roy Wolfe, Prentiss.....	4

Hattiesburg

Rev. A. J. Boyles, Magee.....	20
Rev. J. A. Bridewell, Hattiesburg.....	8
Rev. J. E. J. Ferguson, Sumrall.....	2
Rev. B. M. Hunt, Hattiesburg.....	10
Rev. E. A. Kelly, Richton.....	5

Rev. J. W. Leggett, Jr., Laurel.....	2
Rev. E. M. Lane, Montrose.....	5
Rev. B. M. Lawrence, Heidelberg.....	4
Rev. O. S. Lewis, Hattiesburg.....	10
Rev. A. M. O'Neil, Petal.....	8
Rev. E. W. Scott, Clara.....	13
Rev. T. B. Winstead, Ovet.....	3
Rev. D. P. Yeager, Collins.....	2
Hattiesburg District.....	11

Jackson

Jackson District Conference.....	27
Rev. L. E. Alford, Benton.....	5
Rev. A. M. Broadfoot, Bolton.....	2
Rev. J. L. Carter, Canton.....	9
Rev. R. E. Case, Homewood.....	6
Rev. W. J. Ferguson, Flora.....	11
Rev. J. H. Grice, Vaughan.....	2
Rev. J. E. Gray, Forest.....	2
Galloway Memorial, Jackson.....	7
Rev. J. C. Jackson, Hamburg.....	4
Rev. Glendell A. Jones, Florence.....	5
Rev. Roy H. Kleiser, Jackson.....	5
Rev. G. P. McKeown, Brandon.....	8
Rev. L. T. Nelson, Madison.....	4
Rev. J. S. Noblin, Carthage.....	15
Rev. G. L. Oliver, Johns.....	2
Rev. J. A. Wells, Jackson.....	2

Meridian

Rev. G. E. Allan, Meridian.....	6
Rev. T. M. Ainsworth, Shubuta.....	2
Rev. T. M. Brownlee, Meridian.....	2
Rev. M. E. Burnett, Meridian.....	2
Rev. H. C. Castle, Philadelphia.....	7
Rev. Murray Cox, Enterprise.....	8
Rev. H. A. Gatlin, Meridian.....	5
Rev. G. Eliot Jones, Pachuta.....	5
Rev. G. H. Jones, Newton.....	16
Rev. T. A. King, Collinsville.....	6
Rev. Hugh McRaney, Lauderdale.....	3½
Rev. A. S. Oliver, Meridian.....	3
Rev. T. J. O'Neil, Meridian.....	9
Rev. J. B. Shearer, Scooba.....	2
Rev. E. D. Simpson, DeKalb.....	2
Rev. H. W. F. Vaughan, Decatur.....	2
Meridian District Conference.....	13

Seashore

Rev. F. L. Applewhite, Lumberton.....	2
Rev. J. B. Cain, Columbia.....	7
Rev. C. C. Clark, Gulfport.....	126
Rev. A. M. Ellison, Bay St. Louis.....	11
Rev. W. B. Jones, Lucedale.....	10
Rev. G. H. McBride, Vancleave.....	5
Rev. R. I. Moore, Long Beach.....	3
Rev. J. H. Morrow, Picayune.....	2
Rev. W. R. Murray, Escatawpa.....	2
Rev. E. W. Ulmer, Pascagoula.....	11
Rev. R. L. Walton, Moss Point.....	2
Seashore District.....	11

Vicksburg

Rev. R. E. Alsworth, Edwards.....	12
Rev. R. A. Allums, Gloster.....	12
Mrs. N. E. Cunningham, Gibson Memorial.....	13½
Rev. C. W. Crisler, Yazoo City.....	3
Rev. P. H. Grice, Louise.....	2
Rev. J. B. Holyfield, Port Gibson.....	7
Rev. J. A. McRaney, Hermanville.....	4
Rev. T. O. Prewitt, Vicksburg.....	4
Rev. E. E. Price, Lorman.....	4
Rev. L. J. Snelgrove, Silver City.....	3
Vicksburg District Conference.....	25
Rev. Morelle H. Wells, Fayette.....	13
Rev. B. H. Williams, Centerville.....	3
Rev. A. W. Wilson, Washington.....	2

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Christ comes to us, as the Lord of Life, in this our generation, at the dawn of a new era in the world's history. . . . Christ again stands on the shore, at its dawn, and bids us cast out our nets on the right side of the ship. We obey, and by the very act of obedience realize afresh His power and His love.—Charles F. Andrews.

THE PRAYER-ROOM TODAY

My Father, I thank Thee for all Thy gracious dealings with Thy children, for the generosity of Thy giving and the wise love of Thy withholding. Even now Thou dost make us rich in our knowledge of Thy love, and yet Thou dost leave wants within our heart that forbid us really to think that this is our home and our rest. Let me not fail to enter into possession of all that now Thou wouldst bestow of inward peace and joy. Yet teach me to read, even in every moment of disappointment and spiritual hunger, the message of what Thou hast in store for all who love Thee. Help me to live as a son who has received already the earnest of his inheritance. Amen.

Millsaps College Library
Jan 18

Millsaps College
Library

This Heaven

By Laura Banks MacDowell

If we could glean from fruitful years
A magic way to banish tears,
And harvest Peace from all the sea
Of loveliness, with care set free,
Reaching into Beauty's close
Culling wisdom where it grows;
With faith imbedded down the heart
So surely it could never depart,
We'd share the glory meant to see—
Nor wait a Heaven yet to be.

Clinton, Mississippi.



A CHURCH COLLAPSE in Henderson, North Carolina, a few weeks ago, gave a very practical emphasis to the need for the construction of churches in such a way as to take care of any overload that might occur. The incident in Henderson occurred when a triple funeral for road accident victims was being held in a Baptist church. The floor gave way and dumped eight hundred screaming persons into the basement. Fortunately no one was killed, but a number were badly injured. People sometimes invite disaster in an effort to save a few dollars.

* * *

CIGARETTE PRODUCTION in the United States has reached a figure which one finds it hard to believe. According to a report from a bankers publication reprinted in *Free Methodist*, three hundred and twenty-five thousand cigarettes were manufactured every minute during 1939. It is further stated that the American people are spending almost twice as much for tobacco as they do for life insurance. These figures indicate a self-indulgence which ignores to some extent at least the more sacred obligations to the home and family.

* * *

THE REPORT OF THE LONDON MISSIONARY SOCIETY for the fiscal year just ended shows total collections in the British Isles of approximately five hundred and twenty thousand dollars as compared with four hundred and ninety-four thousand dollars for the previous year. The total income, including contributions from outside the Isles, and legacies, was approximately seven hundred and fifty thousand dollars. The increased income wiped out the deficit of last year and made possible a slight extension of the work of the Society.

* * *

YOUNG BUSINESS AND PROFESSIONAL MEN of New York have formed a "Christian Action" group with the very practical design, "to translate Christian conviction into Christian action." This is a new Laymen's Movement. The group sets out the belief "that the most active and successful agency in building a Christian world is and has been the Christian world mission of our churches." In view of the world condition due to the war now raging throughout the world, the members recommit themselves to a more active participation in the task of practical Christianity.

* * *

GEORGE AUGUSTUS SELWYN was the first Bishop of New Zealand. Selwyn College, Cambridge, and a beautiful window of the Litchfield Cathedral are memorials to him and his missionary courage and heroism. The money for Selwyn College was raised by public subscription, and the memorial window in the cathedral was the gift of the officers and men who served in the Maori Wars. The window represents the scene of David's pouring out the water from the well in Bethlehem as a sacrificial libation. Directly it pays tribute to Henere Taratoa, a Christian Maori who fought with his own people against the British. Henere Taratoa, who slipped through the British lines to secure a drink of water for a dying enemy officer, was killed in an attack at dawn. On his body was found, "If thine enemy thirst, give him drink."

SERMON RECORDING for the benefit of shut-ins is being undertaken by some large congregations throughout the country. Public schools and music teachers have found that such recordings help to emphasize certain points in their work and there is no reason why the same thing might not apply in religious work. It is pointed out that the increasing use of record-playing machines is greatly enlarging the field of usefulness for such a service. Such records are being used in mission, education and hospital work already.

* * *

JOHN KEBLE, whose one hundred and fiftieth anniversary occurred on April 25, was one of the most remarkable characters of the nineteenth century. Although he was one of the most brilliant students of his day, he was not gifted as a controversialist. He became involved in a controversy following his famous sermon on "National Apostasy," and was joined with Pusey, Newman, and others in the beginnings of the Oxford Movement. Practically all his life was spent as a curate or vicar in small country parishes. As a writer of hymns and devotional meditations, he became one of the most influential personalities of the nineteenth century.

* * *

AN OPEN LETTER which appeared in the current issue of *Advance* is signed by seven Congregational ministers of New England. The letter recites the fact that there appears to be a "lack of incisiveness" about the Christian faith as expressed in the denomination which has become disturbing to many of that communion. It is said that there is an ethical loyalty to Jesus, but no sufficient conviction as to His centrality in Faith and as Redeemer of men. With that conviction, the signers of the letter seek to "raise a flag" in the hope that they may bring about a clearer and a more positive understanding of the meaning of the Church as the Body of Christ.

* * *

SMOKING MINISTERS have long faced attack from a rather straight-laced type of churchman. Such attacks seem to have created no very positive conviction on the part of Christians as a whole. But there has been sufficient opposition to embarrass ministerial smokers. It will be recalled that Miss Maude Royden was attacked for smoking cigarettes. Two men were eliminated from consideration for an important post in the Congregational Church on account of their pipes. At the present time a prominent church is seeking a pastor, and the first question asked concerning candidates is, "Does he smoke?"

* * *

REPLACEMENTS IN THE MINISTRY are said to be far below the losses due to the war. According to *The Presbyterian*, the losses of that denomination in Canada during the past decade have been forty per cent in the ministry and forty-eight per cent in the churches. The total for the past four years is a net decrease of 193 in the ministry and 202 in the number of churches. The replacements since 1925 have been only seventy-five per cent of the losses. A similar decline in replacements will be felt in our own country as the drain of war claims more and more of our young men for the chaplaincy and cuts off the supply of ministerial recruits.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

COURTESY A COIN OF REAL VALUE

In a recent discussion of the findings of the Newsprint Conservation Committee, the American Newspaper Publishers Association advocated a "reduction of religious news" as one method for conserving newsprint. This recommendation might be passed as unimportant if it were not for the fact that the space now given to religious news is much less than the proportion of interest represented by religion. A more serious reason for giving it consideration is that church-member readers are charged with having failed to give evidence of their appreciation for this rather expensive service which secular papers have rendered at no cost whatever to the churches.

The editor of a Troy, New York, paper made the statement that an elaborate church page which his paper had carried at a weekly expense of \$100 had been discontinued. He said that during all the several years of its publication, he had received only four comments, three of them critical, and that only after the page was discontinued did the local Ministerial Association find its voice. Other editors reported similar experiences. This is not, however, a situation which is confined to secular papers. It is experienced by editors of the church press as well. We have received a fair proportion of commendation, much better than one to three, but our files are not bursting with letters of encouragement and commendation. We know that many good and loyal friends take it for granted that we understand them and, for that reason, fail in the courtesies which might help to give us confidence and courage for a difficult task. We are officially servants of church people and it is not so necessary for us to have such assurances as for those who look upon their contribution as a gratuity.

Shakespeare is credited with the thought:

"What is ours we prize not to the worth
While we enjoy it, but being locked and lost,
Why, then we reach the value."

Secular editors owe much to their church-member readers, and they probably feel too keenly the apathy on the part of those readers. On the other hand, it might advantage the cause of religion if churchmen should remember that "thank you," "God bless you," and other courteous acknowledgements are coins of real value. Make it a point to express your appreciation of the publicity given your church by your local newspaper, and tell the editor just why you feel that he is doing a praiseworthy job of it. It will help your cause and you will win a friend.

THE ADVOCATE TO BE SENT TO ARMY CAMPS

We have made arrangements to send the NEW ORLEANS CHRISTIAN ADVOCATE to any and all reading rooms and soldier centers where Louisiana and Mississippi men are in training. Papers sent to individuals have had to be discontinued because we could not keep up with the men. If our friends will help us to get the proper addresses of reading rooms and recreation centers, whether in Louisiana and Mississippi or outside, we are prepared to make the Advocate available to the men of your church. This will keep them in touch with their home church and people as nothing else can do. Let us have the addresses of reading rooms and we will see that the Advocate is provided every week.

A VISIT TO TWO LOUISIANA DISTRICTS

Having closed the round of District Conferences in Mississippi, we set out last week upon a round of visitation in Louisiana. Our first objective was the Ruston District Conference, which convened at Jonesboro on Wednesday of last week. Leaving Shreveport at about eight o'clock in the morning, we went by way of Ringgold, Castor, and Friendship, to Jonesboro. Before we had gone far the rains descended in torrents, and we traveled in what appeared to be a cloudburst for at least thirty miles. When we finally arrived at Jonesboro we found Dr. Raulins going forward with the work in one of the best-attended and most enthusiastic conferences of this year. Rev. J. A. Knight was the preacher of the morning, and he brought a thoughtful and helpful message on an uplifting theme. A beautiful incident of the service was the baptism of J. A. Knight, Jr., son of Rev. and Mrs. J. A. Knight. Dr. Raulins administered the rite in an impressive manner. The conference moved in an orderly way to its close, at about 4:30 p. m. There had been a rift in the clouds, and we journeyed on to Ruston, where we spent the night in the home of our good friends, Rev. and Mrs. C. B. White, of the Methodist Orphanage.

Thursday morning found us at Grayson for the session of the Monroe District Conference. There was a good attendance and every indication of an enthusiastic interest in every phase of the program of work. Rev. H. M. Johnson, District Superintendent, was new in the office, but in no way at a loss in the transaction of the business of the conference. If he discharges every duty as effectively as he did that of directing the affairs of his district conference, he will assuredly give a good account of himself in that important office. Dr. A. M. Freeman, of First Church, Monroe, brought a vigorous and courageous mes-

sage on "The Nature and the Demands of the Kingdom." We were not able to stay for the lunch and the fellowship of the hour, as we were under the necessity of getting back to the Advocate office. We took regretful leave and after riding water-delayed trains, we reached home just a little before midnight. We were tired, but encouraged by the experiences of the two days with our friends of North Louisiana.

WORLD SERVICE PAYMENTS

According to the report of Dr. Auman, Treasurer, World Service payments, with only one short month to go to complete the fiscal year, are still \$1,042,526.06 short of the total for 1941. In our section, payments are ahead of last year, and only a nominal sum remains to be collected in order to reach the level of last year's payments. At the present time, however, conditions are such as to make it imperative that we do not fall behind. We feel sure that this territory will equal and probably surpass the record of a year ago.

THE SPIRITUALLY UNEMPLOYED

I was very much moved by a letter in the last issue of the Advocate signed "A Subscriber," which said, "I wish our pastors would give us a sermon in the Advocate each week. There are many deaf and shut-in members who never have the privilege of hearing a sermon." I feel that there is no more neglected field of service in the whole area of church work than the Adult Home Department. I call these people the Spiritually Unemployed because the church is neglecting to employ abundant resources of spiritual life that lie all about us right here. Many people who have been active in the church, but who for various reasons are kept from attendance and active work, but who can be employed in many ways still, are in every local church; that is, on the rolls, but not in the ranks. They need not only to be ministered unto, but to minister still.



Dr. A. P. Hamilton

We hear a great deal about morale these days. We harp on the fact that no nation in this modern day can win a war merely by using the troops at the front. The home front is just as important, maybe more so, because the men in the far-flung places of the earth, sea and sky, fight for victory just as long as those back at home have faith in them and show the same will to win as themselves. So it is, that the church, embattled against a world of sin and wrong, can fight effectively against that hostile world only so long as its total constituency is in the fight. That means that all its families and all the members of all its families must be integrated into the whole pattern of activity. This is the church's "total war."

It is estimated that there are over a million of these adults in the homes of our Methodism who are doing practically nothing for the church. It is not only that we can do something for them, but that they can do something for the church and the community and the world, that is so important to us and to them.

Let us remember this: the spiritual reserve of the adult increases in inverse ratio to his physical fitness and

vigor. They are just coming of age spiritually, many of them when a high-g geared industrial civilization is telling them that they are no longer wanted, because they can not keep up the gruelling pace of early youth.

And not only are there great numbers of older people in this army of the spiritually unemployed. There is a vast group of those who by reason of occupation, duties at home, and the like, are kept away from the activities of the church, and not only that, but even from participation in its worship services as well.

Through the Adult Home Department of the church, which is the agency set up for this service, we are doing something, but we are really just playing at the task at present. The fields are white unto the harvest.

A. P. H.

Others Say . . .

FREEDOM AND THE PRESS

The freedom of the press is not more, or less, sacrosanct than any other freedom; and, just as private freedom is hedged about by laws and conventions in the interests of a maximum extension of general freedom, so also the printed dissemination of news and of opinions must conform to certain standards of truth and propriety if the national life is not to be vitiated and liberty degenerate into license. The question is: Who shall decide what those standards are to be? In a totalitarian state there is no doubt at all about the answer. The sole arbiter is the dictator and his executive. That is an essential feature of the **Fuhrerprinzip**. In a democracy the answer is not so clear-cut. The titular arbiter is the people; and the standards are broadly the component of two forces—tradition, which is interpreted when necessary by the judiciary, and the pressure of popular sentiment, of which the main vehicles are Parliament and the Press. Since by the canons of freedom no one may be a judge in his own cause, the opposition of the press on principle to the suppression of any newspaper has little relevance to the present case. Mr. Morrison therefore had a dual choice of method. Either he could proceed against the **Daily Mirror** in the courts under Regulation 2C; or he could take steps under Regulation 2D, through which the case could come up for discussion in Parliament. The very nature of the case, however, precluded procedure by way of the courts. For Mr. Morrison's charge against the paper was that its editorial policy tended "to undermine the Army and to depress the whole population"; and that is a matter, not of fact, but of opinion, to which the laws of evidence could only very cumbrously and inconclusively be applied. Hence, from the standpoint of the national interest, Mr. Morrison was right to take the second course—to warn the **Daily Mirror** under Regulation 2D, and thus to open the subject to discussion by Parliament; and Parliament showed itself in the debate on Thursday ready both to sustain the best standards of journalism which the paper has so frequently disregarded, and at the same time to withstand any authoritarian encroachment by the Government upon public liberties of speech and criticism. There was no vote, but there was a clear verdict; and Mr. Morrison is morally bound to take account of it. Obviously, in the present state of emergency, the Government must have executive powers which it can use

(Continued on page 9)

OUR NEED IS MEN

We have fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battlefields on which resolute and flint-willed men must wrestle in terrific struggle, with the forces of the devil. We have a Gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than those possessed by the cohorts now engaged. Some plead for endowments, and others advocate a change of methods, but what we want is men. The members of our churches, as a rule, are altogether too

flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life. "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" So said the broadest man that ever lived. There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it be bigotry, then what the world now needs is bigots. Bigotry is the persecution of others who do not agree with us. The steadfast and stubborn defense of those things which we deem of importance is sweet reasonableness and imperative duty. It is significant that the one thing Christ first looked for in the men on whose shoulders he wished to roll

the world was something which he described as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name—"Rock." Later on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared that He would build His church on rock. It is the only rock which can withstand the assaults of the empire of death.—The Late Dr. Charles E. Jefferson.

Courage is on all hands considered as an essential of higher character.—Selected.

THE PRESIDENT'S LETTER ON CHURCH PRESS

THE WHITE HOUSE
WASHINGTON

April 14, 1942

Dear Dr. Hartman:

The annual meeting of the Associated Church Press this year will be held under significant circumstances. All who take part in these deliberations will be impressed not only with the gravity of the crisis through which the world is passing but with the fact that such a gathering could not be held in any of the countries with which we are at war.

For the Axis Powers deny freedom of conscience and its corollary, freedom of the press, and also have trampled ruthlessly under the iron heel all of those other freedoms by which we in this country move and act and find all of our happiness as a nation. Only in the triumph of the United Nations will our cherished freedoms be preserved.


It is therefore well for us, while we are engaged in this tremendous struggle, often to reiterate the simple truth that the downfall of any of the democracies is a threat to our own democratic way of life and to freedom everywhere. Our religious press can be a guide and a beacon, a real tower of strength in this momentous struggle. It seems to me it should come within the special province of the religious press to proclaim the strength that lies in spiritual things -- a strength which no mere physical force can overcome and which, under God, we shall maintain in complete national unity.

But in striving for unity we do not aim at uniformity. Uniformity is of the very essence of the totalitarian tyranny. In the real spirit of our free institutions we must retain diversity of religious outlook. Nevertheless our church press can and will place the emphasis on fundamental unities. These we shall find if we follow the fine old teaching: unity in essentials; liberty in non-essentials -- in all things, charity.

In that spirit, which is the true spirit of our cherished freedoms, I wish you and your associates Godspeed in the deliberations you are to undertake.

Very sincerely yours,

Rev. Dr. L. O. Hartman,
President,
Associated Church Press,
581 Boylston Street,
Boston, Massachusetts.



CONFERENCE NEWS AND PERSONALS

Rev. W. R. Goudelock is engaged in a meeting at Southside church, where he has the assistance of Rev. Jeff Cunningham, and the cooperation of Rev. W. R. Lott and Rev. W. C. Newman.

Rev. A. L. Davenport reports a great meeting in progress at Vaiden, Miss., with Rev. A. P. Stephens, conference evangelist, doing the preaching. No results were indicated at the time of his writing.

Rev. T. E. Gregory, pastor, Central church, Columbus, Miss., is assisting Rev. E. F. Tucker in a meeting at Calhoun City this week, according to a news item carried in the Monitor Herald, May 14.

Rev. Ashley T. Law, pastor at Amite, La., reports satisfactory condition of his work in that charge. He is carrying forward the entire program as outlined.

Mrs. Frances K. Pollard, president of the W. S. C. S., of the Louisiana Conference, is attending the national assembly of Methodist women which is being held in Columbus, Ohio, this week.

Rev. J. T. Garrett, of the Chatham, La., charge, is in the Baptist Hospital, in New Orleans, and was not at the district conference. We were not informed whether he is here for observation and treatment, or for surgical care.

Rev. Ira W. Flowers, pastor of the Methodist church at Franklinton, La., will be the host of the Baton Rouge District Conference on May 29. Bro. Flowers is doing a good work, as he always does in any field to which he is assigned.

Miss Ruth Nuttall, pastor at Pollock, La., says that 13 is a lucky number for her, and she is hoping to win one of the gift pencils which we have offered for that number of subscriptions. Judging by the past we are satisfied she will win.

Mrs. B. P. Fullilove, whose late husband was long a member of the North Mississippi Conference, is making her home with her son-in-law in Plantersville, Miss. She says that she has been a reader of the Advocate for forty-eight years.

Rev. Andrew J. Boyles says that things are moving in an even way at Magee, Miss. He observed Children's Day in both his churches, Mother's Day and Golden Cross Week recently. These are but a few of the activities in which he has been engaged.

Bro. G. H. Shaffer, of Athens, La., has our thanks for a cordial word regarding the Advocate. He expresses regret that we have had to miss the Sunday School Lesson in two or three issues. A part of the omission was due to a failure of the mail, which delayed the copy until after we had to go to press.

Rev. George P. Fikes, a native Mississippian, and originally a member of the Mississippi Conference, is now a retired member of the St. Louis Conference, and makes his home at Rt. 2, Box 2, Pine Bluff, Arkansas. We knew Bro. Fikes in college and he has been a consistent reader of the New Orleans Christian Advocate through the years.

Rev. W. T. Phillips, Advocate representative for the Greenwood, Miss., District, is leaving nothing undone that the circulation of the paper in that area may be such as to

render the greatest help possible. We sincerely appreciate his loyalty, enthusiasm and effectiveness as a leader of our campaign program.

Rev. Harvey B. Hysell is in a meeting at Winnfield, in which he has the assistance of Rev. H. M. Wolfe, until recently a member of the Louisiana Conference. Bro. Wolfe is doing evangelistic work in which he uses a great number of stereopticon slides of the Holy Land and other things of religious interest.

Wood Junior College, Mathiston, Miss., is closing a great year, as will be seen from the Commencement Program published in this issue of the Advocate. Of the seventy-seven members of the graduating class, all except four are from Mississippi. Two are from Kentucky, and one each from Illinois and North Carolina.

Dr. C. W. Tadlock, Secretary of the Missouri Corporation of the Board of Pensions, died on May 9, in St. Louis, Mo. He had been ill with a heart trouble for quite a while. In his passing, the Church loses an able and devoted executive, a man of evangelistic spirit, and a worthy minister who placed on the altar of his church all his native abilities plus a high order of scholarly attainments. We knew Dr. Tadlock well and we extend to those bereaved our sincere sympathy.

REV. DR. ROBERT H. RUFF DIES

By Boyd M. McKeown

The Reverend Doctor Robert H. Ruff, of Fayette, Missouri, and for many years of Nashville, Tennessee, outstanding educator and leader of the Methodist Church, died at half past five o'clock this (Tuesday) morning, at his home in Fayette, after a long illness. Doctor Ruff was president of Central College, in Fayette, succeeding the late Bishop W. F. McMurry to the presidency in 1930. On account of failing health, Dr. Ruff had resigned from the presidency, the resignation to become effective in September of this year. His administration was marked by a succession of notable achievements, both in academic advancement and stabilized finances. Central College is regarded as one of the strongest institutions of its kind in the country and it operated an increasingly expanding program.

For twelve years, with the exception of two years, when he was president of Morris Harvey College, at Barboursville, West Virginia, Doctor Ruff was connected with the work at Methodist headquarters in Nash-

ville, having been associated with promotional departments in the Board of Missions and in the Board of Education, where he held the secretaryship of promotion and finance for several years. He was the unanimous choice of the Board of Trustees of Central College for its president, and the choice of the retiring president, Bishop McMurry.

Doctor Ruff was a native of Mississippi, and was an ordained minister of the North Mississippi Conference of the former Methodist Episcopal Church, South. He was graduated from Millsaps College, Jackson, Miss., with A. B. and A. M. degrees. He received his Bachelor of Divinity degree from Emory University. He did post graduate work at the University of Chicago, Columbia University, and George Peabody College for Teachers, at Nashville.

He was awarded the Doctor of Divinity degree by Kentucky Wesleyan College, Winchester, and Ohio Northern University, Ada, Ohio, conferred upon him the Degree of Doctor of Laws. He was a member of Kappa Sigma, social fraternity, and of Sigma Upsilon, national literary Greek Letter society. During World War I he served as chaplain with the A. E. F.

Doctor Ruff was married in 1925, to Miss Nancy Galbreath, of Goodlettsville, a graduate of Southern Methodist University and of Peabody College. Mrs. Ruff died eleven years ago.

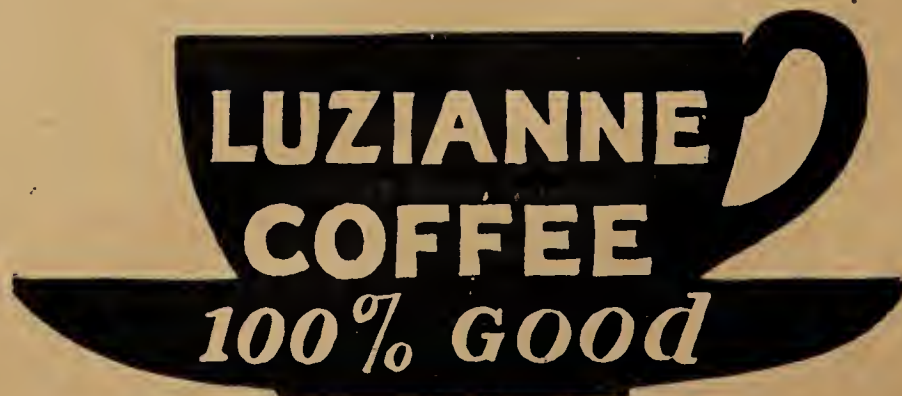
Final rites for Doctor Ruff were held at Woodlawn Cemetery, in Nashville, at half past ten o'clock, Thursday morning. Burial was beside his late wife. Services here were in charge of the Reverend Doctor J. L. Ferguson. The body arrived Thursday morning at seven-thirty, from St. Louis. Funeral services were held in the college chapel in Fayette, on Wednesday.

Doctor Ruff is survived by a brother, D. T. Ruff, of Lexington, Miss., and a sister, Mrs. Henry Riser, of Jackson, Miss.

REVIVAL MEETING IN GREENSBURG

One of the most successful revival meetings ever held in Greensburg closed April 30. Rev. T. Homer Trotter, of Hammond, La., brought the messages. They were instructive and forceful. The house was crowded each night. Bro. Trotter is really a worker. He "trotted" out on the highways and byways seeking the lost sheep.

The Methodist people of Greensburg feel that they were indeed lucky to secure the services of such an outstanding man, with a practical application of the Bible. Thirty-



one united with the Methodist church and three pledged to join the Baptist church. The cooperative spirit was fine, and the church generally was greatly revived. At the close of the services a great get-together meeting was held, with everyone bringing "eats," and a jolly good time was enjoyed by all.

"A CHURCH MEMBER."

"A LECTURE THAT STIRS THE HEART"

By Dr. W. P. King

At the last session of the Tennessee Conference, Dr. Walt Holcomb, pastor of Wesley Memorial Downtown Community Church, Atlanta, Georgia, spoke to an audience that completely filled the large auditorium of Belmont Methodist church, Nashville, Tenn. His theme was: "Sam Jones—the Mystery of His Greatness."

Lectures on the lives of great personalities like Lincoln, Gladstone and Wesley have always been one of the most fruitful sources of inspiring audiences to higher living.

The lecture of Dr. Holcomb on Sam Jones is full of wit and humor, and so vibrant with spiritual and intellectual power that at the close of the lecture I told the speaker that it should be given throughout the country.

This lecture makes a good preparation for revival services and is most suitable for a special hour at annual conferences or any other representative gathering. The large audience in Nashville made such a response to the spiritual appeal that at the close, one felt that he was in the "Presence of Pentecost."

SEASHORE DISTRICT CONFERENCE

The Seashore District Conference, of the Mississippi Annual Conference, convened at Pascagoula Methodist church, on May 7, at 9 a. m., with Rev. J. F. Campbell, our superintendent, in the chair. Bro. Campbell brought the devotional message and spoke helpfully on "I Believe in God."

The calling of roll of preachers, delegates and ex-officio members of the conference revealed the progress of our district and the overflowing congregation, gathered in the beautiful and new Pascagoula Methodist church, was good news for bad times.

The business of the conference was dispatched in orderly and creditable manner. The different committees were chosen and the District Trustees were elected. L. C. Corban, J. C. Ross, C. V. Hathorn, D. B. Stevenson and F. A. Skelley were chosen in last named capacity.

Pastors' reports revealed definite gains in every phase of church-related activity sponsored by our faith. The entire atmosphere was encouraging and the future is bright and promising in the Lord's business.

Epworth-Wesley church, Rev. D. M. Ulmer, pastor, was chosen as place of meeting next year.

Dr. H. M. Bullock, of Millsaps College, preached at the 11 o'clock hour on "Are We Keeping Faith With God Today." Dr. Bullock is a credit to our denomination and college.

The Pascagoula ladies served lunch to capacity crowds, and they should be commended for their hospitality and their assistance in making this important occasion a success.

The Connectional interests of the church were represented by Dr. W. L. Duren, Dr. H. M. Bullock, Dr. J. M. Sullivan, Dr. J. G. Snelling, Rev. I. H. Sells, Rev. C. C. Clark, Rev. J. H. Morrow and others. Miss Ethel McKeithen spoke as representative of the State Committee on Narcotic Education.

Millsaps College was represented by Mr. R. L. Ezelle, prominent layman of Jackson. Dr. Bullock and Mr. Ezelle both spoke of plans to build a creditable Christian Center on the campus. Need for funds for this worthy enterprise was stressed.

Mrs. J. A. Ciriot spoke on behalf of Woman's Work; Rev. S. F. Harkey and Rev. R. L. Walton spoke on behalf of Evangelism; Rev. C. C. Clark spoke for Christian Literature. Bro. Clark has set the pace in Louisiana and Mississippi in point of subscribers to the New Orleans Advocate.

Judge L. C. Corban read report of Committee on Lay Activities; Dr. J. C. Ross read the District Trustees report. Rev. L. L. Matheny conducted the devotions, which opened the afternoon session.

Grady Truitt spoke in the interest of Youth Fellowship; Mrs. A. M. Ellison reported for Children's Work, and Rev. R. L. Walton represented Adult Work.

Licenses of local preachers were renewed, and J. P. Nix and James Holston were recommended to Annual Conference as Accepted Supplies.

Rev. J. B. Cain read the report on Findings; Rev. J. P. Payne on Quarterly Conference Records; Rev. G. H. McBride on Resolutions; Rev. L. L. Matheny on Missions; Rev. P. O. Nix on Finance.

Rev. E. W. Ulmer, Mrs. Ulmer, and the entire Pascagoula Methodist church are to be commended for the Methodist manner-born District Conference. Bro. Campbell again demonstrated his ability as our beloved leader.

A. M. ELLISON, Secretary.

SUMMER SCHOOL FOR CHRISTIAN WORKERS

A copy of the Summer School for Christian Workers of the Louisiana Conference has just reached our desk. The school will be held at Centenary College, June 8 to 12, inclusive. The total expense for registration, room and board, will be \$7.00, and all who attend are expected to bring Bible, bed linen, towels, soap, etc.

The following courses and teachers are scheduled: How to Study the Bible, Dean R. E. Smith; The Christian Message for Our Day, Mrs. Grace Sloane Overton; The Church and Its Redemptive Ministry, Dr. C. M. McConnell; Missions in Latin America, Mrs. G. W. Dameron; The Church Working with Young Adults, Dr. F. L. Gibbs; Understanding Youth, Mrs. J. A. Bays; and a Laboratory Class for Workers with Children, Mrs. Roy Scales. Dr. Edwin Lewis, of Drew University, will be present for the Platform hour each evening at 8 o'clock.

The school staff includes: Dr. B. C. Taylor, Dean; Rev. G. W. Dameron, Educational Director; Mrs. W. M. Ledbetter, Registrar; Mrs. J. C. Parsley, Dormitory Manager; Miss Margaret Davis, Treasurer; and Mr. A. C. Voran and Mr. Bert Dueringer, Music.

TAX STATUS OF CHURCH PROPERTY

Tax exemption for religious property rests upon custom, developed in the early days of the country when the church parish was

as much a municipal corporation as public schools today. The practice has continued because churches minister to the religious needs of the people. In cases where churches own and operate schools, orphanages, and homes for the aged, it is conceived that such a ministry relieves the state of responsibility and the institutions are logically tax free.

Provisions for the exemption of church property in the several states may be divided into four general groups:

1. Those in which a charter is granted by the state to a specific institution providing for tax exemption, in which case it becomes a matter of contract.

2. Those having self-executing constitutional provisions.

3. Those having statutes as the authority for practice.

4. Those in which the constitutional provisions are mere powers of attorney to the Legislature, leaving it in the discretion of the latter to exempt or not to exempt certain types of property.

State practices have been upheld by the courts and there is no question of validity or power to tax or exempt. It is in the hands of State Legislatures to pass, amend, or repeal exemption statutes.

It is understood that churches are not exempt from special assessments such as those assigned for paving or other improvements.

Certain types of church property are clearly exempt, while others are taxable.

The church building itself is tax free, together with the land reasonably necessary for the comfortable enjoyment of the building by the congregation. Such property is exempt, courts have held, even though the land is not mentioned as such in exemption statutes. In most instances, this general practice does not apply to property clearly abandoned. It is well to determine state practice on this point and hold such services as will qualify the property for exemption.

Vacant lots held by a church are taxable in most states, even if purchased with the intention of constructing a church thereon.

The primary purpose of a building determines its exemption status, not its occasional use. The line of division between taxable and exempt property may be horizontal as well as vertical. A part of a building may be exempt, another part taxable.

Parsonages, cemeteries, schools, and other institutions held by churches and operated for clearly and distinctly religious purposes are not assessable, as a general rule.

There is an observable trend to tax income-producing church holdings.

Exemption statutes in Mississippi and Louisiana are as follows:

Mississippi: Taxation Exemption

Cemeteries; property of religious society, ecclesiastical body or charitable society, not used for profit; property of religious, charitable or benevolent organizations, used for hospital purposes or nurses' homes; bonds and evidences of debt issued by any church in state (1934 C 157). Exemption in favor of charitable, religious, educational or civil institutions does not apply to lands acquired by devise; such lands are taxable (1940 C 318). Head of family is allowed \$5,000 exemption from ad valorem taxes (1938 ex. sess. cc. 18, 19).

It should be clearly noted by all Methodist leaders that bequests in the form of lands acquired by devise are not tax exempt. A recognition of this fact would assist pastors in consulting with Methodist individuals with reference to proposed grants for Methodist churches.

Louisiana: Taxation Exemption

Places of religious worship, rectories and parsonages belonging to religious denominations and used as places of residence for ministers; places of burial; places devoted to charitable undertakings; but exemption extends only to property and the grounds thereunto appurtenant used for the above mentioned purposes, and not leased for profit or income (Consti., Art. 10 Sec. 4).

—Department of Church Extension.

PERSONAL NOTES AND INCIDENTS

Mr. A. E. Berkeley is one of the most faithful workers in the Tupelo church. In addition to his long service in the Church School, he has not missed a stewards meeting in more than thirty years.

The editor makes grateful acknowledgment of a crate of strawberries sent by Mr. and Mrs. A. M. Edwards, of Ponchatoula. We thank them for the luscious berries and no less for the generous impulse which has prompted this remembrance for three years in succession.

A personal letter from Dr. W. A. Tyson, of Tupelo, says that the war has taken many of his choice workers, and "Dan Cupid" has been preying upon his choir at the rate of from six to nine a year, but the crop is not exhausted. Mrs. Dement, church secretary, and her husband have moved to Ohio, and Mrs. S. B. Hayman has taken the place as church secretary. Nineteen children came into the church at the service on May 10. A substantial offering was made by the church to assist Rev. Luther Nabors to build a church in East Tupelo. Rev. Jack Boozer will arrive June 1, and will assume his duties as assistant pastor for the summer.

Rev. L. D. Haughton, pastor of Millsaps Memorial church, Jackson, celebrated the first anniversary of his pastorate in that church on April 1, with an itemized report that gives details that are little less than amazing. Total payments for the year amounted to a total of \$8,126. Of this amount, \$2,106 was expended for repairs and additional equipment; \$1,218 was paid on debts; \$504 on parsonage improvements, and the newly organized choir had an outlay of \$50 for music and equipment. One hundred and three members were received into the membership of the church, thirty-two of them by profession. This is a great record for that church, and both pastor and people deserve much credit.

COURSES FOR PASTORS' SCHOOL, JUNE 8-12, 1942

Methods of Studying the Bible—Dr. R. E. Smith.

Christian Message for Our Day—Mrs. Grace Sloane Overton.

The Church and Its Redemptive Ministry—Dr. C. M. McConnell.

Latin America—Mrs. G. W. Dameron.

The Church Working with Young Adults—Dr. F. L. Gibbs.

Adult Workers with Youth—Mrs. J. A. Bays.

Workers with Children, with Laboratory Class—Mrs. Scales.

* * *

Mrs. Grace Sloane Overton will also lead a forum for ministers' wives each morning. Dr. Edwin Lewis, of Drew Theological

Seminary, will be the platform speaker each evening.

The total expense will be \$7.00, including registration, room and board.

B. C. TAYLOR, Dean.

TALLULAH CHURCH DEDICATED

April 26 was a memorable day in Tallulah Methodism, when a large group of members, all former pastors since the erection of the building, the district superintendent, and Bishop A. Frank Smith were present for the dedication service. Bishop Smith preached a stirring sermon on the text, "If any man would come after me let him deny himself, take up his cross and follow me," which was well received. The participation of former pastors: Rev. H. W. Rickey, of Biloxi; Rev. W. H. Giles, of Homer; Rev. C. K. Smith, of West Monroe; and Rev. D. W. Poole, of De Ridder, added much to the joy of the occasion. The pastor, Rev. Henry Rickey, presided.

Music by the choir was especially beautiful and appropriate, and the floral decorations were given as memorials to former members who had labored for this day but did not live to see it. At the close of the service a picnic dinner was served in the community room of the church, the visiting ministers and their wives forming the receiving line.

Since the appointment of Rev. Henry Rickey at the last conference, a hundred members have been added to the church. Interest is being shown in church activities and plans are being made for the summer work, which include the Vacation Church School and Youth Crusade.

MRS. ERLE READ.

WORLD SERVICE AND HUMAN LIFE

By W. G. Cram

Sometimes I think that when we speak of World Service giving, and of totals, and of quotas, we fail to see what it means in human life. After all, World Service is not money, but helpfulness through gifts to needy men and women and children, and to service institutions ministering to a wide variety of human hungers, and pains, and limitations.

Within the field of the Board of Missions and Church Extension—one of the World Service agencies—a relatively small amount of money means much to human life and service.

\$200 is often the amount of assistance given by the Board to maintain a pastor in some slum or industrial community—but its loss closes a church, withdraws the Christian ministry from a whole congregation and their scores of children.

\$100 means a month's supply to a dispensary in West China. Withdraw the gift and a score of war-hounded Chinese refugees go to premature graves.

\$40 will keep Virji Dass for a year in training for the Christian ministry—a lad who is destined to lead thousands of Indian outcasts into the Christian fold.

\$500 will provide Methodism's share in a Christian approach to that new mushroom-grown community where American sons are turning out the weapons of an all-out war. Close out that service and greed and vice move in its place among our boys.

\$150 sends an evangelist out among needy people in isolated villages on many of Methodism's mission fields; or gives a colporteur

Spanish Bibles that promote inter-American brotherhood; or provides the "something added" that gives Christian schooling to oncoming Americans in the Appalachian highlands, or deep within the jungles of the Belgian Congo.

The story might go on endlessly... Every \$20 withheld by a local church, every \$100 withheld by a district, means a loss in service to men, may even mean loss of life itself. A difference of \$10 per church in World Service giving may "make or break" the America-wide and world-wide program of the Methodist Church next year.

That is why we urge churches and people to remit to the World Service treasurer all their benevolence giving before the end of the fiscal year—May 31.

THE HOUSTON AREA

War-time interest in the missionary program of the churches is reflected in the increased giving of Houston area Methodists who contributed \$5,594 more to the World Service fund of that denomination during the first 11 months of the fiscal year than during the same period of 1941, according to reports issued by the Rev. O. W. Auman, treasurer of the Methodist Commission on World Service and Finance.

The Houston area, of which Bishop A. Frank Smith is the head, gave a total of \$100,213 to the missionary fund during the 11 months ended April 30, a gain of six per cent over last year. The area includes eastern and southern Texas and all of Louisiana, consisting of the Southwest Texas, Texas, and Louisiana Annual Conferences of Methodism.

The Texas Conference, of which W. A. Pounds, Jr., of Tyler, is treasurer, showed a gain of \$6,471 for the June-April period, and the Louisiana Conference, the Rev. Robert W. Vaughan, of Ruston, La., treasurer, reported an increase of \$2,248.

Methodists of the 21,000 churches in the country contributed \$3,123,736 to World Service during the June-April period, a gain of \$62,687, or 2.05 per cent over the 1941 figures, Dr. Auman has announced. This money is used for the support of mission work in more than 40 countries of the world, three-fourths of which has been undisturbed by the war.

AN EXPERIENCE OF A LIFETIME

It's an experience I never expected to have. After closing a meeting at Pearl River Avenue, McComb, Miss., last June, a fine-looking young man came up to me and introduced himself and asked me to assist in a meeting in his church. When he told me his name I couldn't remember any Methodist preacher by that name, and he quickly informed me he was not a Methodist preacher, but a Baptist pastor. I insisted that he take time to think and pray about me helping in a meeting and he assured me he had already done so, as he had attended the meeting then closing and I knew it not. He wanted a date right then and I gave him one.

On the night of May 3, this meeting closed, and it was one of the most interesting, inspiring and helpful experiences I ever had. A beautiful brick church between McComb and Felder's Campground, a station and parsonage hard by, with as beautiful surroundings as you could ever find in the country, and mighty few in city or town. I was among friends of thirty years standing.

I was pastor of Topisaw circuit once, and many of the members of Topisaw lived around this Baptist church and many of the families were mixed—Methodist and Baptist—so I visited them all, and what a time I had visiting them again and seeing married church workers who were children when I was their pastor.

The pastor insisted that I preach as if I were in a Methodist church, and after I got started, I did. I can never remember having greater liberty and freedom and inspiration in trying to preach, and God gave us a real spiritual revival. Though it was right in the midst of a farming country and the farmers were busy indeed, the crowds increased as the meeting continued, and the last day was so much like I saw when I was a boy when the old-time meeting in either the Baptist or Methodist church came to a close. What glorious Christian fellowship we had all through the meeting. The blessing, aroma and inspiration linger as I write these lines, and I find myself thanking God from the heart-depths for ever letting me have this experience, surely "an experience of a lifetime."

The name of the church is Friendship Baptist church, and the pastor is Rev. B. T. Bishop, so I was privileged to assist in a meeting for a "Bishop."

We are feeling sad at Glendale. Three of our young stewards—fine, upstanding, spiritual and tithing young married men—are off with the colors, preparing for the struggle for freedom and liberty. May God soon cause "wars to cease unto the end of the earth!"

In His name,

J. A. WELLS.

GENERAL MacARTHUR QUOTED

(Quotations from an Address by Major General Douglas MacArthur before The National Meeting of Rainbow Division, World War. Washington, D. C., July 14, 1935.)

And tonight we are met to remember:

The shadows are lengthening. The Division's birthdays are multiplying. We are growing old together. But the story which we commemorate helps us to grow old gracefully. That story is known to all of you. It needs no profuse panegyrics. It is the story of the American soldier of the World War. My estimate of him was formed on the battlefield many years ago and has never changed. I regarded him then, as I regard him now, as one of the world's greatest figures—not only in the era which witnessed his achievements, but for all eyes and for all time. I regarded him as not only one of the greatest military figures but also as one of the most stainless. His name and fame are the birthright of every American citizen.

The world's estimate of him will be founded not only upon any one battle or even series of battles. Indeed, it is not upon the greatest fields of combat or the bloodiest that the recollections of future ages are riveted. The vast theaters of Asiatic conflict are already forgotten today. The slaughtered myriads of Genghis Khan lie in undistinguished graves. Hardly a pilgrim visits the scenes where, on the fields of Chalons and Tours, the destinies of civilization and Christendom were fixed by the skill of Aetius and the valor of Charles Martel.

The military code which the American soldier perpetuates has come down to us from even before the age of knighthood and chivalry. It embraces the highest moral laws, and will stand the test of any ethics or philosophies ever promulgated for the up-

lift of mankind. Its requirements are for the things that are right, and its restraints are from the things that are wrong. Its observance will uplift everyone who comes under its influence. The soldier, above all other men, is required to perform the highest act of religious teaching—sacrifice. In battle and in the face of danger and death he disclosed those divine attributes which his Maker gave when he created man in his own image. No physical courage and no brute instincts can take the place of the divine annunciation and spiritual uplift which alone will sustain him.

But so long as humanity is more or less governed by motives not in accord with the spirit of Christianity, our country may be involved by those who believe they are more powerful, whatever the ostensible reason advanced may be—envy, cupidity, fancied wrong, or other unworthy impulse may direct.

Every nation that has what is valuable is obligated to be prepared to defend against brutal attack or unjust effort to seize and appropriate. Even though a man be not inclined to guard his own interests, common decency requires him to furnish reasonable oversight and care to others who are weak and helpless. As a rule, they who preach by word or by deed, "Peace at any price," are not possessed of anything worth having, and are oblivious to the interests of others including their own dependents.

On looking back through the history of English-speaking peoples, it will be found in every instance that the most sacred principles of free government have been acquired, protected, and perpetuated through the embodied, armed strength of the peoples concerned. From Magna Charta to the present day there is little in our institutions worth having or worth perpetuating that has not been achieved for us by armed men. Trade, wealth, literature, and refinement cannot defend a state—pacific habits do not insure peace nor immunity from national insult and national aggression.

Every nation that would preserve its tranquility, its riches, its independence, and its self-respect must keep alive its martial ardor and be at all times prepared to defend itself.

The United States is a preeminently Christian and conservative nation. It is far less militaristic than most nations. It is not especially open to the charge of imperialism. Yet one would fancy that Americans were the most brutally blood-thirsty people in the world to judge by the frantic efforts that are being made to disarm them both physically and morally. The public opinion of the United States is being submerged by a deluge of organizations whose activities to prevent war would be understandable were they distributed in some degree among the armed nations of Europe and Asia. The effect of all this unabashed and unsound propaganda is not so much to convert America to a holy horror of war as it is to confuse the public mind and lead to muddled thinking in international affairs.

From the dawn of history to the present day it has always been the militant aggressor taking the place of the unprepared. Where are the empires of old? Where is Egypt, once a state on a high plane of civilization, where a form of socialism prevailed and where the distribution of wealth was regulated? Her high organization did not protect her. Where are the empires of the East and the empires of the West which once were the shrines of wealth, wisdom and culture? Where are Babylon, Persia, Carthage, Rome, Byzantium? They all fell, never to rise again, annihilated at the hands

of a more war-like and aggressive people, their cultures memories, their cities ruins.

And the saddest of all, the downfall of Christian Byzantium. When Constantinople fell, that center of learning, pleasure and wealth—and all the weakness and corruption that goes with it—a pall fell over Asia and southeastern Europe which has never been lifted. Wars have been fought these nearly five centuries that have had for at least one of their goals the bringing back under the cross of that part of the world lost to a wild horde of a few thousand adventurers on horseback when hunger and the unkind climate of their steppes forced them to seek more fertile regions.

The thousand years of existence of the Byzantine empire, its size, its religion, the wealth of its capital city were but added incentives and inducements to an impecunious conqueror. For wealth is no protection against aggression. It is no more an augury of military and defensive strength in a nation than it is an indication of health in an individual. Success in war depends upon men, not money. No nation has ever been subdued for lack of it. Indeed, nothing is more insolent or provocative, or more apt to lead to a breach of the peace than undefended riches among armed men.

And each nation swept away was submerged by force of arms. Once each was strong and militant, each rose by military prowess, each fell through degeneracy of military capacity because of unpreparedness. The battlefield was the bed upon which they were born to this world and the battlefield became the couch on which their worn-out bodies finally expired. Let us be prepared, lest we, too, perish.—Oct., 1935, issue Army Chaplain, in the Army and Navy Chaplain.

A DEAD END

Most of us come at some time in our lives to the place where we have reached what seemed a "dead end." Our cherished plans have failed, a trusted friend has betrayed us, physical health has departed, a loved one has been taken from our side—these and a score of other things may have robbed life of its zest. Or, we may have come face to face with some temptation which we feel powerless to overcome. Or, again, we may already have failed, and have now awakened to such a sense of guilt that we feel that the Lord can have no further use for us. At such times the important thing to think upon is not the discouragement, or loneliness, or danger, or any other enemy of our peace, but the One through whom it is possible to overcome the world.—Christian Observer.

FREEDOM AND THE PRESS

(Continued from page 4)

promptly when need arises. But if it exercises those powers for reasons other than the public interest—out of personal loyalty, for example, to a Cabinet member or military leader—then the obligation rests upon Parliament to oppose it, whatever the consequences, in the name of that liberty which distinguishes this country from its enemies. Public responsibility is a limiting consideration, not only for newspapers and private individuals, but for the executives of Whitehall, too; and the House of Commons uttered a warning to Mr. Morrison as salutary as his own warning to the Daily Mirror.—The Methodist Recorder.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Washing Dishes

A little girl stands on a box at the sink.
Her arms are soft and dimpled and pink,
Her eyes look yearningly over the way—
But she washes the dishes and puts them away.

A maiden stands at the window sill.
A youth passes by and her heart stands still.
He lingers there and love holds sway—
She washes the dishes and puts them away.

A young wife stands at the table there.
Never a worry, never a care,
She sings at her work, it is only play
To wash the dishes and put them away.

A mother stands with face so sad
And looks at the place where her little lad
Never again will lie happy and gay—
She washes the dishes and puts them away.

A widow stands by the window pane.
Love and youth will not come again.
Her heart does not sing, but has learned to pray
As she washes the dishes and puts them away.

—Gladys B. Legg.

(Several years ago Mrs. Legg gave us this poem and we published it on this page. Somehow, all the week it has been running through our mind—perhaps someone needs its message.)

* * *

The Assembly Meeting

In Columbus, Ohio, this week, Methodist women of the entire United States and possibly from some of the foreign countries, are meeting to discuss plans "For the Facing of This Hour."

The Mississippi Conference delegates are Mrs. W. F. Mahaffey, our new president, and Miss Mary Thornton Lindsey, Secretary of Student Work.

Mrs. Paul Arrington is attending as a member of the Woman's Division of Christian Service, and Miss Catherine Ezell at the request of the Bureau of Town and Country Work.

Others are attending and we will have a report from the group as soon as possible.

* * *

The First Quarter's Finances

Our women have learned that when we "pay by the quarter," we do not have to send out an S. O. S. at the close of the year.

According to the figures released by our treasurer, Mrs. L. O. Todd, our first quarter's offering was splendid.

Brookhaven District: Pledge, \$798.45; Scarritt, \$75.50; Wesley House, \$30.75; Rural Worker, \$27.50; Bethlehem Center, \$11.75; Cultivation, \$37.05; W. S. G., \$88.10; Specials, \$8.52; Life Members, \$155; Total, \$1,232.62.

Hattiesburg District: Pledge, \$712.47; Scarritt, \$41.25; Wesley House, \$17.25; Rural Worker, \$21; Bethlehem Center, \$8.60; Cultivation, \$17.95; W. S. G., \$36; Specials, \$9.37; Life Members, \$45; Total, \$908.89.

Jackson District: Pledge, \$1,275.02; Scarritt, \$43; Wesley House, \$36.05; Rural Worker, \$34.10; Bethlehem Center, \$78.25; Cultivation, \$37.80; W. S. G., \$21.85; Specials, \$228.94; Life Members, \$180; Total, \$1,935.01.

Meridian District: Pledge, \$717.50; Scarritt, \$28.24; Wesley House, \$30.35; Rural Worker, \$15.40; Bethlehem Center, \$11.25; Cultivation, \$17.93; W. S. G., \$36.40; Specials, \$16.06; Life Members, \$100; Total, \$973.13.

Seashore District: Pledge, \$620.32; Scarritt, \$29.50; Wesley House, \$28.50; Rural Worker, \$5; Bethlehem Center, \$2.60; Cultivation, \$7.50; W. S. G., \$48; Specials, \$26.98; Life Members, \$120; Total, \$888.40.

Vicksburg District: Pledge, \$882.90; Scarritt, \$60.50; Wesley House, \$40.50; Rural Worker, \$9; Bethlehem Center, \$17; Cultivation, \$27; W. S. G., \$72.28; Specials, \$39.80; Life Members, \$25; Total, \$1,173.98.

* * *

Do You Know?

That the Government called the Negro leaders of church and school to Washington the week before Easter to assist in preparing a pictorial booklet, showing inter-racial good-will in the South, to be dropped over Malaya, India, and China, to counter-act the bulletins dropped by Japan with stories of Southern hatreds and mistreatment of the Negro?

We have been asked by the leading Negroes of Mississippi to help them—to form an interracial committee in each community where the problems which are facing our Mississippi Negroes may be discussed and where plans may be made to meet these problems.

Do you know the problems which the Negroes of your community are facing? Do you know the outside influences which they are having to combat? Have you made them feel that they can come to you with their problems? They need your help "For the Facing of This Hour."

* * *

Are You Making Cookies for the Soldiers?

For those who are making cookies for recreation centers for the soldiers, we pass on the following recipe which we have tried:

3½ cups sifted flour.
3 teaspoons baking powder.
3-4 teaspoon salt.
2-3 cup shortening.
1 1-4 cups honey.
1 egg, well beaten.
1½ teaspoons vanilla.

Cream shortening. Add honey slowly and cream until fluffy. Stir in well beaten egg. Add vanilla. Sift together flour, baking powder and salt and add, a little at a time, blending well after each addition. Drop by teaspoonfuls on lightly greased cookie sheet and bake in a moderate oven (425F) for 12 or 15 minutes. Yield: about 4 dozen, cookies. (Our yield was more!)

If desired: Add one-half cup grated semi-sweet chocolate to creamed shortening mixture before adding dry ingredients.

Add one-half cup chopped nut meats to

creamed shortening, before adding dry ingredients.

Add two teaspoonfuls grated orange rind and one-fourth teaspoon orange flavoring in place of vanilla.

Add one-half cup raisins, chopped figs or prunes to creamed shortening before adding dry ingredients.

(We added one-half cup of raisins and one cup of chopped nuts.)

In Memphis last week, during the state garden club meeting, a hostess gave a sugarless tea: cakes sweetened with honey, ginger bread made with sorghum, sandwiches of soybean bread and dates, honeyloaf bread, punch sweetened with dextrose (we have tried "Dyno") and sugarless black coffee, toasted peanuts and soy beans.

Sounds good!!!

Since many of us are participating in soldier recreation and need this information, we will pass on the recipes we try.

* * *

Something to Read

We have been studying "Christian Roots of Democracy in America" during this quarter.

In "The People Nobody Wants," May 9th issue of "The Saturday Evening Post," Frank J. Taylor gives us something to think about. Suppose you were one of these people?

* * *

District Secretaries, Mississippi Conference

Last week we gave the conference officers. Below we give the names of the district secretaries:

Brookhaven: Mrs. G. C. Terrell, Prentiss.
Hattiesburg: Mrs. E. E. Deen, Hattiesburg.

Jackson: Mrs. W. B. Fazakerly, Jackson.
Meridian: Mrs. J. C. Porter, Meridian.
Seashore: Mrs. John Cirlot, Moss Point.
Vicksburg: Mrs. Van Landrum, Vicksburg.

* * *

Letters to Write

Leaders in the movement to "defend our defenders," headed by Bishop Ralph S. Cushman, of the Methodist Church, are urging all church people to write letters to the President, Senators and Representatives, also to local authorities, asking their aid to stop the sale of all intoxicating liquors to men in uniform and to eliminate prostitution adjacent to training centers.

So, we must begin again to write concerning Sheppard Bill S. 860, to our representatives in Washington. We must also encourage and assist our local officers in Mississippi.

Has your church made plans to have Miss Ethel McKeithen speak on alcohol education for adults? You may address her in care of the State Department of Education, Jackson, Miss. If you wish to, contribute to the fund to support this work, send your contribution to Mrs. R. L. Ezelle, 1002 Arlington, Jackson, Miss.

A great deal of talent is lost in this world for the want of a little courage.

—Sydney Smith.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mother's Day at Malvina Community Center

HAPPY HOMES, with mother as the central character, was the theme for the Mother's Day program presented at Church School hour at Malvina Community Center. Over fifty men, women and children happily selected white or red roses at the entrance of the chapel as they arrived to honor Mother's Day with a special program.

The program was most informal, but ebbing over with a spirit of love, gratitude, and thankfulness for mothers both living and dead. The chapel was beautifully decorated with white and red roses for this happy occasion.

The following program was presented under the direction of Mrs. J. D. Dorroh, worker pro tem.

1. Call to Worship—"Honor Thy Father and Mother."
2. Song—"Give of Your Best to the Master," by girls and boys.
3. Prayer—Mrs. J. D. Dorroh.
4. Scripture Reading—Psalm 105, 1-4—Janet Townley.
5. Duet—"Home Sweet Home," Mrs. Schooler and Mrs. Dorroh.
6. Tribute to Mothers by a Son—H. Roberts.
7. Tribute to Mothers by a Daughter—Hazel Townley.
8. Pledges to Mother—by Ella Davis.
9. Litany to Mother, led by Mrs. Dorroh.
10. Song—"I Would Be True," by boys and girls.
11. Talk—"The Secret of a Happy Home," Mrs. Dorroh.
12. Classes as Usual.
13. Report of Secretary.
14. Usual Prayer Hymn—"Come Into My Heart, Lord Jesus."

* * *

Usual or Unusual?

Which are you? We would like to have you tell us about your work. The following sentences come from a letter from Mrs. J. E. Stephens, of the Greenwood W. S. C. S.:

It seems that the work in our society has consisted of the "usual" rather than the "unusual." We did, however, send a box to the Orphanage at Easter, and we bought a Defense Bond for Scarritt College. We are planning our Vacation Church School for June 8-19, and we will help the young people in their Caravan Week, July 4-11.

With every good wish, I am

Sincerely,
MRS. J. E. STEPHENS.

* * *

China Letter

Tzechung, Szechuan,
January 21, 1942.

Dear Friends in the Homeland:

Here at last, but it seems as if only one-half of me has arrived, for Mr. Gale is somewhere in occupied China. If someone had told me of all the events that would take place before I reached here, I would scarcely have believed them. I wrote you about our experiences in the South Seas, and our change of route. As it turned out we came on the last boat, and I made Chungking on

the last plane, before war was declared. After that only officials were allowed to use the planes, so I feel very grateful that I was not in Hongkong during the fighting and the taking of the city.

As far as I know all our trunks, suitcases and the boxes you sent are still in Hongkong. If the declaration had only been delayed a few days most of our things would have gone to Rangoon, up the Burma Road, and by this time would be here. Whether our representatives were able to save anything, we do not know. All the packages that were marked for Shanghai, or up the Yangste, were taken on to Shanghai by Mr. Gale, and I hope reached their destinations in time. All the packages that were to come with us I had unpacked and sorted. One suitcase of sweaters and baby quilts got off to South Kiangsi, where some of our missionaries are carrying on under great difficulties, and where they could use such things to great advantage. Some other things which it seemed best not to take overland I gave to the Salvation Army in Hongkong, and they were very grateful. I am happy to know that so many of the things went to their intended destinations, but, as the man at the American Consulate told me: "Only God knows what will happen to that freight"; and God knows, too, how badly the contents are needed.

Friends in Chungking, after trying to get me on my way by private car, decided that I had better fly to Chengtu and find my way back to Tzechung, as it is nearer to Chengtu. I was rather happy about that arrangement, for I had so many friends there, including the members of the Ginling College faculty. I stayed with the Jones', formerly of Nanking, but now with the West China Theological Seminary. What a welcome I had and how it thrilled my heart to see how they were carrying on in such cramped quarters, but with such fine spirits! Four girls in each room, 10½ feet square, where they sleep and study. They manage by using double decker beds, and four tiny desks that fit into each other. They tell me they have 212 girls this year, and that 70% came out of occupied territory. But, they seemed as happy and as healthy as they had been when they were on their beautiful campus at Nanking.

It was interesting to see how the four colleges had worked their way into a coordinated group on the campus of West China University. Fortunately the University had a very extensive campus and had built with an eye to the future. The Provincial Government has given money to some of the groups to build dormitories, as they did to Ginling, and these will later be of use to the local university. While in Chengtu I heard a very fine concert given by members of the music faculties of the four colleges. I also heard a fine lecture on Chinese Buddhism and visited four Mohammedan mosques. There are many more Buddhists and Mohammedans here than in any other part of China in which I have lived, and I believe it will be helpful to know more of the principles on which they base their worship.

I had expected to be in Chengtu only a few days, but it stretched out to ten. The

University has a truck that goes back and forth between the two large cities, and if you are fortunate enough, you may get a seat with the driver. I inquired at once and was promised a seat, but was told the bus needed repairs and would not be ready for four days. Then they had to wait for a woman who was giving a lecture at the University, so the truck did not start until the 18th. We had orders to come the day before to weigh our baggage and get our tickets, because it was due to leave at 6 a. m. As usual there were late comers with baggage, and it was 8 a. m. before we began to move. Although the truck was supposed to be in good working order, we had to be pushed down the road to get started, which made me very dubious. We had gone only five miles when we came to a dead stop, and a man had to be sent back to Chengtu to get a new part. We waited five hours for his return, and then started on our way. Again we stopped on the side of a hill, but this time we were able to make the grade by the aid of a new washer made from cardboard. The trip to Tzechung should have been made in six hours, but we didn't make it until 2:30 the following afternoon. We were able to stop the night at a place where we have two missionaries, one of whom I knew very well. They took us in and made us so much more comfortable than we would have been in a Chinese inn. On this trip I was fortunate in having for traveling companions two foreign ladies; one an American missionary to the Miao tribe in a neighboring province, and the other the wife of a Canadian doctor in Chengtu.

The people here had been looking for me for so long that they had almost given up hope. They had been to the bus station but had gone home, but fortunately they had left a Chinese to watch for me. A welcome meeting had been planned (if I should arrive), and I went from the bus across the river right into the meeting. The young Chinese doctor who is acting as superintendent of the hospital made the address of welcome, and it was a most cordial one. Here at home the four American ladies have made me feel that I am to be one with them until such time as Mr. Gale arrives and we can set up our own home.

The hospital is very well built from local sandstone, which gives it a very fine appearance. It needs much equipment, much of which I had brought with me and which I hope may yet be rescued. I was delighted to find they had recently received some sheets, gauze, and other supplies from the American Red Cross. I do not know yet just what my special work in the hospital is to be, but I shall be writing you about that later.

The house in which we will eventually make our home will have to have a thorough going over before it will be livable—painting and kalsomining in every room. There is very little furniture aside from a dining room table and four chairs, which means that plans will have to be drawn and a carpenter called in to make what is necessary. How I wish Frank was here, for he is an expert in such things. But when it is all done over, it will be a very comfortable home—living room, dining room, study and

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

LOUISIANA W. S. C. S.

(Continued from last week)

Your Spiritual Life family of the conference is as follows:

Division Chairman, Mrs. W. M. Alexander; Conference Chairman, Mrs. David Tarver; Associate Chairman, Mrs. C. H. Shaffer, 227 Washington, Shreveport, La.

District key women are as follows:

Alexandria, Mrs. L. A. Blevins, Glenmora, La.; Baton Rouge, Mrs. H. A. Sheppard, 120 St. Maximilian St.; Lake Charles, Mrs. Eliza I. Harris, 625 Kirby St.; Monroe, Mrs. C. B. Atkinson, P. O. Box 401; Ruston, Mrs. A. A. Meredith, Jonesboro, La.; Shreveport, Mrs. J. R. Ingram, 3791 Youree Drive.

In his excellent little book, *THE GREATEST THING IN THE WORLD*, Henry Drummond asks that each of us read the 13th chapter of First Corinthians at least once each week for the next three months. Will you join me in doing this during these perilous days when hate is so rampant in our world? I believe by doing this prayerfully, our lives will be richer, yes, even changed and motivated by the greatest thing in the world—love.

Let us seek earnestly during the days which are ahead of us to make the real possibilities of our local groups come to life by that which is the very heart of all that we do—an awakened Spiritual Life Group.

Sincerely,

MRS. DAVID TARVER,
Conference Spiritual
Life Chairman.

* * *

A Prayer Calendar

These goals for Spiritual Life Cultivation are listed for use of Spiritual Life groups for definite prayer and promotion through the church organization:

General Objectives

1. Keeping the Quiet Time daily.
2. Use of Upper Room and other devotional helps.
3. Prayer and Fellowship Groups.
4. Cooperation with Christian Social Relations in services in institutions, army camps, defense projects, settlements, etc.
5. Definite Prayer for work and workers at home and abroad.
6. Plan for Conference Spiritual Life meeting in connection with annual meeting.
7. Provision of a Devotional Library.
8. Plans for Morning Watch at annual meeting.
9. Promotion of Stewardship and Personal Evangelism.
10. Establishment of family altars.
11. Enlistment in practice of the National Prayer Minute at six o'clock every day.
12. Spirit of worship in church services.

FIRST QUARTER

January

1. Distribution of World Federation Prayer Card.
2. Plans for Pledge Service of W. S. C. S.
3. Active participation in the Universal Week of Prayer for the churches.

February

1. World Day of Prayer.
2. Race Relations Sunday.

March-April

1. Cooperation with pastor in Special Lenten Services. (Cottage prayer meetings, church visitation, etc.)

2. Fellowship of Prayer and other Lenten reading.

SECOND QUARTER—THIRD QUARTER

May

May Day Luncheons.

June

Letters to graduates: Local graduates and graduates in Home Mission Institutions.

July—August

Summer Assemblies, Institutes, etc.

September

Fall Spiritual Life Meetings and Retreats.

FOURTH QUARTER

October

1. Cooperation with pastor in observance of World Communion Sunday.

2. The observance of the Week of Prayer and Self-Denial.

November

1. Prayer and work for Peace and World Brotherhood (Armistice Day).

2. Thanksgiving Service.

December

1. Plan for Bible Sunday.
2. Pray definitely for divine guidance in the selection of officers for the coming year.

3. Deepen the spiritual tones in Christian activities.

4. Pray for the successful closing of the year's work.

5. Participate in watch-night services.

MOUNT HERMON BECOMES A REFUGE

By W. W. Reid

Mount Hermon, the noted Methodist school in the mountains of Darjeeling, India, has recently become a refuge for children and adults driven from Malaya, Burma, and elsewhere in Asia.

"We have opened our doors," says Missionary Halsey E. Dewey, "to boys and girls from many lands where safety has been in flight, and now we are opening our doors to some of the adults who in nearby nations have seen their homes left in ruins by a war machine which respects neither life nor property. We are in the midst of making adjustments. New dormitory rooms must be put in shape for the children who will come to school a little over a month hence. The classrooms must be increased in numbers and the equipment increased to care for many new students on our rolls, and instead of a holiday at the end of the school year we have been enjoying a period of increased activity with much that worries as we wonder how we can care for all those who seem to be our responsibility. War makes possible, yes, necessary, many things that are impossible in time of peace, and it is our hope and prayer that we may do well the work entrusted to our care,

keeping safely those young lives which have come our way for their life training. . . .

"Our Annual Conference, meeting in Calcutta, had before it the needs of the Christian community threatened by the war. Actual danger may be afar off, yet fear may creep into the very heart, and so our workers are seeking to make possible an open door in rural and considered safe areas, for those who live so close to industry that safety measures worked out by the companies simply become a source of fear to the ever watchful people. When so much of the unexpected has come to pass in the Philippine Islands, in Malaya, and in other Pacific centers, preparedness is the only safe course, but that preparedness has inspired fear in many of the humble people who live close at hand, and know no such thing as preparedness in their humble life.

"It is wonderful to feel, and to know that even though there has been possible a great spreading of the war in past weeks, there is in the nations a desire to see an end to this terrible system, and the establishment of a new world order based on human welfare and justice. What an opportunity this gives the Christian church! The United States must sit alongside India and China, and Japan, and wiping away all hatred, jealousy and fear, build a new and lasting peace."

ITALIAN CHURCH STRESSES CHRISTIAN CITIZENSHIP

By S. E. Evans

Christian Citizenship Night, held as a feature of the program of the Italian Church of the Savior, Paterson, N. J., attracts a large group of persons who do not often attend a Protestant church at any other time. Outstanding speakers present the Christian and American way of life to the people, says the pastor, the Rev. V. DeFrancesco. He considers this to be one of the most effective means of serving unreached thousands of Italian-Americans in Paterson.

Young people and adults meet together twice a month with the young people taking charge for a part of the service. An attempt is being made to develop leadership among this group. At the close of weekly choir rehearsals, the young people remain for an informal prayer meeting with the pastor in charge. Plans are made for the Youth Fellowship activities. Weekly activities are held for younger children. Mr. DeFrancesco also does much personal work among adults who are unable to read or write English. Services in English and Italian are held Sunday for all age groups.

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Old Centenary College

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON MAY 24, 1942

By Rev. W. C. Newman

THE LORD'S SUPPER

Lesson Text: Luke 22: 14-30

Golden Text: This do in remembrance of me.—Luke 22:19.

It is a strange fact that while the sacrament of The Lord's Supper is so associated with the idea of fellowship that it is commonly called "communion," it has been the source of much division and debate among Christians. Some even use it to shut out others from their fellowship. But "close communion" is an inappropriate phrase to use in connection with that kind of observance, since it does not make for communion at all, but for exclusiveness. Whatever else Jesus had in mind when he instituted it, I am sure he never intended that it should divide and separate Christians, but bring them together.

A Feast of Commemoration

Men have left some strange monuments by which they hoped to perpetuate their memory. Usually such monuments are massive and made of stone, with the idea of long endurance.

Well, Jesus wanted to be remembered also. But the way he took to be remembered was to ask his followers to join together frequently in this holy feast which we call the Lord's Supper.

Then let it be a time for remembrance, when as we kneel at the altar of the church we remind ourselves again and again that "this is my body given for you."

A Good Time for Self-Examination and Confession

When Jesus made that terrible revelation to the disciples at the table that one of them would betray him, they, every one, began to say, "Lord, is it I?"

I think they did not ask that question rhetorically. Each, perhaps, knew his own weakness, and knew the possibility of failure. And each was looking into his own soul to see if he were the traitor.

It is a much needed spiritual exercise—this examining of one's self. We are all very willing to examine other people, even to confess their sins. But that is a mighty unprofitable business. It helps neither them nor us. How much better if, while under the sacred spell of Communion Sunday, each of us would look honestly into his own heart and "make your confession to almighty God." There could be no better time nor place. And no better way than to make that confession in the silence of the Sacrament.

A Good Time for Reconsecration

That man who has not spoken his love to his wife since the days of their courtship, is in grave danger of losing either that love or his marriage, or both. And that friend who never gives any evidence of his friendship is very apt to discover one day that he has no friend. Lovers have a perfectly good reason for the exchange of letters, and photographs, and presents. These things

serve to re-dedicate them to each other and to deepen their mutual affection.

So every Christian needs to be continually renewing his faith and re-pledging his love to God. What lovelier way to do this than in the right partaking of the Lord's Supper?

This Do!

Remembering, examining one's self, confessing, re-dedicating one's life—all this is bound up in that blessed Sacrament. And more than this, if one will only seek it intelligently and earnestly. It ought never to be administered routinely, nor to be received without emotion. It is the feast of the soul, and without it any soul is undernourished.

Jesus did not say "Whenever you happen to think of it, and have nothing better to do, you might observe the Lord's Supper." He said "THIS DO—in remembrance of me."

CHURCH SCHOOL PERIODICALS FOR JUNE

Practical articles and discussions for life in war-time characterize the June issue of **Highroad**, now being received by thousands of Methodist youth over the Church, editors of the periodical emphasize this week.

Stressing the importance of young people's honestly and freely deciding what they can do in the present emergency and doing it, **Highroad** comments editorially:

"Indecision, delay, drifting, more than ever in a crisis, bring swift disintegration. It produces the what's-the-use-attitude current now among many young people. Action based upon Christian conviction sustains personality and may bring a measure of satisfaction in spite of pain and loss."

Seeking to interpret religion more helpfully to young people today, the magazine carries two units of lessons for use in the Church School on Sunday morning and two units of program materials for evening meetings of the Methodist Youth Fellowship.

The Group-Graded Lessons are on "Facing Life in the Light of Social Change." Written by P. R. Hayward, editor of the **International Journal of Religious Education**, the lessons discuss such questions as: "What do the present changes mean for young people?" "How have other men faced change?" "How may young people adapt themselves to social change?" "Why bother about an education?" "What are the lines of present work for youth?" "How about youth's spare time?"

Youth departments which prefer the Elective Course for older young people will study "The Stake of Freedom in a Democracy," four sessions by William K. Anderson, educational director, Methodist Commission on Courses of Study. This unit will discuss the meaning of citizenship, democracy's roots in religion, tyranny and anarchy, freedom as a spiritual matter, the worth of man, the marks of a Christian citizen, Methodism's social creed, and other vital topics for young people.

Highroad, complete monthly for Methodist youth, contains also announcements concerning the 1942 program of summer institutes and assemblies for all conferences, as

well as news from the National Conference of Methodist Youth.

Officers and leaders of youth in the local church may make the best use of **Highroad** by obtaining **Workshop for Youth Leaders**, the monthly program manual which is correlated with **Highroad's** program materials, editors said.

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Magnolia, May 24, 8 p.m.; Q. C. July 9, 8 p.m.
McComb, LaBranch Street, May 31, 11 a.m.; Q. C. Aug. 5, 8 p.m.
McComb, Pearl River Ave., May 31, 8 p.m.; Q. C. Aug. 20, 8 p.m.
Scotland, at Galatia, June 7, 11 a.m. and 1 p.m.
Adams, at Bethel, June 7, 4 p.m., followed by Q. C.
Brookhaven, June 7, 8 p.m.; Q. C. Aug. 17, 8 p.m.
Georgetown, at Georgetown, June 14, 11 a.m. and 1 p.m.
Bogue Chitto, at Malalieu, June 14, 3:30 p.m., followed by Q. C.
Monticello, at Monticello, June 14, 6 p.m., followed by Q. C.
Harrisville, at Poplar Springs, June 21, 11 a.m. and 1 p.m.
Gallman, at Tabernacle, June 21, 3:30 p.m., followed by Q. C.
Hazlehurst, June 21, 8 p.m.; Q. C. July 7, 8 p.m.
Revival Meeting at New Hebron, June 28-July 3.
Silver Creek, at Bethel, July 5, 11 a.m. and 1:15 p.m.
Prentiss, at Mt. Zion, July 5, 3:30 p.m., followed by Q. C.
Wesson and Beauregard, at North Union, July 6, 8 p.m., followed by Q. C.
Nebo, at Oak Grove, July 8, 11 a.m. and 1 p.m.
Meadville and Bude, at Mt. Olive, July 11, 11 a.m. and 1 p.m.
Crystal Springs, July 12, 11 a.m.; Q. C. July 8, 8 p.m.
Sartinsville, at Topeka, July 12, 3:30 p.m., followed by Q. C.
Osyka and Fernwood, at Holmesville, July 26, 11 a.m. and 1:15 p.m.
Barlow, at Brandywine, Aug. 2, 11 a.m. and 1 p.m.
McComb, Centenary, Aug. 2, 8 p.m.; Q. C. Aug. 19, 8 p.m.
Foxworth, at Sandy Hook, Aug. 9, 11 a.m. and 1 p.m.
Tylertown, at Knoxville, Aug. 9, 3:30 p.m., followed by Q. C.
Summit and Felder, at Felder, Aug. 11, 11 a.m. and 2 p.m.
Utica, at Cayuga, Aug. 30, 11 a.m. and 2 p.m.
Pastors will please have duplicate lists of nominations for general superintendents of church schools, and members of Board of Education.

R. H. CLEGG, D. S.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Columbus, Central church, May 24, preaching; Q. C. June 17.
Brooksville, May 24, night.
Weir and McCool, at Bowie's, June 4.
Ethel, at Liberty Chapel, June 7, morning.
Kosciusko Station, June 7, night.
Kilmichael, at Salem, June 9.
Bellefontaine, at Spring Hill, June 10, morning.
Eupora, June 10, night.
Shuqualak, at Center Valley, June 11.
Kosciusko Circuit, at Bethel, June 14, morning.
West Point, at Siloam, June 17.
Mathiston and Maben, at Providence, June 21, morning.
Ackerman, June 21, night.
Longview and Cedar Bluff, at Smyrna, July 1.
Starkville, July 1, night.
Caledonia, at New Hope, July 2, night.
Noxapater, at Rocky Hill, July 5, morning.
Columbus, First, July 8.
Sturgis, at Bethel, July 10.
Macon Circuit, at Cooksville, July 12, morning.
Macon Station, July 12, night.
Carwford and Mayhew, at Sessums, July 19, morning.
Artesia, at Curtis Chapel, July 19, night.
Louisville Circuit, at Middleton, July 22.
Louisville Station, July 22, night.
Sallis, at Bethel, July 26, morning.
Chester, at South Union, July 27.
Eupora Circuit, August 16.
Pastors' School, at Mathiston, June 1 to 6.
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THE CHRISTIAN FIRESIDE

A LEGEND OF THE INDIAN PAINT BRUSH

For centuries and centuries the lovely wild flowers that look so much like brushes dipped in red paint, have grown in many parts of the North American continent.

The Indians told their children many stories about the blossoms that are natives of this continent. One of these legends is from the old southwest part of our country, where once there lived a little Indian boy who loved all things beautiful.

At last when he had grown older and was a tall, handsome young chief, he tried to paint a picture of the sunset sky, but his colors were war-paints and his brushes were rough. For days and weeks and months the young Indian brave tried to paint the colors of the sunset, but in vain. He could not do it. He knew that the Great Spirit painted the purple and gold, the rose and the flame, and the soft hues in the western sky at the sunset time, so he prayed to the Great Spirit for help.

Then one evening as he sat before his wigwam, thinking about the Great Spirit and longing to make a picture of the ever-changing colors in the sky, the young Indian thought he heard a voice saying, "Behold your paint brushes."

The Indian looked down. At his feet he saw a lovely plant with a slender stem and a bright blossom like a brush. The blossom was the color of sunset.

Straightway the young chief snatched his deerskin blanket from his shoulders, lifted the brush, which was dripping with color, and began to paint.

The colors in the sky changed. Then the Indian saw other paint brushes at his feet, each holding for him tints of the sunset glory. He lifted the brushes as he needed them and tossed them aside after he had painted and painted as never Indian had painted before.

When the last gleam of gold and crimson had faded from the sky, the Indian's heart sang with joy, for on his deerskin blanket was the picture he longed to paint—a beautiful painting of the work of the Great Spirit in the sunset sky. Long he sat before his wigwam until the stars came out and the night grew cold.

In the early morning, when the sun was looking over the mountains into his wigwam, and when the Indian chief awoke from a most refreshing sleep, he heard children shouting with joy. Quickly he arose and looked out.

Indian children were picking flowers that were springing up, and running away down the hillside and up the ravines, on and on to make the earth more lovely.

"Indian paint brushes, Indian paint brushes!" shouted the boys and girls.

And from that day to this, wherever little Indian children find the Indian paint brushes, splashing color over the fields and meadows, they remember the Great Spirit

and the Indian brave.—Canadian Churchman.

FUN FAIRS

In war-time, with fathers away in the Forces and with "big money" being easily earned by adolescents, there is an obvious and fearful danger of boys and girls drifting into moral danger of various kinds. Serious alarm has been caused recently by reports of the harmful influence of "fun fairs": not only on account of the waste of money, which goes on in such places, but because of the danger of young people making contact with undesirable adults who frequent them. The committee of the Amusement Caterers' Association has passed a resolution in which, while rejecting the view that the "arcades" are responsible for juvenile delinquency, it states that it would welcome legislation to forbid the admission of children under 16 years of age unless accompanied by an adult. Also, the Association invited representatives of youth organizations, public welfare bodies, etc., to a conference held recently to consider the question of "The amusement of youth in war-time, and the prevention of juvenile delinquency as it concerns Amusement Arcades." It is a good principle, whenever any public amusement is criticized on moral grounds, that the critics of the amusement-providers shall talk matters over and, if possible, co-operate for the public good. We hope the conference will lead to such cooperation, but the critics must make it quite clear that no financial interest, however normally legitimate, can be allowed to interfere with the protection of young people at this critical time.—Christian World.

THE SINGING SAINT

One has to be content with modest holidays in war-time; that was why, after months of concentrated effort, the lady of the House and I went for half a day into the country—our first jaunt together this year.

I should like you to imagine that we drove in our "Rolls" through a spring-time world. But the truth of the matter is that we mounted our bicycles and pedalled up hill and down in the sunshine, choosing unfrequented ways. And a bicycle can bring one to happiness as surely as a car—and much less expensively.

For by chance (or so it seemed) we dismounted in a pleasant village off the high road, knocked at a door, and asked the middle-aged woman if she could tell us where a pot of tea was to be had.

"Why, here, if you like," said she.

So in we went—into a spotless parlour with a red tiled floor, chintz curtains at the little window, an old-fashioned grate, and a grandfather clock.

"It will take me a minute or two to put something on the table," said our hostess. "So come in and see mother."

She showed us into an inner room, clean, simply furnished and bright, and there in the bed was "mother"—a very old lady with pink and white cheeks, a lace cap, a rare twinkle, and a Methodist hymn book.

We talked.

"God's been wonderfully good to me all

along," said she. "I used to try to serve Him with my hands and feet, doing things for folk, running on His errands. But now," she smiled radiantly, "all I can do is sing."

And sing she did: "What a Friend we have in Jesus!"

"Mother's been bedfast these ten years," said our hostess, "but she's been singing all the time!"—The Methodist Recorder.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

kitchen on the first floor, and three bedrooms and a sleeping porch on the second floor. The building is set in the midst of orange trees, and this afternoon the coolie has been digging a place for the seeds which I brought (I gave some to the friends in Chungking), and we shall hope for an abundance of vegetables, fruit and flowers. Everything nearby planted by the Chinese farmers looks so flourishing that I am encouraged to think ours will do as well.

There is no running water but a cistern which needs attention, and no lights except little oil cups burning with a pale light. We all are hopeful that there will be electric light soon. The hospital at Chengtu has put in city lights and the old plant used there is to be set up here when it is repaired. Let's hope the repairs will be an improvement over those done on the bus! Anyway, summer will be coming soon and lights won't be so necessary as during these winter months. Everyone goes to bed between eight and nine o'clock, for not much can be done with such feeble lights. How did our grandparents become so wise by candle light?

I find the name of this place has been changed from Tzechow (which I gave to many of you) to Tzechung. The old name will reach me but you had better use the new one.

Remember us in your prayers. Pray that no harm may come to those who are held as prisoners, and that Frank and I may be together here in the work as soon as possible.

Yours in the Master's service,
AILEE SPENCER GALE.

We have cause to suspect our religion if it does not make us gentle, forbearing and forgiving; if the love of our Lord does not so flood our hearts and cleanse them of all bitterness, spite and wrath. If a man is nursing anger, if he is letting his mind become a nest of foul passions, malice, hatred and evil wishing, how dwelleth the love of God in him?—Hugh Black.



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TWO NOTED METHODIST BISHOPS TO FEATURE COMMENCEMENT PROGRAM AT WOOD JUNIOR COLLEGE

President Seay has completed his plans for a most interesting and attractive Commencement Program. He announces the following program:

Sunday, May 24

10:50 A. M.—Baccalaureate Sermon by Bishop John Lloyd Decell.

3 to 5 P. M.—President and Mrs. Seay at home to the graduates and staff.

8 P. M.—The College A Capella Choir in their final program of the year.

Thursday, May 28

8 A. M.—The Faculty Breakfast for the Graduates.

8 P. M.—The College Class Night.

Friday, May 29

10:30 A. M.—The final commencement exercises with Bishop Paul Bentley Kern delivering the address.

Outstanding Bishops to Speak

According to an announcement made today by President Seay, Wood Junior College is happy to present to the students, faculty, and friends of the College two outstanding Methodist Bishops as guest speakers on its Commencement program. Bishop John Lloyd Decell, Birmingham, Alabama, will deliver the Baccalaureate Sermon to the graduates in the College auditorium at 10:50 a. m., Sunday morning, May 24; Bishop Paul B. Kern will give the Commencement Address to the graduates in the College auditorium on Friday morning, May 29, at 10:30 a. m.

Bishop John Lloyd Decell

Bishop John Lloyd Decell was born in Brookhaven, Miss., on August 12, 1887. He received his early schooling in the State of Mississippi. He attended Union College, Barbourville, Kentucky, from 1906 to 1909, graduating with the A. B. degree. He received his D. D. degree from Millsaps College in 1929, his LL. D. degree from Union College in 1938, and another LL. D. degree from Athens College in 1939. He was licensed to preach in the Methodist Episcopal Church, South, in 1906. He was successful as pastor at Osyka, Mt. Olive, Waynesboro, McComb (all Mississippi), 1910-1919; St. Paul's church, Fresno, California, 1919-1920; Central church, Meridian, Miss., 1921-1924; Galloway Memorial church, Jackson, Miss., 1932-1938. He was elected Bishop of the Methodist Episcopal Church, South, in 1938, and Bishop of the Methodist Church in 1939. He was the presiding elder of the Jackson (Mississippi) District, 1925-1928, and of the Brookhaven (Mississippi) District, 1929-1931.

Bishop Decell is the chairman of the Board of Trustees of Millsaps College; a member of the International Society of Theta Phi and Omicron Delta Kappa. He is a Democrat, a Mason, and a Kiwanian. His home is in Birmingham, Alabama.

Bishop Paul Bentley Kern

Bishop Paul Bentley Kern was born in Alexandria, Virginia, on June 16, 1882. He received his early schooling in the State of Virginia. He attended Randolph-Macon College from 1897 to 1899. He then went to Vanderbilt University, where he was awarded the B. A. degree in 1902; his M. A. and B. D. degree in 1905. He was awarded the D. D. degree from Randolph-Macon College in 1919; the D. D. degree from Duke University in 1934; the LL. D. degree from Emory University in 1936; the Litt. D. degree from

Ohio Wesleyan University in 1938; the D. D. degree from Victoria University (Toronto, Canada) in 1938.

Bishop Kern was ordained into the ministry of the Methodist Episcopal Church, South, in 1902. He taught in Vanderbilt University from 1905 to 1907. He was pastor of Blakemore church (Nashville, Tenn.) from 1907 to 1910; Bellbuckle, Tenn., from 1910 to 1912; Murfreesboro, Tenn., from 1912 to 1915. He then went to the Southern Methodist University, Dallas, Texas, where he was Dean of the School of Theology from 1915 to 1926. He was pastor of Travis Park Methodist church, San Antonio, Texas, from 1926 to 1930. He was elected Bishop of the Methodist Episcopal Church, South, in 1930, and assigned to the Orient. He has been in charge of the Methodist Conferences in the Tennessee Area since 1938.

Bishop Kern was the Fondren lecturer at Southern Methodist University in 1930; Cole lecturer at Vanderbilt University in 1935; Jarrell lecturer at Emory University in 1941.

Bishop Kern is a member of Kappa Alpha, Tau Kappa Alpha, and Phi Beta Kappa. He is the author of the following books: A Methodist Church and Its Work, 1919; The Miracle of the Galilean, 1930; The Basic Beliefs of Jesus, 1935; Methodism Has a Message, 1941.

His home is in Nashville, Tenn.

Miss Muriel Day to Participate in Programs

Miss Muriel Day, Executive Secretary of Educational Institutions of the Board of Missions and Church Extension of the Methodist Church, will award the diplomas to the graduates.

Miss Day is a graduate of the University of Rochester, New York, and has been the Executive Secretary of Educational Institutions of the Board of Missions and Church Extension of the Methodist Church for the past two years. Her central office is at present in New York, but before going to New York she was stationed in Cincinnati, Ohio, as Director of Personnel Work for the schools and colleges under the administration of the former Woman's Home Missionary Society of the Methodist Church.

Miss Day is intimately known in all of the educational circles throughout the United States, and both the faculty and students of Wood Junior College are indeed happy to have her with us at this Commencement time. She will speak briefly to the graduating class following the address of Bishop Kern, on Friday morning, May 24.

Other Distinguished Guests to Participate in Programs

Among the other distinguished guests to have a part on the Commencement program of Wood Junior College are the Rev. H. D. Suydam, of Mathiston, Miss.; Dr. Jasper Weber, of Mathiston, Miss., and former president of Wood Junior College; Dr. E. H. Cunningham, of Amory, Miss.; Rev. W. H. McCormack, of Fulton, Miss.; Rev. Harold Douglas, of Mathiston, Miss.; and Rev. Clifford Newman, of Corinth, Miss.

Seventy-Seven to Receive Diplomas from Wood Junior College

On Friday morning, May 29, seventy-seven students will receive diplomas from Wood Junior College, having completed their junior college work. This marks the largest graduating class to ever finish the Webster County institution at any one time, which again indicates the rapid and fine growth that the school has made under the able direction of its young executive, Mr. Edward W. Seay.

President Seay will present the graduat-

ing class to Miss Muriel Day, Executive Secretary of Educational Institutions of the Board of Missions and Church Extension of the Methodist Church, who will award diplomas to the following:

Marie Alford, Houston, Miss.; Esther Babb, Corinth, Miss.; Marie Bentley, Olive Hill, Kentucky; Mary Alice Bethay, Nettleton, Miss.; Ruby Bingham, Eupora, Miss.; Molene Blackwell, Mathiston, Miss.; Barbara Blanton, Houston, Miss.; Rosa Briscoe, Moodhead, Miss.; Allene Burnes, Blue Mountain, Miss.; Campbell Caffey, Sweatman, Miss.; Travis Cain, Belmont, Miss.; Earl Cantrell, Slate Springs, Miss.; Ferrell Carnes, Thaxton, Miss.; Zana Caver, Booneville, Miss.; Catherine Cobb, Maben, Miss.; Joel Cobb, Eupora, Miss.; Laurette Couch, Buena Vista, Miss.; Frances Crimm, Chester, Miss.; Garth Crumby, Woodland, Miss.; Ross Davis, Mantee, Miss.; Thomas Eidson, Mantee, Miss.; Dewitt Gary, Eupora, Miss.; Hubert Gammill, Mathiston, Miss.; John Harold George, Mantee, Miss.; Ruby Gilley, Tishomingo, Miss.; Dudley Glasgow, Thaxton, Miss.; Cecil Green, Rienzi, Miss.; George Grissom, Fulton, Miss.; Elizabeth Hardin, Pontotoc, Miss.; Olivia Haughton, Collins, Miss.; Kathleen Holland, Maben, Miss.; Wilber Holland, Mathiston, Miss.; Lois Hutchinson, Hamilton, Miss.; Reba Nell Jackson, Cumberland, Miss.; Curtis James, Glenada, Miss.; Grace Johnson, Sweatman, Miss.; Virginia Johnson, Mantee, Miss.; Robert Juraschek, Chicago, Ill.; Julia Kerr, West Point, Miss.; Maloy Love, Eupora, Miss.; Fontaine McClatchey, Red Banks, Miss.; Elbert Middleton, Grenada, Miss.; Jewell Mitchell, Louisville, Miss.

Ruth Morgan, Sturgis, Miss.; John Morrow, Eupora, Miss.; Margaret Nichols, McCondy, Miss.; Harold Dean Oaks, Belmont, Miss.; Helen Owen, Pontotoc, Miss.; Pattie Ethel Palmer, Cumberland, Miss.; Travis Palmer, Mathiston, Miss.; Winifred Parker, Vardaman, Miss.; Mabel Parsons, Green, Kentucky; Willie Patton, Fulton, Miss.; Louise Penick, Vardaman, Miss.; Lola Pennyman, Sturgis, Miss.; Frances Ray, Water Valley, Miss.; Corinne Reeves, Fulton, Miss.; Frances Ross, Eupora, Miss.; Annie Lee Rowe, Tishomingo, Miss.; Nora Dean Rutledge, Tupelo, Miss.; Earline Schaefer, Eupora, Miss.; Janie Mae Sparks, Booneville, Miss.; Erma Spratlin, Vardaman, Miss.; Charles Stewart, Coffeetown, Miss.; Lela Mae Sumners, Marietta, Miss.; John Sutphin, Shannon, Miss.; Una Vae Talant, Mathiston, Miss.; Frances Tunnell, Pontotoc, Miss.; J. O. Underwood, Tishomingo, Miss.; Gene Verell, Houston, Miss.; Whitfield Vick, Greensboro, North Carolina; Martha Sue Ward, Ackerman, Miss.; Ladye Verne Webb, Guntown, Miss.; Cora Louise White, Pheba, Miss.; Lauree Womack, Mathiston, Miss.; Clarice Woolridge, Houston, Miss.; Sue Wright, Woodland, Miss.



"Throughout the history of mankind, symbols have exerted an impelling influence upon the lives of men. The cross and the flag are embodiments of our ideals and teach us not only how to live but how to die."—Gen. DOUGLAS MacARTHUR



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—William Law.

THE PRAYER-ROOM TODAY

Forgive me, my Father, that there has been so little of the pilgrim soul in me. Thou hast had small cause for pride in me who call myself Thy servant. I fear I have been rather Thy reproach, Thy shame, Thy disappointment. Yet in Thy mercy cast not off Thy disappointing servant; be not so ashamed of me as to disown me. I know Thou wilt not. I know that Thou still dost seek to awaken in me the sense of things unseen; Thou art still striving to draw my soul upward to seek the things above. I thank Thee for the inner restlessness that will not let me be content even when I want to be. By Thy patience make me one of those of whom Thou art not ashamed. Amen.

JACKSON, MISS.
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From Prime Minister's Pocket To Methodist Minister's



Here are two notes the Bank of England will never have to pay. They were in the offering received in Foundry Methodist Church, Washington, when President Roosevelt and Prime Minister Churchill worshipped there side by side.

Redeemed by officials of Foundry Church, they were suitably encased and presented as a memento to the minister, the Rev. Frederick Brown Harris, D. D.



THE FLAVOR OF GARLIC, according to the Department of Agriculture, can be detected in milk if a cow sniffs garlic for even as much as ten minutes. If she actually nibbles the garlic, it will show up in her milk in one minute, and it will not disappear until seven hours after she has eaten garlic. Strange as this may seem, it is exactly what happens as a result of the eating of various foods by people. The odors are given off through the skin as well as on the breath.

* * *

THE CHURCH OF ST. FRANCIS OF BRESCIA was built in 1242, A. D., and it has been declared a national monument by the ministry of education. When it was constructed the walls were without murals of any kind, but in succeeding centuries many historic frescoes were executed by artists of the Brescian school. Among the frescoes is a portrait of St. Elizabeth, daughter of Andrew II, King of Hungary. Other frescoes tend to confirm the belief that the Franciscans maintained a university in the city of Brescia. Among the latter is one showing three monks teaching a group of students.

* * *

THE GRENFELL MISSION in Labrador was founded fifty years ago. This mission in Northern Newfoundland is one of the romantic examples of missionary achievement. It was largely the expression of the missionary spirit and the result of the sustained effort of one man—Dr. Wilfred T. Grenfell. As a part of the commemoration of the fiftieth anniversary of the founding of the Mission, America is endeavoring to send fifty thousand garments as its contribution to the celebration of the occasion and for the continuance of the ministry of the Mission to the fisher-folk of that section in the far North.

* * *

MORTALITY IN WARSAW, Poland, is reported to be growing rapidly on account of the desperate food situation and the equally bad sanitary conditions which the Germans have made no effort to improve. In September, 1941, two thousand and sixty Gentiles died as compared with eight hundred in September, 1938. For the same month, seven thousand Jews died in 1941, as compared with three hundred and six deaths in 1938. Typhus and other diseases which flourish where there is bad sanitation and malnutrition are said to be taking an especially heavy toll among children.

* * *

THE PALACE BEAUTIFUL is the very descriptive title which John Bunyan applied to the Christian church. That phrase was abundantly justified by the spacious structures erected in the nineteenth century. Dr. T. R. Glover indicates that the elaborate houses of Christian worship reflect a fundamental contrast with heathen and pagan worship. The heathen and pagan temples are small because they are places where rites are to be performed. Christian churches are large because in them the people are taught. The spaciousness of democratic civilizations is a tribute to the church in which the democratic ideal is developed and taught.

INSURANCE CLAIMS paid to the American public for the year 1941 are said to have been \$6,754 a minute, \$405,251 an hour, or \$9,726,027 per day. Of this amount a total of \$2,500,000,000 was paid on life insurance contracts. Personal accident, and health policies accounted for \$160,000,000 more, and workmen's compensation payments increased the total sum by \$150,000,000. The amount paid out was equal to more than twenty-seven dollars for every man, woman and child in the population of the country.

* * *

A HIGH ALTAR was recently dedicated in the vast Gothic chancel of St. Patrick's Cathedral of New York City. The altar, which is sixty feet high, was the gift of some unnamed worshiper. It is elaborately decorated with pinnacles, nineteen statuettes are in its frescoed recesses, and it is crowned by a bronze figure of St. Michael the Archangel. The altar was dedicated in an imposing three-hour ceremony on May 9, and it will doubtless attract many visitors and lovers of architectural beauty in the years to come.

* * *

CHINESE COLLEGES, despite the exhausting and devastating effects of the war being waged by the Japanese, are being subsidized by the government in the sum of six million dollars a year. In this way thirty thousand students are being helped by loans which are to be returned later if the student is able. Many of the thirty thousand students will have received their education in colleges that have been almost constantly on the march. When the complete story of twentieth century education shall have been written, this will undoubtedly be one of its most thrilling chapters.

* * *

JAMES B. SCHAEFER, leader of the cult known as the Royal Fraternity of Master Metaphysicians, is said to have been enjoined from peddling membership certificates in his cult, and later to have been convicted of swindling. The cult is described as being a distillation of Christian teaching with an admixture of Buddhism, faith healing and success dogma. The leader is said to have filled his gullible patrons with talk about the healing virtues of "cosmic currents." It was a type of fakirism which proved very profitable until the victims began to realize that they were paying an exorbitant price for the deception.

* * *

ABDUL BAHA, the founder of Baha'ism, died at Acre, Syria, on May 16, 1892. Baha'ism is a modernized form of Mohammedanism which, according to the original version in 1844, declared that religion is a progressive revelation. It expressed reverence for Mohammed and the Koran, but denied their finality. The founder of this sect assumed the title of Bab-ud-Din, "Gate of the Faith." The National Spiritual Assembly of the Baha'is of the United States and Canada was held at the Baha'i Temple in Wilmette, Illinois, in April of this year. The organization champions love to all humanity, universal peace, and universal brotherhood.

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New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

IS RACE AGITATION IN WAR TIMES WISE?

One of the unfortunate accompaniments of periods of great disturbance is the disposition to make of them an opportunity for securing advantages and for redressing wrongs of every kind. Periods of national confusion seem to make special appeal to every variety of opportunist and agitator. Agitation at the present time is being focussed upon the race issue. The chaotic conditions have both international and racial aspects, and there are those in England and America who seek to make this the occasion for the settlement of questions which are as old as history. It is perhaps fair to say that these agitations are not all on one side. It is not necessary to cite instances and we prefer to leave every reader to make his own application of our suggestion.

We have long had the feeling that such timing of agitation is both inopportune and unwise. We believe that it is unwise to distract public attention by the injection of any secondary issue. We are engaged in a struggle of such proportions as to require the best in thought and sacrifice of every citizen in the nation. Aside from that is the fact that the race issue is something which cannot be settled by statutes and agreements. The very tensions which recent race discussions have developed is evidence of this fact. We are not living in an ideal world and we are under the necessity of facing our problems realistically. Race attritions have existed since the dawn of history and some of them are no nearer final settlement today than they were centuries ago. It seems that the only real solution that will ever be effected must be a matter of growth—the development of a spirit of tolerance and understanding; not an exaltation by fiat. If this be true, the futility of agitation should be frankly recognized, and we should not hazard the fruits of the years in our haste to achieve an ideal which centuries have failed to bring to pass. Certainly no right-thinking person will wish to reverse the tides of social progress in a day when human values are paramount in our philosophy of social relations.

“EPHRAIM FEEDETH ON WIND”

The average man or woman outside of an editorial office has no conception of the nature or the volume of the propaganda which is being offered for publication and public consumption. Some of it is anonymous both as to its source and as to its intention. Perhaps it might be styled shrewdly indefinite. Some of it consists of an assemblage of Scripture passages and some other is cast in the form of prayer. Much of it we do not understand and some of it seems to have an aim which it may serve

temporarily, but which in the end it may help to defeat or at least to postpone. The supply seems to be inexhaustible and originates at home and abroad—from “India’s coral strand” to the “Golden Gate,” either way around.

We have no intention of publishing any material whose purpose is obscure and we cannot lend ourselves to a course which may be open to question. We are trying to live up to the responsibilities imposed by our national crisis and to issue a paper which may serve the interests of the church in the promotion of righteousness and truth. We cannot lend the columns of the *Advocate* to those who would like to promote schemes which, though technically proper, really make an appeal which, if not open to question, has a tone not adjusted to the total situation facing the church and the nation. We are like the Georgia Negro preacher whose observation on this text was: “If Ephraim feedeth on the wind, he may get full, but he never get fat.”

DR. AND MRS. HARPER ENTERTAIN ALEXANDRIA DISTRICT CONFERENCE

On last Thursday, we paid our first visit to Camp Brewer, which is located just south of Alexandria, on the highway between that city and Lake Charles. Camp Brewer is located in a wooded tract of ground containing about forty-one acres of land, with nineteen cottages, a spacious dining room and kitchen, and a large auditorium which is open to permit circulation of air and screened to keep out mosquitoes and insects. The lighting plant is in the form of a light house and commands the approach to the grounds. It was truly a unique site for a district conference, and there was a good attendance of representatives from over the district.

The Conference was unique in another particular. It was the first district conference that we ever attended where the district superintendent and his wife were the host and hostess respectively of the entire conference. We do not mean that they were just officially so, but that they assumed responsibility for the entertainment of the whole group. They entertained approximately one hundred and fifty people at lunch, serving a substantial meal in the hospitable manner for which Dr. and Mrs. Harper are noted. This unusual and happy feature made an atmosphere in every way conducive to a spirit of harmony and good fellowship for the conference and its work.

The morning session was given over to organization and various connectional interests and was concluded by a preaching service at which time Rev. R. M. Bentley, of Pineville, brought a thoughtful and impressive message which was well received by the congregation. We were

not able to remain for the afternoon session, but we feel sure that the reports were of an encouraging nature and that they indicated a successful closing out of the year for that splendid district. Dr. and Mrs. Harper have our very sincere thanks for the share which we were permitted to have in their hospitality at the noon hour and for many other courtesies. The memory of that unusual conference and the gracious hosts will linger with us for many a day.

DR. E. STANLEY JONES IN NEW ORLEANS

On Sunday afternoon, at First Methodist church, New Orleans, Dr. E. Stanley Jones began a four-day mission. Dr. Jones, long a missionary in India and an outstanding Christian leader, is being assisted by Mr. M. J. Evans, a layman of Chicago. A large audience greeted the speaker on Sunday afternoon for what was designed to be an address to the youth of the city. The audience, though not predominated by the youth group, was attentive and enthusiastic.

The address of Dr. Jones was not strikingly new to those who have read his recent books, but it was pitched upon a high Christian plane, and was argued through in a very effective manner. The theme for the address to youth was, "What shall I put first?" The theory of it was, "What gets your attention, gets you." The problem under consideration was effectively posed by a survey of national and racial emphases which have failed to give the true answer to the question, as is evidenced by the "mess" of the world's affairs at the present time. The answer which the speaker gave to his own question was: "The Kingdom of God as that kingdom was personalized in Christ." There is a witchery about Dr. Jones' style and personality which is not easy to describe, but which is an almost irresistible factor of his addresses. His high idealism was brought to earth and was reduced to practicality by his clear reasoning and his earnest and forceful speech. Many were turned away at the evening service and few left before the after service was concluded.

THE PACEMAKERS REPORT

For some time past we have carried from week to week a detailed report of the Advocate campaign in the Mississippi and the North Mississippi conferences. We publish the report this week, but it is our plan to discontinue it except a report by districts and a charge report from week to week. In this way no charge will fail to receive credit for what it does, and a final report later will give a full exhibit of what has been done by every charge in both of the conferences.

It is our plan to publicize now the campaign activities in Louisiana, where a special period was not fixed, as was the case in Mississippi. We sincerely appreciate the loyalty of our friends in the two Mississippi conferences, and we know that their continuing efforts will surely bring the results to a total which was probably never achieved before. Our promises with reference to gifts are still in effect and will be honored in every case.

Others Say. . .

AN AMAZING SITUATION!

From official figures recently published, the profits of the brewers amount to 34,000,000 pounds. At a time when

the general public is led to believe that all profiteering in war-time is not only unpatriotic but almost criminal, the Liquor Traffic ought to be brought to book. War and Drink go together, else how is it that 100,000,000 more pounds has been spent on alcoholic liquors than formerly? Certainly no ordinary business concern, or grouped concerns not directly on war work, can show such profits. Drink-selling is evidently a paying game, which the Government has its reasons for not interfering with. In fact the Liquor Traffic has been so little troubled that it might almost be classed in the reserved occupations.

The basic petrol ration is being cut out, and thousands of cars will have to be laid up, but there will be no shortage of Beer.

The public hoardings are swept nearly clean of posters, but there cannot be a town or city in the country which does not display **one** Drink Poster at least.

The wastage of Food and Paper is a criminal offence, but the wastage caused by the licensed liquor traffic goes on without let or hindrance.

The country is warned about needless travel, and transport facilities have been cut down, but road vehicles, trucks and ships still carry liquor to its destination.

The cultivation of land, even a man's back garden, has been pointed out as a necessity, if we are to continue to be fed, but good land is used for the cultivation of hops for the brewers.

The question of absenteeism is causing grave concern in some quarters, but the cause of much of it, as well as a great deal of inefficiency, may too often be traced to the open public house, which is a known source of loss of time.

Your clothes may not now be fashioned according to your taste, but drinking conventions must not be interfered with.

The bone for the dog, the fish for the cat, the hay for the horse—all these must be rationed with care; even crumbs for the birds may be thrown to them only at the risk of prosecution—and yet, the Liquor Traffic may ply its wasteful business regardless of the consequences.

What is the meaning of all this? How can it be that **one** trade can stand so supreme? It must be a powerful traffic, and so it is. The Government ought to come to grips with it. We talk glibly of man-power, and woman-power, and the power of the press, and the power of the Church. In the Liquor Traffic is a power which has no equal. It is an amazing situation!—Guy Hayler, Hon. Editor, International Record.

April, 1942.

MUZZLE THE EDITOR!

Action of the stockholders of the Curtis Publishing Company in turning down a proposal that the board of directors act as censors of all articles appearing in **The Saturday Evening Post** is deserving of commendation. Walter D. Fuller, president of the company, put the case against such action well when he said that "an editor who is bound by the business organization of a magazine or newspaper is not free. No competent editor that I know would serve for a moment under such domination. No policy upon our part would so quickly ruin our whole volume of advertising or, in fact, destroy our whole company. So far as I know, no greater magazine has ever been successful where the editor was not independent."

The censorship proposal is unfortunately a reflection of

the opinion of masses of people who know nothing about editorial work. As we have many times pointed out, while we agree with the town-meeting method in a democracy, it is nothing short of disastrous to apply that method in the production of a journal. There was one period in the long career of *The Churchman* when it was really edited by its large board of directors—and during that fortunately brief period, the paper was discredited throughout the country. "It never takes a position on anything," was the common comment.

—The Churchman.

NARCOTICS EDUCATION COURSES TO BE OFFERED IN MISSISSIPPI

Four colleges in Mississippi will offer during the summer of 1942 courses for academic credit in Narcotics Education. The courses are designed to be of particular value to teachers, to students, to counselors, school administrators, and others interested in a better understanding of both the narcotics problem itself and of effective teaching in accordance with education standards of today. College catalogs describe the courses as "a factual, scientific, unemotional approach to the personal, health, and social problems of alcohol and other narcotics." Courses and dates are as follows:

Delta State Teachers College, Cleveland, June 17, inclusive, Course No. 110, offering credit as Science or Education, two quarter hours. Delta State Teachers College was the first college in the State of Mississippi to offer training for teachers in the field of Narcotics Education. This course, offered in 1941, was the largest course taught at Delta State Teachers College during that summer term.

Millsaps College, Jackson, June 1-July 4, Course No. 5120, offering credit as Education, Health or Science, two semester hours.

Mississippi College, Clinton, May 26-July 4, Course No. 339, non-departmental, three semester hours.

Belhaven College, Jackson, June 22-July 10, Course No. 352, offering credit as Science or Education, one semester hour.

The services of Mr. John A. Parmenter, Consultant in Health and Narcotics Education, Florida State Department of Education, have been secured for the courses to be offered by Millsaps College, Belhaven College and Mississippi College. Mr. Parmenter has had wide experience in the field of Narcotics Education and is well trained in the general fields of elementary and secondary education. He recently completed his work for the Master's Degree in Social Science. He is the author of a number of bulletins for teachers which have been issued by the Florida State Department of Education.

Miss Winnie Buckels, Director of Instruction on Narcotics, Mississippi Department of Education, will be the instructor in the course offered by Delta State Teachers College.

These four Mississippi colleges are among the fifteen colleges and universities in the United States which will offer courses in Narcotics Education during the summer session of 1942. In 1941, only six colleges in the United States offered such courses. Through this type of instruction, public school teachers and others will receive training which will enable them to teach effectively the nature, actions and effects of alcohol and other narcotics.

The courses to be offered in Mississippi colleges will present factual, scientific, unemotional approaches to present-day narcotics problems. Four phases of the problem

will receive special attention: The Scientific (effects on the individual); Social (effects on the community); Economic (influence on legitimate business, politics and industry); and Historic (relation to the problem of human progress). Plans will be developed through which narcotics education may be correlated with regular school subjects. Practical teaching techniques will be stressed. Projects conducted will relate to current interests in public health problems, traffic and general safety, personality development, and industrial and individual efficiency.

Superintendents, teachers, and school administrators interested in additional information on these courses may write to the colleges offering the courses, or to the State Department of Education, Division on Narcotics, Jackson, Miss.



JOHN A. PARMENTER

BUSINESS MEN'S RESEARCH FOUNDATION ELECT OFFICERS

Henry M. Johnson, Attorney of Louisville, Kentucky, was re-elected President of the American Business Men's Research Foundation, at its annual meeting held at its headquarters, 111 West Jackson Blvd., in Chicago, May 13, 1942.

In accepting the leadership of the Foundation, President Johnson declared that the liquor problem, as it concerns national defense and war-time morale both of the soldiers at the front and the general public, was a matter of outstanding importance in the successful carrying on of war activities and the achievement of hoped-for final victory.

He pointed out that the Foundation is determined to continue its appraisal of current phases of the alcohol problem which, during the past year, has included investigations of advertising, the sale of beer or other liquors in and around training camps; first-hand study of more than 250 drinking scenes in 1942 movie films, and the promotion of a nation-wide movement for a moratorium on drunken driving, "for the duration." Mr. Johnson said that the Foundation Moratorium suggestion has already met with the hearty support of governors, mayors, or other officials in thirty-six states.

Besides the re-election of Mr. Johnson, the following officers and directors were named by the Foundation:

Vice-Presidents: Louis J. Taber, banker,

former Grand Master of the National Grange of Columbus, Ohio; Dr. Henry W. Bromley, educator of Cynthiana, Kentucky; Executive Vice-President, Charles R. Jones, Evanston, Ill.; Research Secretary and Assistant Treasurer, Fred D. L. Squires, Wheaton, Ill.; other directors are: Leon A. Beeghly, manufacturer, Youngstown, Ohio; William S. Bennet, lawyer, New York City; David C. Cook, III, publisher, Elgin, Ill.; Andrew B. Crichton, engineer, Johnstown, Pa.; Howard B. Bishop, manufacturer, Summit, N. J.; Fletcher Dobyns, attorney, Pasadena, Calif.; Irving Fisher, educator and economist, New Haven, Conn.; Frank E. Gannett, publisher, Rochester, New York; William B. Gentry, lawyer, St. Louis, Missouri; Louis F. Gumbart, banker, Macomb, Ill.; William A. Harbison, New York City; Thomas F. Holgate, educator, Evanston, Ill.; Dr. J. H. Kellogg, philanthropist, Battle Creek, Michigan; Harry R. Kendall, chairman, Board, Washington National Insurance Company, Evanston, Ill.; T. Morton McDonald, lawyer, Princeton, Ind.; Alebt N. Marquis, publisher, Chicago; E. V. Moorman, manufacturer, Quincy, Ill.; Wm. R. Nicholson, Jr., manufacturer, Philadelphia, Pa.; John Nuveen, Sr., banker, Chicago; Ben M. Smith, lawyer, Chicago; R. Allen Stephens, lawyer, Springfield, Ill.; Harley L. Stuntz, railroad official, Chicago; Alonzo E. Wilson, educator, Babson Park, Fla.

"COME UNTO ME"—MATT. XI-28

By Rev. C. B. Powell

There were several reasons that made this gracious invitation and promise especially appropriate to the age in which it was spoken. It was an age of political revolution, the old Roman Empire was breaking up, and it was an age of moral collapse.

Marriage had become a mere temporary convenience. It was an age of social unrest and much despair among the people, which is always followed by decay of faith in God. Despair is the vilest of words.

So those to whom Jesus spoke that day in Galilee were the labouring and heavy laden. How large the taxes were at that time will never be known. There were taxes on produce of every kind, old people, boys and girls under twelve years of age. Homes were taxed, horses, cattle, money, roads, income tax, all were taxed. In all the history of the world was there ever an utterance like this? The beauty of it all is "come unto me."

But primarily Christ addressed himself to the problem of sin, for it is the cause of most unrest, and is the root of all weakness, and robs life of its true quality. Sin blurs the vision of God, blinds men and women to the reality of life. Christ then and now offers rest to the weary and heavy laden, and these is much of it today. He proposes to deal with the sin that has created their need.

Beneath it all are these grand and glorious words that are so full of rich and wonderful meaning: COME UNTO ME ALL THAT ARE WEARY AND HEAVY LADEN AND I WILL GIVE YOU REST.

I am wondering if we are going to listen to Him.

O, let our adoration
For all that He hath done,
Peal out beyond the stars of God,
While voices and life are one

And let our consecration
Be real, deep, and true;
O, even now our hearts bow,
And joyful vows renew.

CONFERENCE NEWS AND PERSONALS

Rev. W. R. Murray is engaged in a revival meeting at Escatawpa, Miss. He has the assistance of Rev. D. H. McKeithen, and the meeting promises to be of much benefit to the Kingdom.

The work is moving along normally at Pioneer, La., where Rev. J. C. Price is the pastor. We have received substantial evidence that the Advocate cause has not been overlooked.

Rev. J. E. Roberts, pastor of Booneville circuit, Miss., is enjoying his work with the good people of that charge and is pressing with vigor every phase of the church program.

Reports from the work of Rev. N. H. Melbert, First Church, New Orleans, indicate that he is making many friends in that historic church. The congregations are good and his people seem to be pleased with his spirit and ministry.

Torrential rains in North Louisiana, particularly in the vicinity of Rochelle, have done great damage to crops in the lowlands. We saw one farm that was apparently three feet under water and the water had reached the floor of the residence.

Rev. H. L. Johns, pastor of Rayne Memorial church, New Orleans, was the Commencement preacher for "Normal," in Natchitoches, La., on Sunday of last week. His pulpit was filled on that day by Rev. E. B. Emmerich, of Parker Memorial.

Mr. and Mrs. Arthur King have honored us with an invitation to the marriage of their daughter, Glynn King Morgan, to Rev. Elmo LeBlanc, on Sunday, the 7th of June, at First Methodist church, Montpelier, La. The Advocate joins their many friends in congratulations and good wishes.

Rev. W. C. Newman, pastor of First Church, Corinth, is to be the Commencement preacher for Gulf Park College, according to information received a few days ago. He is already well and favorably known in those parts, having served for a short time as pastor at Gulfport.

Rev. J. J. Baird, of Louisville, Miss., has completed the quota assigned to him in the Advocate campaign, but in the goodness of his heart has promised to assist Rev. J. W. Gibson, pastor of the Louisville circuit, in reaching his quota. This is a fine example of the "second mile."

Dr. and Mrs. B. C. Taylor are very happy in the spacious and lovely parsonage home which has been secured since they went to First Church, Alexandria. It is located on a beautiful site and the building might well excite to envy ecclesiastical lovers of the beautiful and the comfortable.

The work of the Bogue Chitto, Miss., charge, is moving along nicely and the pastor, Rev. D. H. McKeithen, is looking forward to the summer campaign of revivals. He requests the prayers of his brethren that he may preach effectively the gospel of his Lord.

Rev. W. M. Sullivan, retired member of the Mississippi Conference, living at Magnolia, filled in for Rev. C. H. Strait, at Summit, Miss., on Sunday of last week. We regret to learn of the illness of Bro. Strait and we wish for him speedy and complete recovery.

Under a resolution of the Alexandria District Conference of 1941, and a similar resolution adopted by the Annual Conference following, Camp Brewer has been transferred to the Louisiana Annual Conference by the Alexandria District Conference. It is now a conference property.

Miss Jewell Lea Hoffpaur, daughter of Rev. and Mrs. A. R. Hoffpaur, of Gretna, La., honored us with an invitation to the graduating exercises of the Gretna High School, from which she was graduated on May 25. We appreciate the remembrance and join with friends in all good wishes for her future usefulness.

Rev. James E. Reaves, pastor of Eighth Street church, New Orleans, was a caller at the Advocate office a few days ago. Incidentally, he told us that he had been approved for chaplaincy service in the Navy and is waiting for his call. The group of soldiers who may form his military parish will be fortunate indeed.

Mr. and Mrs. Frank M. Price announce that their daughter, Miss Mary Louise Price, will be married to Mr. Porter Myers Caraway, Jr., on Friday, the fifth of June, at the First Methodist church, Harlingen, Texas. The father of the groom is Rev. P. M. Caraway, of Mangum Memorial church, Shreveport, La.

Rev. J. H. Jolly reports a most gracious revival meeting at the Waynesboro church, in which Rev. B. M. Hunt, of Hattiesburg, did the preaching, and Rev. Mark F. Lytle, of West Laurel, led the singing. Twenty-one were received into the church, ten on profession of faith, eleven by letter, with the promise of others to come.

The work at Port Gibson moves along with its usual smoothness. Rev. J. B. Holyfield, the pastor, finds it a most delightful charge to serve and is very happy in his work there. Perhaps at some future time we may be able to accept the invitation to visit with and preach to the good people of that church.

Bro. Hardin, of Millsaps Memorial church, called at the Advocate office during our absence on Thursday of last week. He was down with his son, who is taking the examination for the commission of ensign in the Naval reserve. The young man finished Millsaps College recently and is to study medicine at the University of Mississippi.

Rev. H. E. Raley, pastor at Bay Springs, Miss., sent us a list of thirty-one subscriptions, thirteen of them new, last week, and with it the comment, "Another list to follow." Bro. Raley was desperately ill during

the recent session of his annual conference, and he has to be careful now. We wish only to say that no church periodical ever had a more loyal friend than he.

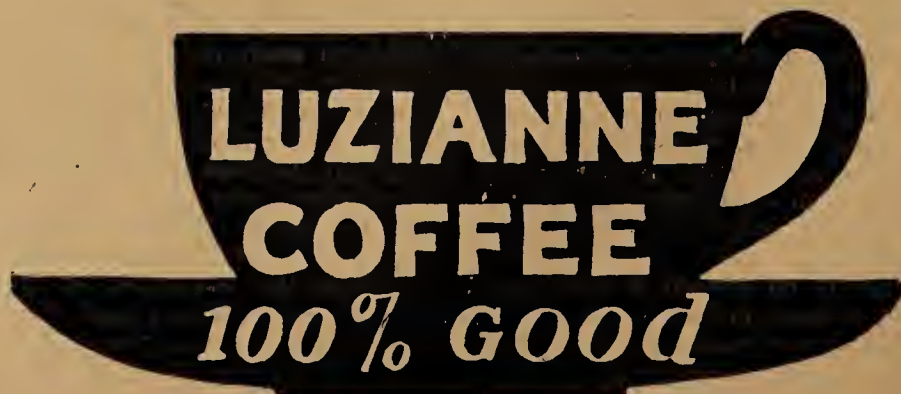
A heartening word from Bro. Joe S. Heslep, of Isola, Miss., expresses the wish for more power to the Christian press in these trying times. He says that the Advocate has been coming into his home since before he can remember, at least forty-five years, and that his mother would rather do without her dinner on Thursday than miss receiving it. It is the loyalty of such friends as these that lightens our load.

Rev. C. J. T. Cotten announces a revival to be held at Carpenter's Chapel beginning the night of May 30, and continuing through June 7. Rev. Martin Dave Felder, pastor at Springfield, will do the preaching. Bro. Felder was reared in that community and his father and mother are loyal members of New River church. All within reach of Carpenter's Chapel church are invited to the services.

Miss Elizabeth Raulins, daughter of Dr. and Mrs. D. B. Raulins, of Ruston, La., remembered us with an invitation to attend the graduating exercises of Louisiana Polytechnic Institute, where she was a member of the graduating class. Her father, Dr. Raulins, was formerly the editor of this paper and is now district superintendent of the Ruston District. The editor joins with many friends in wishing Miss Elizabeth a happy and useful career.

The Methodist church at Crowley, La., has placed the names of twenty-six young men who are in the service of their country on an easel at the entrance to the church. They use "Prayer for Our Boys Under the Colors," which was published in the Advocate a short time ago. This is a beautiful recognition of the young men who have gone from the congregation to serve their country in a time of war.

Rev. Jeff P. Paul, pastor of Pleasant Hill, La., charge, feels that a very commendable piece of work was done by Rev. W. C. Mason in conducting the revival services at the Robeline church during the first week of this month. His preaching was on a high level and the people were very much pleased with the results of the services. Seven fine young girls dedicated their lives to Christ with a sincerity that was a delight to behold and were received into the church. Since conference the churches on this charge have suffered the loss of Mrs. S. F. Keene and Mrs. T. W. Hardee, Sr., of Pleasant Hill, and Bro. F. M. Caldwell, of Robeline.



FELLOWSHIP OF SUFFERING FUNDS

I am advised that there is some confusion in reference to where funds received for the Fellowship of Suffering and Service Offering are to be sent. It is my understanding that all funds received by the individual charges for the account of the fund mentioned are to be forwarded to me as Treasurer of the Mississippi Conference.

It has been suggested to me that it would be well for you to run a notice in the AD-VOCATE in reference to the above, and I will appreciate your doing so.

Very truly yours,

F. Y. WHITFIELD,
Treas., Miss. Con.

REV. R. F. WITT ILL

Mrs. Alva W. Hooper, daughter of Rev. R. F. Witt, writes that her father has been ill at his home in Meridian for about a month. At the time of her writing, May 16, his condition was slightly improved. In addition to the illness of her father, her mother was compelled to enter a local hospital for treatment. She also was reported to be improving. Bro. Witt is a retired minister of the Mississippi Conference, and has been in declining health for some time. We sincerely hope that his condition may continue to improve, and that he may regain such a measure of activity and health as his years may make possible.

CORINTH DISTRICT CONFERENCE

Dear Dr. Duren: This is a short report of the Corinth District Conference. If you can print it in the Advocate, I will appreciate it.

The Corinth District Conference met in the New Albany Methodist church, on the morning of May 5. Under the very efficient planning and guidance of Rev. W. R. Lott, our district superintendent, the program proceeded with exactness and smoothness. The hymns were led by Landis Rogers. Among the high spots of the day were the Pastors' reports from the field. According to these reports the program of the church is being carried out with great success. The finances of the church were almost to the fifty per cent mark for the year. The Advocate quota for the district was within reach. All reports from every phase of the work were encouraging.

Mr. W. R. McCormack was re-elected District Lay Leader, and Hon. Hugh N. Clayton and Mr. R. M. Guess were elected as Associate Lay Leaders. Rev. James F. Elliott was recommended to the Annual Conference for Admission on Trial.

The morning and afternoon devotions, led by Rev. K. E. Clark and Rev. James F. Elliott, were timely and inspiring. To Dr. W. L. Duren, our guest preacher, we are grateful for a great sermon.

Rev. and Mrs. C. A. Parks and the people of the New Albany Methodist church kept their traditional name of being very gracious hosts and providing splendid entertainment for the conference. The district is certainly indebted to them.

Respectfully submitted,
T. A. FILGO, Secretary.

Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world.

—Emerson.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL

Seashore Methodist Assembly Grounds,
Biloxi, Miss., June 15-20, 1942

Dean: Rev. Otto Porter, Jackson, Miss.
Devotional Speaker: Bishop J. Lloyd De-cell, Birmingham, Ala.

Platform Speaker: Dr. Clovis G. Chappell, Jackson, Miss.

Instructors and Courses:

The Church and Rural Welfare—Dr. A. H. Rapping, Board of Missions and Church Extension, New York City.

The Christian Message for Our Day—Dr. Hugh C. Stuntz, Scarritt College, Nashville, Tenn.

Job and the Problem of Suffering—Dr. J. H. Hicks, Southern Methodist University, Dallas, Texas.

Missions in Latin America—Mrs. Paul Arrington, Waynesboro, Miss.

A DAILY PRAYER IN WAR-TIME

For the Coming Kingdom

Because there is none other than Thyself Ruler of the Universe, and Gracious Father of Mankind, able to bring to naught the counsels of evil men, we humbly cry to Thee to confound the foes of righteousness, and to give victory to the soldiers and sailors and airmen who fight for the Cause of Thy Son, who died to bring to pass a new kingdom of brotherhood and righteousness on earth. Make us worthy to be Thy instruments in our time, and forgive us our trespasses. Deepen our sense of dependence upon Thee. Make us messengers to our neighbors of the spiritual significance of this war. Strengthen the Church, in her membership and in her message. May the bonds of Christian fellowship be also bonds of patriotism and of common purpose. Awaken us to an awareness of the greatness and gravity of this hour of destiny; so that we may withhold nothing from the service of our Country and of our Cause. Thus may Thy Kingdom come and Thy will be done. Amen.—W. T. E.

FIRST ASSEMBLY W. S. C. S., COLUMBUS, OHIO

Louisiana and Mississippi women attending the Assembly of the Woman's Society of Christian Service of the Methodist Church, in Columbus, Ohio, include officers and delegates as follows:

Louisiana

Mrs. George S. Sexton, of Shreveport, is president of the entire South Central Jurisdiction, which includes 19 conference Societies of Christian Service. She is an ex officio delegate. Other Jurisdictional officers have been elected as follows: Mrs. A. H. Walker, St. Louis, Mo.; Mrs. W. D. Landrum, Tyler, Tex.; Mrs. E. W. Potter, Jonesboro, Ark.; Dr. Mary Shannon, Topeka, Kan.; and Mrs. Peter Kittel, Forrest City, Ark.

Delegates from the State of Louisiana, in addition to Mrs. Sexton, are: Mrs. J. B. Polard, Alexandria; Mrs. T. D. Chapman, Bunkie; Mrs. C. J. Tinsley, Lafayette; Mrs. E. C. Gibson, Monroe; Mrs. Glen Lasky, Ruston; Mrs. C. C. Hightower, New Orleans; Mrs. Ira Campbell, Coushatta; Mrs.

L. A. Sims, Hammond; Mrs. J. H. Thatcher, Houma.

Mississippi

Delegates from the State of Mississippi are: Mrs. W. H. Ratliff, Sheppard, president, Woman's Society of Christian Service, North Mississippi Conference; Mrs. N. N. Maxey, Horn Lake; Mrs. R. P. Neblett, Water Valley; Mrs. J. D. Wroten, Columbus; Mrs. L. K. Carlton, New Albany; Mrs. J. N. Dunn, Alligator; Mrs. A. Y. Sturdivant, Minter City; Mrs. E. M. Sharp, Hernando; Mrs. Jasper Weber, Mathiston; Mrs. Wiley J. Ferguson, Flora; Mrs. W. F. Mahaffey, Mendenhall, president, Woman's Society of Christian Service, Mississippi Conference; Miss Mary Thornton Lindsey, Hattiesburg; Miss Catherine Ezell, Crandall; Mrs. E. K. Leonard (Negro), Meridian.

The following officers of the Southeastern Jurisdiction, which includes 17 conference Societies of Christian Service, will attend as delegates from the Jurisdiction: Mrs. E. L. Hillman, Rocky Mount, N. C., Jurisdictional president; Mrs. D. R. Little, Marietta, Ga.; Mrs. H. C. Black, Johnson, Tenn.; Mrs. K. W. Warden, Memphis, Tenn.; Mrs. C. O. Hinton, Paris, Ky.; and Mrs. C. W. Turpin, Nashville, Tenn., who will edit the "Assembly Bulletin."

Mrs. J. D. Bragg, of St. Louis, Mo., is national president of the Woman's Division of Christian Service of the Methodist Church, and will preside over the business sessions and direct an inspirational program in which internationally known men and women will participate.

AN APPEAL CITIZENS OF LOUISIANA

P. O. Box 4071,
Capitol Station,
Baton Rouge, La.,
May 20, 1942.

Editor, N. O. Christian Advocate:

May I appeal through the Advocate to all our people throughout the State to carefully read the following description of "House Bill 167," introduced today—and follow up the suggestions below.

This "repeal" would enable the schools affected to clean up the liquor traffic around their doors—and would be an incentive to us to rise up and demand enforcement of still other anti-liquor laws already on the books.

"The Supreme Court, having held that the special statutes prohibiting the traffic in intoxicating liquors within specified distances of named schools and colleges were not affected by the 18th Amendment, the Volstead Law, or the Hood Law, and that prosecutions would lie under the Blind Tiger Law for the sale of liquor within the prohibited areas, parties at interest induced the Legislature to adopt Act 22 of the Second Extra Session of 1935. This Act authorizes parishes and municipalities to suspend these special laws within their respective jurisdictions, either of their own motion or after an election at which the question of suspension has been submitted to the voters.

"There are more than fifty of these special statutes, affecting specified areas in a considerable number of parishes, and every one of them was made a subject of suspension by the Police Jury of the municipal authorities controlling the restricted area.

"It is desired to induce the Legislature to adopt a simple Act, repealing the Act 22. The results of such repeal would be that all the suspensions effected pursuant to the authority of that Act would terminate instant-

er and the special laws would be effective and enforceable. No action by the Police Juries or the municipal authorities would be required."

Introduced by Messrs. Pearce, of West Carroll; Hillyer Parker, of Ouachita; Benson, of DeSoto; Hair, of Franklin; and Murphy Williams, of Washington Parishes—"House Bill No. 167"—copy of which is herewith enclosed—if passed, would repeal Act 22, mentioned above.

This "repeal" of Act 22 would not affect schools or colleges which do not have a "dry zone" described by a "special" act of the Legislature.

Please, immediately, get your preachers of all denominations, your school teachers and parent-teachers, individually and collectively, to write, telegraph and sign and send petitions to your several parish representatives, and later to your senators in Baton Rouge, courteously urging each one of them to support and vote for "House Bill 167."

Beloved, this is your chance to help. Do it NOW!

Sincerely,
LEON W. SLOAN.

HOUSE BILL NO. 167

By Messrs. Pearce, Hillyer Parker, Benson, Hair and Murphy Williams
AN ACT

To repeal Act No. 22, of the Second Extraordinary Session of 1935, entitled, "An Act, to authorize the suspension of all laws or parts of laws prohibiting the sale, manufacture, transportation, use or consumption of intoxicating liquor within the State of Louisiana or within any certain prescribed distances of schools, colleges and other places, and providing for the suspension of any and all convictions heretofore obtained under the provisions of said laws prohibiting said sales, manufacture, transportation, use and consumption within certain prescribed restricted districts and providing for the method of suspension of said sentences fixed under said convictions."

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF LOUISIANA, That Act No. 22 of the Second Extraordinary Session of 1935, entitled, "An Act, To authorize the suspension of all laws or parts of laws prohibiting the sale, manufacture, transportation, use or consumption of intoxicating liquor within the State of Louisiana or within any certain prescribed distances of schools, colleges, and other places, and providing for the suspension of any and all convictions heretofore obtained under the provisions of said laws prohibiting said sales, manufacture, transportation, use and consumption within certain prescribed restricted districts and providing for the method of suspension of said sentences fixed under said convictions," be and the same is hereby repealed.

BIRMINGHAM AREA—BISHOP J. L. DECELL

North Alabama, at Decatur, Central, Oct. 28, 3 p. m.

Memphis, at First Church, Memphis, Nov. 4, 7 p. m.

Alabama, at First Church, Montgomery, Nov. 11, 7 p. m.

Mississippi, at Crawford St., Vicksburg, Nov. 18, 7 p. m.

Religion at its best is the deepest response of the self to the highest we know.

—G. W. Knox.

APPOINTMENT CHANGES, MERIDIAN DISTRICT

Bishop Decell authorizes following changes, Meridian District. Featherstun Vaughan, chaplain, U. S. Army; Donald O'Connor, pastor, Decatur-Hickory charge.

J. L. NEILL.

PERSONAL NOTES AND INCIDENTS

Mrs. Wm. C. McDonald adds to a business note the assurance that Rodessa church will renew its list of subscriptions when they become due.

Request for a change of address indicates that Rev. H. W. Ledbetter has moved from Shreveport to Ball, La., where he may be reached by his friends in the future.

Rev. Andrew J. Boyles reports that everything is moving along as usual at Magee, Miss., and that he is gleaming his field for new subscriptions in preparation for his campaign for renewals.

The Scarritt College commencement, May 31-June 4, will commemorate the fiftieth anniversary of the founding of Scarritt College and Training School. Bishop Paul B. Kern will deliver the commencement address.

Leslie Henry and Robert Day, sons of Rev. and Mrs. E. W. Day, Ringgold, La., remembered us with an invitation to the graduating exercises of the high school on May 26. We appreciate this thought in such a high hour of their experience, and we wish for them careers of usefulness in the years ahead.

Shirley Ann, daughter of Rev. and Mrs. N. H. Melbert, First Church, New Orleans, was married to Lt. George Mann Roper, of San Antonio, Texas, on May 2, at Denton, Texas. Lt. Roper's father was with Gen MacArthur in the defense of the Philippine Islands. The ceremony was performed by the bride's father.

The Mississippi Conference Pastors' School will begin with the registration on Monday morning, June 15, at 11 o'clock; devotions at 2:30 in the afternoon, with the first class period at 3 p. m. The first platform hour will be at 8 p. m. Dr. Otto Porter, dean, urges the laymen to make it possible for their pastors to be present for the school, which will be held at the Seashore Methodist Assembly, Biloxi, Miss.

A number of splendid young men from the Ruston District are now in the service of their country, among them Billy Barnett, son of Judge and Mrs. C. A. Barnett; Hale Walker, son of Judge and Mrs. E. L. Walker; Ben Hailey Rushing, whose father is superintendent of the Church School at Strange; and Boyd K. Watson, son of B. K. Watson, of Marion. The first two are from Ruston, La., and all of them are fine young men who will give a good account of themselves in the strenuous experiences of the days ahead.

I'M GLAD MUZON HAS ITS CHURCH

By W. W. Reid

It is three years since I visited Muzon barrio, in the town of Malaban, on Luzon Island, in the Philippines. The one-room Methodist church for which the cornertstone



School Children in a Filipino Town, Luzon, Island, P. I.

was laid—with brass band, and firecrackers, and an old sow's grunting accompaniment—has long since been completed and occupied.

Every Sunday morning more than one hundred children tread across the narrow dykes that separate Muzon's fish ponds and its paddy fields, to fill the new church at Sunday school hour. Later, to the summons of the church bell, come the men and women of Muzon's bamboo, grass-roofed, and pole-supported homes. There are the men still smelling of the fish-ponds, the younger men who have had modern schooling, the women with children at their breasts, the care-worn, children-worn older women, the beautiful young Filipino girls, most of them in schools, with their native "leg-of-mutton" sleeves and starched garments. And—I suppose because all human life goes churchward—the "whelps of low degree," the chickens (especially my lord, the baritone rooster!) and the pigs from under every cottage go that way, too.

The circuit-pastor leads in worship and gives his sermon of admonition. . . . And during the week that follows, this same pastor and the deaconess—every Filipino church has some service from a deaconess—and the lay leaders are busy molding the life of Muzon. Hospital care is secured for the ill mother. Gregoria, just out of high school, is encouraged to prepare for the Christian ministry. Elias is helped to secure a piece of land so that his father's large family may be able to live better. A young couple are helped to establish a new Christian home in Muzon. . . . And through it all, Muzon men and women and children learn to know God as a loving Father, learn to know Jesus Christ as a brother and comforter, and are led to a vision of a better world, a better way of life, a better brotherhood of all races and peoples. . . .

I have not heard from Muzon since bombs and shell began to rain on Luzon Island. I do not know where Superintendent Tuck, now an "enemy alien," is; he helped lay the cornerstone. I am sure that Pastor Isasias Manahan is still at Muzon; that the district superintendent, the Rev. Arcadio de Olera, is still encouraging his people; and that the deaconess still is teaching God's love and Christ's way to Muzon's boys and girls. Life in that barrio goes on!

In Muzon—and in a thousand other Filipino barrios—a seed has been planted: a seed that neither drouth, nor famine, nor bomb, nor gun, nor barbed wire, nor prison, nor death itself can kill. The seed of a better way, of a better life, has been planted in three hundred breasts in Muzon. Though it were buried in the grave of struggle, and hatred, and starvation, that seed will have its Easter morning; it will bloom—indeed, it is today blooming in Muzon barrio. For once a man or a child sees Christ that vision will forever remain.

I am glad that I attended that cornerstone laying at Muzon, though I spoke not a word at the ceremony. But I did see faces—young faces—in which shone something that missionaries first carried from America to the Philippines and to Muzon. And I know that, no matter what happens to the evangelical messengers themselves, that seed is living and will live in multiplied lives. It gives me hope and encouragement to know that no life given in service to others is ever given in vain.

THE NEED FOR MORAL STRENGTH

By Mrs. Irvin Rowland

Samson, the physical giant of old, bitterly learned that physical strength alone is not sufficient to overcome one's enemies—it must be supplemented by moral strength. For the love of a beautiful woman, he betrayed his God and his people by revealing to her the secret of his strength. Yet, in his weakness, he once again called upon God; he was heard and received the power to bring destruction to more of his enemies at his death than during his lifetime.

Have you and I proved faithless to God and the task He has planned for His followers to carry out? For the love of selfish interests, have we forgotten our greater duty to all mankind? Have we set physical prowess over moral stability? Have we let the physical desires triumph over the spiritual needs? Have we forgot that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?"



MRS. SALLIE A. CRENSHAW
Worker among Negroes in the coal fields

An uncertain future lies ahead, but of one thing we can be sure—if we will return to God, He will return to us, and, as an individual and as a nation, our moral strength will again bring us to a triumphant victory through the sacrifice of our own selfish interests.

WISE OR OTHERWISE

By Rev. James H. Felts

After reading "The Keys of the Kingdom," by Dr. A. J. Cronin, this column just wrote itself. The whole of it comes from that remarkable production.

I'll have enough perfect rest when I'm dead. While I'm alive I don't want to be mixed up with a lot of aged priests. I never have been able to stand the clergy in bulk.

When youth and age meet at the bend in the road, it is time for sound judgment and mutual respect.

Like a blade thrust into the warmth of his life, came a dread, a shrinking from the word "religion," a chill bewilderment that man could hate each other for worshipping the same God with different words.

He had his head on Abraham's bosom and his feet in a tub of dough.

He caught a forty-two-pound salmon. "A record, a record! Mack chanted, swept, as was I, by a wave of heavenly joy." Amen!

He persecuted her with agitated attention. She gave a sanctimonious scream.

Individualism is rather a dangerous quality in a theologian. It gave us the reformation—and the reformation gave us a better behaved Catholic Church.

He was a strange mixture of piety and ambition. "O Lord, Thy will be done!" Deep down beneath his humility was the burning thought: by this time they should have given me my rozzetta.

He inherited from his mother a burning avarice and something of her long-nosed cunning.

When a preacher's chief claim to piety is respectable laziness, his congregation seldom passes plodding decency.

True or false? A preacher should be solemn, penurious and pious?

The more people differ from you probably the more they teach you. And this applies to conduct and character as well as to station, education and personal idiosyncrasies.

—Dr. Oman.

We want the soldiers to defend us—we do very little to defend them from evils that prey upon them. Let us keep before us the motto: "Defend the defenders."

—Sam Senter,



Vacation School Recreation Period

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

He is "The Way"

Lord, how can we know the way?

I am the Way: the Way men have lost.

I am the Way: the Way back to God.

I am the Way: the Way of self-surrender.

I am the Way: the Way of peace.

I am the Way: the Way of love.

I am the Way: the Way of light.

I am the Way: the Way of power.

—World Day of Prayer Program.

* * *

Pastors' School

The Mississippi Conference Pastors' School will be held at the Seashore Methodist Assembly Grounds, Biloxi, June 15-20, 1942.

Registration will be held at 11 a. m., on Monday, June 15, and the school will open that afternoon.

The courses which will be of especial interest to our women are:

The Christian Message for Our Day, which will be taught by Mrs. Paul Arrington, a member of the Woman's Division of Christian Service.

On Tuesday, Wednesday, Thursday and Friday, afternoons Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities of the W. S. C. S., of the Mississippi Conference, will lead a seminar on the work of this department, with special emphasis on the short-term study course for the third quarter, which will be a study of how we may work now for the establishment of a durable peace.

There should be a representative of each society in the conference at this school, so begin making plans now.

Some things to be doing: watch the papers and magazines and the church periodicals for materials on these subjects and begin collecting supplementary materials. Perhaps you have copies of "That Other America," which we studied a few years ago? Look through your book shelves. The Adult Student for July, 1940, has some splendid material for the study of peace. Then, in the January number we find, "Building the World Together," and in the March number, "The World We Want to Live In."

The text for the study of missions in Latin America is "On This Foundation," by Roycroft, and may be ordered now from the Methodist Publishing House, 810 Broadway, Nashville, Tenn. Price, 60 cents. This study is not to be made in the societies until fall.

The name of the text for the C. S. R. study has not been announced, except for the theme, which is "Peace." We understand that it will be a set of small pamphlets (similar to those which we used for "Shifting Populations"), and that the delay in printing has been caused by the delay in receiving the manuscript for one of the pamphlets. We hope to announce the title and the price next week. This study is to be used during the third quarter.

* * *

Miss Knobles in Brazil

Miss Lillian Knobles has arrived in Brazil, where she will be associated with Bennett

College until it is safe for her to return to her beloved China.

Knowing how eager Miss Knobles has been to get back into the mission field, we are happy that she has been permitted to reach Brazil.

* * *

Appointments of Interest

From Mary Frances Fairchild, one of our Mississippi Conference girls who is graduating from Scarritt College, comes this message: "I don't want another day to pass without telling you of my appointment. Next year I am to work with the young people and be director of the music department at St. Mark's Community Center in New Orleans. To say that I am happy over my appointment is putting it mild indeed! I am sorry that those from our class who are going into rural work do not as yet know where they will be placed. Therefore, Doris Miller does not know where she will serve." (Doris Miller is our other girl who is graduating.)

Bethlehem Center, Jackson: Miss Ruth Carrier.

Meridian, Wesley House: Miss Maude Fall and Miss Alma Staggs.

Moore Community Center, Biloxi: Miss Sallie Ellis and Miss Sophie Kuntz.

The appointments for rural work have not been made public, so we do not have a confirmation of Miss Catherine Ezell as our rural worker.

* * *

For Spiritual Life Groups

From Mrs. E. E. McKeithen, Secretary of Spiritual Life of our conference, comes a little booklet which will be helpful to our spiritual life groups, or to individuals.

"The Game with Minutes and How to Play it," by Frank C. Laubach, price 5 cents per copy, 50 cents per dozen copies. Order from Alcyone House, 527 Berkeley Avenue, Claremont, California.

Not for one "minute" must one who has not read this booklet conclude that Frank Laubach thinks lightly of life when he speaks of it as a game. It is the winning of life which is his great concern, and life is won or lost by the winning or losing of minutes.

* * *

Cookies for the Soldiers

This week we have tried the following recipe and found it works:

- ¾ cup melted shortening.
- 1 cup molasses.
- 2 eggs, well beaten.
- ¾ cups sifted flour.
- 4 teaspoons baking powder.
- ¼ teaspoon salt (more if unsalted shortening is used).
- 1 teaspoon cinnamon.
- ½ teaspoon ginger.
- ½ cup milk.
- ½ teaspoon soda.
- ½ teaspoon lemon extract.
- 1 cup raisins.
- 1 cup chopped nuts (if desired).

Mix shortening and molasses. Add eggs and stir until blended. Sift together dry in-

gredients, and add to first mixture alternately with the milk in which the soda has been dissolved. Add lemon extract and raisins. Nuts if they are being used. Drop by teaspoons on greased baking sheet. Bake in hot oven (425F) eight to ten minutes. Makes over 100 cookies.

* * *

Wesleyan Service Guild Pin Presented

Mrs. J. B. Pearson, Conference Secretary of Wesleyan Service Guilds, is the proud possessor of a Wesleyan Service Guild pin, the first one we have seen, presented to her by the Bettie Hughes Zone of the Meridian District.

CHRISTIAN COLLEGES

Every person ought to be sincere. If a college claims to be Christian it ought to have Christian officers and the teachers ought to be true to the Bible, to Christian principles and conduct before the classes and everywhere else. It is not necessary for the teachers to be fanatical, but they should walk daily according to the teaching of Jesus Christ. UnChristian conduct should be just cause for the dismissal of a teacher in such a college at any time.

Education will not save the world from disaster and ruin. Unless the people of the world learn and obey the teachings of Jesus Christ neither education nor financial prosperity will save the nations. The world faces sincere obedience to God or ruin. Men must treat their fellow men as Christ taught or the human race will have one world war after another; each one more terrible and disastrous than the preceding.

It is not merely necessary to conquer the Japanese army. The Japanese heart and life must be transformed by the Holy Spirit into harmony with God's truth or that people will continue to be a menace to world peace. The United States filled with drunkards, gamblers, adulterers, dishonest business and defiers of God would be as great a menace as heathen Japan to the peace of the world.

"Provide things honestly in the sight of all men."

"All things whatsoever that men should do to you, do ye also to them."

"Thou shalt love God with all thy heart, all thy soul and all thy strength and thy neighbor as thyself."

"The two shall be one flesh; whatsoever, therefore, God hath joined together let no man (or woman) put asunder."

"Glory to God in the highest, and on earth peace; good-will to men!"

These things should be taught in Christian colleges. They should be lived by all those who teach there. The Christian spirit and unchanging truth should permeate, dominate, and make powerful all education.

—Baptist Standard.

If you become a little squeamish about denouncing false teachers, read Jeremiah. If you think people are so hardened in sin that they hate you for preaching the word, read Jeremiah. A careful reading of Jeremiah is good tonic for anyone.—R. L. Whiteside.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Did You Follow the April Program of Work?

1. Business.
2. Plan for delegation to attend District Meeting.
3. Pay Scarritt Maintenance (\$4 from each society).
4. Add to Life Membership fund.
5. Monthly program with items from The Methodist Woman.
6. Check Octagon Activities.
7. Offering toward scholarship to Wood Junior College.

* * *

May—a Very Important Month!

1. Business Meeting.
2. PLAN TO SEND SECRETARY OF MISSIONARY EDUCATION AND SERVICE TO WOOD JUNIOR COLLEGE, MATHISTON, JUNE 1-6.
3. Plan WORLD OUTLOOK and METHODIST WOMAN CAMPAIGN.
4. Cooperate in plans for Vacation Church School.
5. Make contribution to Student Secretary Fund.
6. Review of Sessions Committee Reports.
7. Monthly program with items from The Methodist Woman.
8. Plan for Spiritual Life Groups to attend retreat at Wood Junior College, June 29 and 30.

* * *

June—a Month to Watch

1. Business Meeting.
2. PLAN TO SEND NEGRO WOMAN TO HOLLY SPRINGS, JULY 20-24. EXPENSES \$7.00.
3. Pay Rural Pledge this quarter (25 cents per member).
4. Christian Social Relations and Local Church Activities continued.
5. Monthly program with items from The Methodist Woman.
6. Executive Committee meeting; reports mailed; one-half pledge paid.

* * *

Encouraging News—Somebody is at Work

We are very much encouraged with the increase in the number of Youth Fellowships that are remitting offerings to the Methodist Youth Fund.

—Christian Education Bulletin.

* * *

Only One Youth Assembly

Date: June 8-13, 1942.

Place: Wood Junior College, Mathiston, Miss.

Ages: 15-23 (must have reached the fifteenth birthday).

Dean: Rev. W. R. Hammontree, Corinth, Miss.

Cost of room, board, fee, textbook and notebook: \$8.50.

Write to Rev. Roy Grisham, Grenada, for printed program.

* * *

Receipt from the W. S. C. S.

LOCAL TREASURERS OF THE W. S. C. S. be sure to give the YOUTH TREAS-

URER a receipt for the 50% of the METHODIST YOUTH FUND that is given you. The local Youth Treasurer must enclose this receipt each time with the 50% cash remittance that is sent to Miss Vivian Lawrence, Treasurer, 505 South Shelby, Greenville, Miss. By doing this they will be able to report in the News-Letter the total amount that their YOUTH FELLOWSHIP gives to the METHODIST YOUTH FUND.

* * *

Vacation Church School Season is Here!

Since many rural public schools are closing this month, we call your attention to planning your VACATION CHURCH SCHOOL. Two leaflets are available, namely:

1. "Vacation Church Schools Are Important."
2. "Vacation Church School Materials—1942."

If further information is needed, write to your District Director of Children's Work, or to Mrs. Maurice Woodson, Conference Director, Olive Branch, Miss.

* * *

Pastors' School and Christian Workers' Training School

Date: June 1-6, 1942.

Place: Wood Junior College, Mathiston, Miss.

Dean: Rev. A. Y. Brown, Okolona, Miss.
Associate Dean: Rev. Roy A. Grisham, Grenada, Miss.

Platform Speakers: Bishop W. W. Peele, Richmond, Va.; Dr. Gaius Glenn Atkins, North Marshfield, Mass.

Cost of room, board, and fee: \$6.50.

Send reservations to Rev. E. L. Jernigan, Olive Branch, Miss. (No deposit required.)

There will be courses offered of special interest to:

1. Pastors.
2. All Church School Teachers.
3. Leaders of Mission Study in the W. S. C. S.

* * *

Camps! Camps! Camps!

For information concerning the JUNIOR CAMP and the CHRISTIAN ADVENTURE CAMPS, write to: Rev. J. E. Stephens, Director, Greenwood, Miss.

* * *

Mrs Talbert Sends Us Reports of Our Foreign Work

Last we gave you a report of medical work where Dr. Lewis is representing us. This is a report of medical work at Kolar, India, in the Ellen T. Cowen Memorial Hospital.

"Last evening we had the Candle Lighting Service in the hospital chapel for our first year students who have completed their first six months of work and who received their caps yesterday. Miss Lund, nursing superintendent of Aroyavaram Sanatorium, gave an excellent address on 'Loyalty.' All of the nurses, including the staff and students, marched into the chapel singing, 'The Light of the World is Jesus.' We have a beautiful nurses' prayer which they

sang while kneeling, and after the address we lighted the brass Indian lamp in memory of Florence Nightingale, who lighted the lamp of modern nursing by starting the first modern School of Nursing in St. Thomas' Hospital, London. The graduate nurses came forward and each lighted her candle from the lamp. The midwifery students then lighted their candles from those of the staff nurses. Each class lighted their candles from those of the preceding class and repeated a verse of Scripture relating to Christ as the 'Light of the World.' With candles lighted and the electric lights turned off, they sang their school song, 'Others.' Dr. Corpron pronounced the benediction and they marched out with candles alight. We hope these nine students who received the light for the first time at this service, may keep it burning brightly in their hearts and lives so long as they live. They are a fine class and have responded well to all our efforts."

* * *

Another Interesting Story from Mrs. Talbert's Files

Rev. A. C. Chakravarti was a holy man in Brindaban and was converted largely through the influence of Miss Eunice Porter. The following is from Elda Barry, R. N., of Creighton Freeman Hospital in Brindaban:

"You will remember Rev. A. C. Chakravarti and his family and the ashram where they live. Last week a new dispensary was dedicated there. It was built in memory of Bishop and Mrs. Badley's son, Brenton. Dr. Gangeli will carry on work for the village people round about there. It is thrilling to think that what seems the impossible has happened—on that sacred Hindu pilgrimage path Christian work is really established. Pilgrims who come from so many places in India must follow this seven-mile path to visit the many shrines and places of worship and so complete their pilgrimage. And as they are about half-way around the path what a surprise and revelation it must be to look up and read in the vernacular such verses as 'God Loves,' and 'God sent His Son to save sinners,' etc. These are painted in large letters and can be read from some distance as they walk along. Then on the corner is the 'Good Cheer Dispensary,' and a place where they may sit. I try to imagine what the Gospel must mean to these many people who are hearing it for the first time. Bishop Badley read I. Corinthians 13, in church, and one Hindu man was so impressed he wanted to buy the book that had such teaching in it."

Judge—Have you anything to offer the court before sentence is passed on you?

Culpit—Nothing, Your Honor; my lawyer has taken my last cent.—Pathfinder.

If you have not much time at your disposal, do not fail to profit by the smallest portions of time which remain to you. We do not need much time in order to love God, to renew ourselves in His presence, to lift up our hearts towards Him, to worship Him in the depths of our hearts, to offer Him what we do and what we suffer.—Fenelon,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Delegates Attend Assembly

A number of delegates from the Louisiana Conference attended the Assembly which was held in Columbus, Ohio, May 19-22. Included in those attending were: Mrs. John B. Pollard, Conference President; Mrs. W. R. Simmons, newly elected Secretary of the Wesleyan Service Guild; Mrs. E. C. Gibson, District Secretary of the Monroe District; Mrs. T. D. Chapman, District Secretary of the Alexandria District; Mrs. J. H. Thatcher, Secretary of Organization and Promotion; Mrs. George Sexton, Jr., President of the South Central Jurisdiction; Mrs. W. M. Ledbetter, a member of the Executive Committee of the Woman's Division; Miss Dorothy Stephens, delegate from the Wesleyan Service Guild; and Mrs. C. I. Jones, Secretary of Supplies.

* * *

Natchitoches Entertains District Meeting

The Alexandria District held its annual meeting of the Woman's Society of Christian Service on Friday, May 8, with the Natchitoches society as hostess.

The meeting was opened with a prayer led by Dr. R. H. Harper, district superintendent. It was followed by the singing of the hymn, "Heralds of Christ." A special number, "The Lord's Prayer," was very beautifully sung by Mrs. George Parbs.

Mrs. L. A. Blevins, of Glenmora, chose "The Christian Way is Forward," as the subject for the opening devotional. Mrs. Blevins said that in going forward in our Christian service we must remember the power of prayer. She also said that we must make our church program more vital, we must make missions a reality, and we must make our homes more Christian.

Mrs. T. D. Chapman, District Secretary, gave the report of the work of her district.

Miss Mamie Chandler, the Student Counselor at Normal, gave an inspirational report of her work on the campus and told of the many activities being carried on among the students.

The guest speaker, Miss Bessie Oliver, of Kansas City, talked on Scarritt College and also told of many of her experiences in Korea. Miss Oliver said, "Two thousand years ago force might have thought it had conquered, but Christ lived again. That same thing is happening today. We must remember, 'For Thine is the Glory and Power', and work and pray for a greater Christian world."

Mrs. J. J. McKeithen, of Grayson, conference vice-president, talked on World Federation and urged all society members to study "The Methodist Woman," so as to keep informed of the activities of this phase of our work.

During the noon hour the Natchitoches society graciously served a luncheon to the many guests. At the conclusion of this friendship hour, Mrs. L. A. Blevins, of Glenmora, was presented with a Life Membership by the district.

The afternoon session was opened by a prayer led by Rev. H. B. Hysell, of Winfield. This was followed by a Memorial Service conducted by Mrs. Jeff Peol.

Dr. Ruth Nuttall talked on Children's Work, urging a Vacation Church School in every church.

Mrs. J. B. Pollard, our conference president, gave a most inspirational message. She said that "Never before has the Church had such an opportunity. It has been in times of darkness that the Church of God has made its progress. The only way to meet the tragedy of this hour is to go forward."

The highlights of the Annual Conference of the W. S. C. S. were briefly reviewed by Mrs. C. A. Whitener.

Mrs. J. J. McKeithen talked on "The Christian Home." She gave detailed information and lists of materials for study courses.

The Spiritual Life work was presented in detail by Mrs. L. A. Blevins.

* * *

Shreveport District Meets at Noel Memorial Church

The Woman's Society of Christian Service of the Shreveport District met at Noel Memorial church, Shreveport, on May 13, at 10 a. m.

The meeting was opened with a devotional led by Mrs. Clarence Schaffer, followed by a business session presided over by Mrs. Ira Campbell, of Coushatta, District Secretary.

The zone leaders for the district: Mrs. M. E. Joyner, Mrs. W. H. Martin, Mrs. W. L. Gilmer and Mrs. E. E. Stewart, called the roll of the societies.

Following the business session, at which time resolutions from the Conference on Spiritual Life and Missionary Education were presented, the following program was presented:

Report of District Secretary—Mrs. Ira Campbell.

Scarritt Associates—Miss Grace Gatewood.

Address—Miss Ora Oliver.

In Memoriam—Mrs. G. W. Dameron and Zone Leaders.

Literature Display.

Solo—Mrs. Dana Dawson.

Address—Mrs. George Sexton, Jr.

Benediction—Rev. A. M. Freeman.

Luncheon.

* * *

A Creative Peace

What hope is there of a creative peace? Were conditions for a constructive peace ever more disheartening than conditions at this moment?

Many people express the conviction that only a United Nations' victory can give hope for a constructive peace. Surely an "Axis" victory will limit freedom and will spread tyranny and oppression of minorities. We find no enthusiasm for peace in an "Axis" victory.

On the other hand, the loss of peace by World War Number I victors is still fresh in our minds. We cannot assume that military victory in World War Number II will inevitably lead to justice and to lasting peace. A constructive peace will surely have to be worked for to be won. The forces which to date have maintained absolute na-

tional sovereignties, imperialist exploitation, economic injustice, racial discrimination, private interest at the expense of the common welfare—or, minority oppression, economic "self-sufficiency," false racial superiority, and armed irresponsible power—are not the forces which create a just and durable peace. To superficially conclude that military victory in itself will inevitably bring a new era of freedom, democracy, and enduring peace is to fly in the face of history.

A creative peace requires a creative design for the post-war world. A creative design must take into account: **first**, principles underlying a cooperative world order providing for peaceful methods of social and political change; **second**, limitations upon absolute national sovereignty; **third**, provision for the responsible use of power under agencies of international agreement and authority. A creative design will take into account all nations, races and classes. It must give full consideration to the needs of both victor and vanquished. It will require that both domestic and international economy have as their primary motive the needs of all peoples.

A constructive, or creative, peace requires day-by-day decisions and actions making for good will, economic and racial justice, democracy—foundations of a future just and durable peace.

A creative peace rests ultimately upon a basis of persons of good will whose personal interests are considered in relation to the general welfare. If this condition is to be met in the making of the post-war peace, Christians and the Christian Church must create a public opinion and a strong ecumenical Christian fellowship transcending all divisions of nation, race, color and class.

Can any church afford to neglect study, prayer, discussion, and faithful service now for peace?

"Lest We Forget!" Methodist churches are requested by official action of the Commission on World Peace to observe May 24. Harold Ehrensperger is author of this special service. Sample copies will be available to pastors; programs provided at cost to churches. All Methodist churches should participate. Address orders to the Commission on World Peace, 740 Rush Street, Chicago, Illinois.

A South African soldier with the British forces in North Africa writes home: "They tell us that the reason for the scarcity of fruits and vegetables is the difficulty with which they are transported. Well, I would like to know how they get six million bottles of beer up every month. It makes one think."—Exchange.

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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 31, 1942

By Rev. W. C. Newman

FRIDAY: THE DAY OF SUFFERING

Lesson Text: Mark 14:32-34; 44-46; 15:1-5

Golden Text: Not my will, but thine, be done.—Luke 22:42.

Even the most excruciating pain of the body is not more terrible than the agony of spirit that comes to a sensitive soul under some of the conditions of life. There are some things worse than death. Gethsemane was not more endurable to Jesus than Calvary. And here in Gethsemane Jesus came face to face with the forces that break men's hearts, even before his body was broken on the cross. What those forces are, and how we may meet them, might well be the things we seek for in today's Church School lesson.

The Sorrow of Being Misunderstood

There are conditions under which I can understand how it would be even a little comforting to have the enmity of certain kinds of people. To meet opposition from definitely bad people is in some degree a tribute.

But so different was Jesus from us that his love reached out to the worst of men, and he grieved over people who are held in contempt by most of us.

How crushed he must have been, then, that not only the wicked people of his time, but many of the best people also misunderstood and misjudged him, falsely accusing him, and sought to destroy him.

To these people Jesus manifested an attitude that is at once very difficult and very beautiful. He did not match their enmity with great indignation as we would have done. He loved them to the end, and broke his heart over them here in the Garden of Gethsemane.

Perhaps the most beautiful tribute ever paid him is in the statement that "being reviled, he reviled not again." No wonder we are told that he "began to be greatly amazed," as he came to feel the agony of misunderstanding.

Disappointment in People

One of the causes of disillusionment and bitterness springs from meeting with disappointment in someone we had trusted. A dear friend who failed us at a crucial moment, a leader we had followed with implicit trust but who proved unworthy of that trust, a very greatly loved son or daughter in whom rested our hopes and joys, but who wandered away into the far country—I have known many such instances in real life.

All attempts to explain Judas, all natural contempt for him, all argument as to his being predestined to the terrible deed of betrayal, lose point when placed beside the awful grief of Jesus over Judas' treachery. I cannot doubt that Jesus loved him as dearly as he loved John, or that he hoped for Judas the same great life that Peter was to

achieve in later years. And Judas sold all that for money.

Yet the failure of this disciple did not shake Jesus' faith in people, nor did he allow a bitter spirit to possess him.

The Despair that Comes from Failure

Jesus did feel the sense of failure. Over and over he gave expression to it. "O Jerusalem, how oft would I have gathered thy children together . . . and ye would not!" He had done his best, but he had not succeeded in getting men to understand his teachings nor to accept his way of life.

Now the natural attitude, the one we would manifest most likely, would have been one of utter disgust with people who were so blind and unresponsive. Once I heard a Methodist preacher deliver a sermon to his congregation, and when no one responded to his invitation at the close of the service, he said to those people, "I have preached you enough Gospel to save your souls and take you to heaven. If you won't accept my invitation you can just go on to hell."

It was not so with Jesus. Not to win the people to his God was more grievous to him than to be crucified.

A Broken Heart but an Unbroken Spirit

Years ago old Dr. Kesler, of Vanderbilt, came to our college to speak. One sentence he repeated until it fairly engraved itself upon my memory. Speaking of Jesus he said, "He believed in God, and he believed in man; and he would not quit, and he would not grow bitter."

That is the lesson of Gethsemane, and a much needed lesson for us. We cannot blind ourselves to the disappointments that come our way, nor lessen their sorrow. We can keep our faith in God and in men, and maintain a Christian spirit.

DANCING

Recently a group of school girls were discussing the question of dancing. They all agreed that they wanted to dance, and that their mothers desired that they be good dancers, and that they dance in the school dances and other "select" dances. However, there was a chorus of protests against the hide-bound position of their dads. These girls agreed that their fathers were old fogies and fossils, in that they did not join their mothers in enthusiastically endorsing the dance as the best means of entertainment and diversion for our school girls. Only one girl present seemed to have any very high regard for her father, and that girl finally declared that she agreed with her dad in his opposition of the program of the mother. She very plainly told the other girls that a frank talk with her father had convinced her that the dance was "not altogether a safe practice. Surely we are come to perilous days when the father must stand in his home as the protector of his little daughter from the silly and foolish notions of a light, worldly, unstable mother. But that seems to be the turn of things these days. Few fathers are enthusiastic about

their daughters going the way of the modern dance. They know why!

—Shuler's Magazine.

"THINKETH NO EVIL"

Let no man think that he has the experience of perfect love until he has come to live in the thirteenth chapter of First Corinthians, no matter how many visions, ecstasies, or "blessings" he may have experienced. Occasional visits to that wonderful chapter are not enough to prove his claim as an inhabitant of the Canaan of perfect love. He must come there as a permanent resident. What a pity it is not clearly understood that holiness is more than a sentiment, and that the destruction of inbred sin means "unfeigned love of the brethren." The thirteenth of First Corinthians is the most practical chapter in the Word of God. It sums up in its principles all our duties and relations to our fellow men. Its universal practice would change this world into a paradise. One of its most pointed and pithy assertions concerning love is, "It thinketh no evil." It has no suspicions. One of the most common failings of men is to misjudge the motives of others. There are professors of holiness who are full of evil surmisings and suspicions of others, which they are not backward in declaring. Such people are deceived when they think they have the Blessing. Let us test all our experiences and professions by First Corinthians 13.—C. J. Fowler, in Wesleyan Methodist.

SOOCHOW JOINS FUKIEN

By W. W. Reid

Soochow University, one of the leading Christian higher educational institutions of all China, is now moving to its fourth "stand" since central China has been overrun by Japanese troops. News of this latest move of this "university in exile" has just been received by President Y. C. Yang, who is on leave in New York City.

Soochow University is joining Fukien Christian University, in exile at Shaoh—250 miles inland from Foochow—and will operate in and with that institution.

When Japanese forces took over Soochow, the University first moved 200 miles to Huchow, in Chekiang Province. With the spread of the Japanese, it moved later to the International Settlement in Shanghai. Here it had a faculty of 90 full-time and 30 part-time professors and instructors; and more than 1,350 students in its arts, science, and law college, and 900 in the University High School.

When the Japanese took over the International Settlement in Shanghai, this latest move to Fukien Province became advisable. "We are still weathering the storm and keep going," smiles Dr. Yang.

Energy and invincible determination, with a right motive, are the levers that move the world.—Porter.

THE CHRISTIAN FIRESIDE

YOUNG ENGLAND

By Rev. Vivian T. Pomeroy, D. D.

Note by Uncle. Robin is ten. Lucinda is nine. Spelling and punctuation as in the original letter.

Dear Uncle,

The parcle is lovely. We liked the long sweet sticks best made of peppermint rock. Grannie says it is called candy in America. We jumped around when Mummie opened the parcle and Cinda said Look Grannie is crying. Grannie said No I am laughing because they have thanksgiving day in America and this is our thanksgiving because the Plymouth rock has come to England. We did not know about this so Daddy told us and we were pleased. Have you seen the Plymouth rock and is it as big as the rock of Gibraltar?

Daddy says I am to tell you we are not hungry and have plenty to eat. But now I have told you this Cinda and I do not think Daddy means the same as we mean because enouf is not the same as having some candy.

There is a fuiny thing I must tell you. I did not like boiled eggs before the war and now when we can only have an egg for a treat I love boiled eggs. Cinda when it was before the war ate some kale and it made her spit so she was punished for spitting. And now she loves kale not because she was punished but she says kale will make her strong and not have asthma so she can go on the roofs and be a fire watcher. I dont tell her she cant because Mummie says dont quarrel children till the war is over. Grannie and Mummie think the black-out is the worst but I dont because I can see in the dark like a cat.

Mummie cut the sweets and they will last thirty two days. Grannie has a box of shells from Australia she said you played with them when you were little. It is an awful time ago for them not to be lost. But Grannie and Cinda play a game with them. Grannie says now we will count our blessings and see who wins. So they put the shells out in 2 rows and the one who gets the most wins. One for when we have cake and one for when we go to the cinema and one for when it isn't our turn to stand in the cue for rations. Cinda won the game once. She got 17 blessings but it was not really fair because she counted things like going to tea with her teacher.

Grannie says so now we have thanksgiving too and thank you from us all even Toby who had a sweet.

Love and kisses we will come to America when the war is over and see the Plymouth rock.

With love from

Robin.

P. S. Do you like the way I sign my name?

P. S. again. I have seen American planes and I know their sound.

Final, fond, avuncular note. Robin's signature has a flourish which suggests a sea-serpent in a fit.—Reprinted by special permission of the author and The Christian Leader.

Percy: "Just think, these ruins are two thousand years old."

Bill: "Aw, g'wan; its only 1941 now."

—Selected.

I HAD A LITTLE DOGGY

I had a little doggy that used to sit and beg; But doggy tumbled down the stairs and broke his little leg.

Oh! doggy, I will nurse you, and try to make you well,

And you shall have a collar with a little silver bell.

Ah! doggy, don't you think that you should very faithful be,

For having such a loving friend to comfort you as me

And when your leg is better, and you can run and play,

We'll have a scamper in the fields and see them making hay.

But, doggy, you must promise (and mind your word to keep)

Not once to tease the little lambs, or run among the sheep;

And then the little yellow chicks that play upon the grass,

You must not even wag your tail to scare them as you pass.

—Author Unknown.

III. ORTHODOXY

By R. Lincoln Long

(From the Greek) Orthos—right.
Dokeo—think.

Since the French Revolution orthodoxy has stood for the dark age in the mind of progressive thinkers, and today it stands for pharisaism. To be orthodox is to be reactionary, or a "stand-patter," and not many dare proclaim orthodoxy without losing attention. If orthodoxy is passed and heresy has gained the day, why is everyone spending so much time denouncing a thing that does not exist? Is much courage required for the task of denouncing a slain enemy? The modern orator who proudly proclaims that he is not afraid to say what he thinks, usually says it to an audience that thinks as he does. And today everybody is thinking fearless thoughts. When everyone becomes a martyr to the truth, martyrdom becomes too common to be sainted.

What is to be gained by being a heretic, for heresy's sake? And in the midst of the cry for free speech shall we not allow a hearing for orthodoxy? While advocating modern adventures in thought it may be well to remember that there is a religious Bolshevism and an intellectual Bolshevism, as well as political. If the obnoxious political Bolshevik could speak the language of the drawing room he might be considered one of the many prophets of liberating doctrines. If this confusion of tongues and opinion is only a passing fad it may be well to remember that after the French Revolution there was the *coup d'état*, and the reaction that followed lost the freedom that had been gained.

And after all, what is orthodoxy? According to its derivatives it means right thinking. Right thinking covers the whole truth, and new winds of doctrine are apt to be merely fragments of the Truth. Christ was the Word made flesh. He was the whole Truth, and it was He who said that to know

the whole truth was to obtain freedom. To know the whole truth is part of Christian conduct. You are apt to hate an individual merely because you have only a part of the truth about him. The mystery of Christ, human and divine, will be solved when you know the whole truth and not before. If then the united church, the Inter-Church World Movement will become more than a temporary movement and will in this day of confusion of thought teach the world the whole truth of Jesus Christ, the greatest task will be performed. If true orthodoxy is the whole truth, the more we have of it the better. And by the same logic let us pray that the united church shall be an orthodox church—The Presbyterian Tribune.

THE FRIENDLY MAN AND THE BENEDICTION

It had been an irritating day.

Such days, I suppose, come to us all now and then. Beginning badly—I was late out of bed—it grew worse. The weather was unseasonable at first, and the war news was not assuring.

As I went to business in step with Hemmingway I had to listen to all his domestic troubles; and when I arrived at the office I learnt that Miss Ripley was off with a cold—a most vexatious trial for me.

So it went on. I was interrupted in my work. Lunch was a poor affair. I had more than one worrying letter and several bothersome duties. All of which goes to show that the Friendly Man, in common with others, is sometimes disgruntled—as, indeed, his wife knows only too well.

Home at last, I sat down to tea alone, the lady of the house being out—a circumstance which did not please me.

Finally, I went into the garden when the evening sunshine was gleaming like gold on the wet lawn. How peaceful it was out there. The sky had cleared. Sunshine had banished the clouds. I walked alone in the stillness. Then I paused to listen.

My neighbor's little girl had gone to bed, it seemed. Her window was open, and she was singing—as she loves to do. Softly came the words of her childish evening prayer: "Jesus, tender Shepherd, hear me"—

"All this day Thy hand has led me,
And I thank Thee for Thy care . . ."

The sweet voice sank into my soul like a benediction, and when the hymn was done I went indoors with a new spirit.

—Methodist Recorder.



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V. T. Pomeroy

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The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

A DEVOTIONAL MEDITATION I.

By Rev. C. E. McLean

In the Beginning, God—Genesis 1-1.

These words should weigh in our thinking no matter what we undertake, or plan, or dream. They go back to the beginning of things and pull aside the curtains of the dawn of time that we may contemplate creative powers at work setting in motion the vast expressions of God's wisdom and might, which were to issue in what we call the Universe, but which, to Him, was to be a home and workshop for His expected children. Through the mists of time, we can sense the seeming emptiness and void of chaos, yielding to the impact of His will and taking form and meaning from the patterns of His purposes. When the earth had developed properties capable of supporting them, His children appeared, "made in His own image and after his own likeness," and with a challenge to trust and obedience woven into their inmost souls.

Later His revelation of Himself, through His Word, through His Son, and through the ministries of His Spirit, unfolded itself across the paths of the wandering race as an added expression of His love and care for His children, through which His dream for them could be realized. Whenever we face the questions of life's meaning and destiny, we must recognize God who, in the background of all that has been done for us, is the Fashioner of every beautiful and worthy expectation toward which we may strive.

In the beginning, God had a dream for us—a dream of happy children growing to maturity in terms of the realization of His Life and likeness and in the joy of His fellowship. Throughout the centuries the whole sweep of His Providence has been centered upon making that dream come true!

THOMAS ANDREW TYLER

Thomas Andrew Tyler, or "Uncle Andy," as he was affectionately known by the community, died at his home in Zwolle, La., on Saturday, April 26, from a stroke of paralysis. He was one of the most faithful and best-loved members of Zwolle Methodist church, of which he had long been a member and leader.

He was born May 24 (a date immortal to Methodists), in the year 1867, near Bayou Scie, La., only a few miles from Zwolle, and was buried in the Bayou Scie graveyard, close to the old church, at whose altar he found the Saviour when a young man. His parents were James Andrew Tyler and Jane Woods Tyler.

In 1887 he married Miss Adelina Vidler, and to this union were born four children, three of whom preceded him to the heavenly home, where their mother had gone in 1901. On November 26, 1902, he married Miss Kizzie Franklin, who survives him, with their five children: Clifton, Raleigh, Mabel, Arline and Paralee. Mr. Jim Tyler, of Many, La., is the only surviving child of the first marriage.

From early youth, Mr. Tyler was an ardent Methodist, and until incapacitated by illness in 1939 was an active leader of the church he loved, having served in such capacities as steward, church treasurer, Sunday school superintendent and teacher. Even after infirmity brought to a close his active leadership in the church, his presence at every preaching service was a familiar and well-beloved one, and an inspira-

tion to the pastor.

His gentle and kindly influence, together with his hearty good humor and genuine Christian life, made his going particularly sad to the community, but his memory blessed. Happy as Heaven must be, it must

be even happier because of this gracious Christian, who has come to live there. It is such lives as this that make the Kingdom of God on earth real and the Kingdom of Heaven glad.

ALFRED M. BROWN.

from Pearl Harbor—

C.S.F. File No.
PN-326-1.

UNITED STATES PACIFIC FLEET
SCOUTING FORCE

Care of Fleet Post Office,
Pearl Harbor, T.H.

24 February 1942.

Doctor Grover Emmons,
American Trust Building,
Nashville, Tennessee.

Dear Doctor Emmons:

The copies of the "Upper Room" which you so generously sent to us are being read and appreciated by the boys away from home. Your publication goes far in assisting our men in their private devotions. Many men tell me that they read the "Upper Room" in their homes before joining the Navy and that they enjoy it all the more now because of that association and training. Incidentally, long cruises of many weeks under trying war conditions require spiritual refreshing.

I hope you are able to continue sending the "Upper Room" to this ship. Furthermore, since the heavy cruisers of the U.S. Navy are of special concern to me just now, I hope you will send a similar supply to each of the heavy cruisers.

With appreciation for your service to our personnel and with personal regards, I am,

Fraternally yours,

Ragzie W. Truitt
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Captain, Chaplains Corps,
U.S. Navy.

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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Christ is the Living Christ. The tomb has been open . . . for nearly two thousand years. My heart is also open to the Lord. He lives in me. He is the living Christ because He lives in the lives of Christians. . . . We Christians say that to live in Christ is already heaven.
—Sadhu Sundar Singh.

THE PRAYER-ROOM TODAY

Saviour Christ, give me so deep a realization of Thy living presence that I shall be sure that everywhere, in this world or the next, Thou wilt be there to greet me. I know that one day I must leave these familiar scenes of earth; wilt Thou Thyself become so real to me now that then it shall be no strange and lonely journey that I take, but a turning home toward Thee. Help me, even while I dwell here below that in heart and mind I may be continually ascending to that realm where Thou art, tasting here on earth the life of heaven. In this troubled dream of time let there come glimpses of Thy face, high moments of fellowship with Thee, till from the dream I awake and find I am still with Thee. Amen.

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"Two Lives"

(Author Unknown)

"Methuselah lived, and this beside
Nine hundred years and sixty-nine,
Had sons and daughters, and he died—
The record adds no other line.

"Like some vast saurian on the strand
Of some far-off, oblivious shore,
He left these tracks upon the sand
Of his long wanderings—nothing more.

"But three years by another sea,
Walked One whose steps touch every land,
He died, the Man of Galilee,
And lo! He lives forevermore."



A CIVIL COMMUNION is the name given to the ceremony for the initiation of German youth into the Nazi party. Two weeks before Easter, it is said that a million one hundred thousand youth were inducted into the party in such a service. The service is to become an annual observance. Membership in the Hitler Sunday school is said to be compulsory. At the age of fourteen all German youth must join the Nazi Youth Movement to be trained in unquestioning obedience to the Fuehrer.

* * *

THE JOHN MILTON SOCIETY, of which Miss Helen Keller is president, is rendering a great service to the blind. It provides an interdenominational monthly magazine for adults and young people in Braille. This periodical carries Sunday School lesson material along with a variety of articles and verse, and it is provided without cost to the recipients. The work has the endorsement of various boards, but depends largely upon contributions of individuals and from Sunday Schools.

* * *

THE AMERICAN BIBLE SOCIETY is practically the only world-wide Bible distributor left. Its output for 1941 was eight million ninety-six thousand nine hundred and seventy-seven volumes, at a total cost of one million eight hundred and seventy-seven dollars. This enormous sum was contributed by American benefactors. One of the New Testaments sent to China was so tiny that it could be sent under letter postage. Thirty-six tons of Bibles were sent to the Chinese during the year 1941, five tons by truck over the winding Burma Road.

* * *

THE NEW CHINA HIGHWAY to India, which will take the place of the lost Burma Road as a supply line, runs from Sikang to Assam, a distance of six hundred miles across the Himalaya Mountains. The Chinese section of five hundred miles is now complete, and four hundred thousand laborers are speedily bringing the remaining section to completion. China foresaw the necessity for this new route and began the construction of it more than a year and a half ago. At some points the road had to be cut through great cliffs of granite.

* * *

THE ISLAND OF MADAGASCAR is strategically important to British and American war plans because in the hands of the enemy it could easily command the supply routes to India and the Near East. It is separated from the mainland of Africa by the Mozambique Channel, which is but two hundred and fifty miles wide at its narrowest point. It is located less than a thousand miles from British South Africa. It is also dangerously near many islands which belong to Great Britain. The move to prevent its occupation by the Axis powers was not without military justification.

* * *

THE UNITED STATES SECRET SERVICE, following the Japanese counterfeiting of American money in Manila, is giving courses of instruction in the art of detecting counterfeit money. In the campaign for safeguarding American money, public school teachers have been asked to assist. One is surprised to learn the many items which make counterfeiting difficult and the detec-

tion of fraudulent bills easy. Every paper note has a dozen or more points which are almost impossible to imitate so as not to be discoverable to even one unskilled in the study of currency if he knows what to look for.

* * *

THE FLAX FIELDS of Minnesota, North Dakota and Montana play an important role in the industrial life of America. From the little oily seeds of the flax boll is extracted linseed oil. The annual oil yield from these fields is about forty-two million gallons. This enormous quantity is absorbed in the manufacture of paint for peacetime and military uses. The flax and the returns in linseed oil make this one of the remunerative crops of the Northwest, and is a source of wealth to the people.

* * *

PUSSYFOOT JOHNSON, whose vigorous campaigning for prohibition a generation ago cost him an eye, is still an ardent supporter of the dry cause. On March 25, he celebrated his eightieth birthday at his home, in McDonough, New York. Writing of prohibition in Honolulu, he said that two months seemed to be about as long as they could endure without booze. He said that the Japs prefer to sell booze rather than drink it, and the Americans are the consumers of most of the liquor in that city of the mid-Pacific.

* * *

GERMAN CASUALTIES are placed at an enormous figure by British experts who have made a careful study and cross-checking of all sources of information. The number of Germans killed in the effort to conquer Russia is placed at a million and three-quarters, more than the total number lost in the first World War. These estimates have heavily discounted Russian claims and have been arrived at by weeks of study of all sources of information. To these figures, the frightful losses from day to day must be added and the end is not yet in sight.

* * *

IN SIKANG, CHINA, one comes face to face with the old China as it is represented in the life of that far western province, and with the China of tomorrow in contemplation of the vast untouched mineral resources which lie buried in the mountain fastness of the interior of that great country. The Golden Sand River flows by mountains thirteen thousand feet high, and yak tea caravans move westward across the desolate lands of Tibet as they have done from time immemorial. The tea is pressed and packed in yak hides and many of the natives resemble the American Indian.

* * *

WASHINGTON CITY is said to have become a mecca for religious cults and something of a graveyard of conventional church organizations. In addition to the better known cults, many new sects have arisen. There are more than three hundred Protestant churches in the city, but the people who have been torn away from the church moorings in which they were brought up have lost their denominational bias in their new surroundings. They are religion conscious, but they appear to seek contact with the exuberant cults rather than with the staid religion of their fathers.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

NEW ORLEANS GAMBLING SITUATION

The vice crusade in New Orleans is said to be quite revealing. According to some figures, there are five hundred and according to other estimates nearer nine hundred "bookies" and gambling dens in the city. A telephone check shows that those places have from one to eighty phones each, and that men engaged in vital war activities are absolutely unable to secure telephone service, although it is desperately needed. It appears that those charged with the execution of the laws are all too indifferent to the whole disgraceful situation.

The crime situation is such that no person is safe on the streets of the city. It has not been long since a footpad robbed a woman on the sidewalk in front of the house where we live. Only a few days ago, according to press reports, a minister was slugged and robbed. It is reported that sailors on shore leave are met by gyp-taxis and carried to these dens of thievery where they are robbed of every cent they have. Anonymous telephone calls threaten ministers with giving their churches a coat of asphalt. No effective steps to suppress the ruthless racketeering of the thugs who are terrorizing the people of the city seems to be contemplated.

It seems to us that it is about time for the Government to step in and tell the telephone company that it cannot allow its equipment to be tied up for purposes of gambling and thievery. We know that the city administration should be told that they must clean up the situation or be cleaned out themselves. If officers refuse to take the initiative, the people should tell them that they must. Criminals barricaded in dens of infamy will pay any price for immunity and defy law and order just as long as the people will submit to gangster rule.

PRESUMPTUOUS SINS

We noted recently a brief comment on the words of the nineteenth Psalm: "Keep back thy servant also from presumptuous sins." In the view of the writer, much that passes for faith, especially as regards prayer, is a form of presumption and self-delusion. The type of person to whom he refers arrives at the conclusion that God must grant his prayer because the exactness of his method leaves God no option in the matter. Such faith and prayer pursues a formula and ignores the wisdom and the will of God in a universe of unlimited needs and equally persistent suppliants without number.

Of course, true faith expressed in prayer does command the resources of God. But faith which assumes to surround God in such a manner as to make it impossible

for Him to answer according to His wisdom and purpose prescribes a course which practically denies the being and the "perfections" of God, and it robs prayer of all significance except that which it has in shaping the attitude and conduct of the individual by whom it is offered. More than once we have encountered people whose thought of prayer robbed God of His sovereignty and wisdom by the demand that He make a passing human interest and desire an inescapable **must**. There are doubtless other forms of presumptuous sins, but it is easy to see that certain prayers might be entitled to such a classification.

THE RED CROSS AND ENEMY NATIONALS

Metropolitan Church Life, a publication of The Church Federation of Metropolitan New York, comments upon a decision which Red Cross authorities had to make concerning alien participation in the work being done by the organization. In the opinion of the writer, the decision to exclude American resident nationals of Germany, Japan, Italy, Bulgaria, Hungary, Rumania and Thailand "seems arbitrary and short-sighted." Perhaps this is a perfectly natural reaction, especially if the personal element is made paramount. Many of those proscribed are friendly and loyal, and it does seem a little unchurchly to attach to them, even inferentially, an enemy classification.

It seems to us, however, that the issue involves more than the consideration of individual feelings, or even the safeguarding of our own nationals and allies. The decision seems to us to take a comprehensive look at the possibilities and tragic consequences of a more sentimental course. Any mishap might involve every alien in a mesh of unjustified suspicion and embarrassment which it would require decades to overcome, even though the suspicions should turn out to be groundless. The decision seems to us to be justified by the situation and all the interests involved, and we believe that time may prove its wisdom. For those who are disposed to question its expediency, it should be sufficient answer to say that our own nationals are in the same category in enemy countries. In war such as we are engaged in, little place remains for sentiment, or for ordinary church fellowship. If we can only keep our appreciation of human values, we may be able to restore our broken fellowships when the struggle is ended, but enemy feeling and relation are very real factors at the present time. Until the international situation clears, we will do well to remember that war-wrenched conditions cannot be resolved by sentimental or emotional attitudes.

"UNBELIEVABLE!"

A few days ago there came to our desk a comparative tabulation of Methodist Church School and Membership statistics for the years 1940 and 1941. Across the front page was the notation, "Unbelievable." The chart shows that there was a gain in Church School enrollment in the Southeastern Jurisdiction of 28,182. Losses in the others were: Central, 4,660; North Central, 119,933; Northeastern, 185,729; South Central, 15,903; and Western, 28,904. All "Mission Conferences," except the Southwest Mexican, showed net losses of 2,573. The net loss in Church School enrollment for the year was 357,702.

The analysis of membership changes is even worse. Not even one Jurisdiction has held its own. Here are the losses: Central, 29,835; North Central, 221,628; Northeastern, 169,711; South Central, 93,496; Southeastern, 174,634; Western, 56,942; and total losses for "Mission Conferences," 2,230. The total loss for the year 1941 in the "active membership" of the Church was 738,476, and the total active membership, according to the figures of 1941 was 6,552,627. This total is a far cry from the "eight million Methodists" of 1938.

The trend in American Methodism is following exactly that of British Methodism. The larger bodies of British Methodism had shown a decline for practically thirty years before union was effected. The first decade of union has registered continuing losses which now total more than seventy thousand, leaving considerably less than eight hundred thousand members at present. Commissions were appointed to study the situation and they came out as commissions usually do: they offered wise explanations, proposed more mechanics and the slump continues. A year ago, the *Methodist Recorder* practically laid the blame upon the ministry, admitting that there had been a looseness in keeping up with the details of the circuits and "more of the higher criticism than the higher life." We have nothing to do with that situation except as an approach to our own problem.

"Unbelievable?" Well, we have presented the figures furnished by the preachers, and compiled by the Church. Some explanations can be offered, of course, and some alibis are conceivable, but we had as well face facts now. Only six conferences in all the Church reported as many as a thousand each gain, only sixteen conferences reported gains, while eighty-eight conferences reported losses. The Western North Carolina Conference reported a gain of 14,922, which is 11,517 more than the gains reported by any other conference of the connection.

Just before the Union of American Methodism was consummated, one of our Bishops asked us what in our opinion might be our losses following Union. We replied that in our opinion, the loss of half a million spread over a period of years would be a conservative estimate. We are not surprised that our friend should have endorsed "Unbelievable" on the chart announcing the loss of approximately a million and a half members. The situation has in it no ground for optimism, except its warning to the prophets of the new order and sentimental dopsters reading vague litanies, and preaching semi-political slush instead of the searching verities of God's revealed word. Psychological fads, the surrender to the immoralities of the age, and nondescript lecturers running here and there organizing disloyal sentiment in an hour of supreme national peril and talking about everything except the sal-

vation of souls will never stop the alarming losses which have been revealed.

It seems that we ought now to know that the omnipotence of bigness is a magnificent delusion, and that pooling prestige is a poor substitute for bedrock evangelism. We have tried conferences and commissions and slogans, but unless we enthrone Christ in the Church, the day is not far distant when we will be making for ourselves the confession quoted from the *Methodist Recorder*. Our churches need to dispense with empty vanities and to preach with passionate earnestness the gospel of salvation as the only hope of this leprous age. We must not shut our eyes to a desperate situation.

"GATES OF HELL CAN NEVER..."

In all times of crisis and great stress we are forced to re-evaluate the things that are necessary for living, and to throw away the trivial and transitory. If our house is on fire, and we are able to keep our heads in the excitement, we try to save those things that we know we must have in order to continue housekeeping after the fire.

We are in such a time of crisis today: the world is on fire. We are forced to ask ourselves: "What must we save in order to keep house in this world after this trial by fire?" As in the last world war people are asking: "What of the Church? Will it survive? Why did it not stop this war?" Well, you remember that after the translation of Elijah, in days of old people said: "Where is the Lord God of Elijah?" as if Elijah had a monopoly on God and the moral law, or as if God were dead just because His prophet had disappeared. Men are incidents, but the "Church of Jesus constant will remain." I am looking at a giant oak from my office window as I write. That oak stands there just as fresh in living green now as if it had not already, through the years, lost thousands of leaves that through their death and decay have made possible its lovely coat of green today. It stands there the very symbol of life, renewed year after year by the sacrifice of life year by year.

The Church has not failed because it did not stop the war, any more than Jesus failed because he was crucified. By all the standards of success prevailing at the time he was a miserable failure. But in the perspective of two thousand years we evaluate the Cross by another, altogether different standard. We must not focus our telescope on a gnat if we wish to look at Jupiter. Someone has pointed out that it is a great tribute to Christianity and the Church that people expected it to stop the war, or asked why it did not. That proves that a moral conscience on the subject of war has been created in the world by the very presence and teaching of the church through the centuries, where no such thought existed before.

We who believe in the church have nothing to be ashamed of, then, except our lack of faith. It is in times like these that intrinsic, eternal values come to the front. All fictitious, flimsy structures fall in an earthquake. So it is now, when all the false fronts of civilization are crumbling, the church spire still points upward. And when it is all over, only the spiritual forces will be left,



Dr. A. P. Hamilton

because the truth alone is mighty and shall prevail. I believe this with all my soul. Otherwise all history is a sham, and life itself would become a mockery of God and His dealings with men through the ages.

A. P. H.

A PEEP AT A BOARD

By Bishop John M. Moore

The Church Boards are interesting institutions. They are very important. They are always in danger of underdoing or overdoing. When they do either they get blamed, private or public, or both, and properly so. But that is true of all agencies, whether of Church or of State. The general tendency of aggressive boards and bureaus is to endeavor to be big, with large staffs, and often to assume responsibility beyond their designated domain. Nevertheless, Church Boards are necessary as directive, promotional and administrative bodies. The Board is the Church in action, and what it does or fails to do gives force or discredit to the Church. Therefore, Boards are exceedingly important.

The bishops were to meet in Nashville at the close of the meeting of the Board of Education which convened May 19. I decided to attend this Board meeting. I served on this Board in the Church, South, as I have all other boards. The Board of Education has about seventy-five members. It has big interests and big problems. It has the directive voice in Sunday Schools and their affiliates, in the Young People's organizations of all kinds and in education institutions, three very great tasks. The Division of the Local Church has twenty-four secretaries, directors and superintendents, and that of Educational Institution has eight. The Editorial Division, which produces the Church School literature and Young People's literature, has also a very large force. It could not be expected that all are mature, well-seasoned persons. All the Divisions reported to the Board that they were getting along splendidly.

Of course, boards are not judged by their reports, but by their products. The Church looks for results and asks questions. What is the Division of Education Institutions doing for the Church's colleges and universities? If the Division were to close tomorrow how would the institution be affected? Do the Institutions need what the Division is trying to do, and do they need something that the Division is not doing? These are good test questions which the field raises and answers.

The Division of the Local Church must also meet test questions. Is its vast system accomplishing what, and as much as, the Church has the right to expect? Is it increasing the religious intelligence, the religious experience, the religious fervor and loyalty of those who attend the Church School? That is the test. What do twelve or fifteen years in a Church School do for children? That's a vital question also to be answered by the facts, and not to be avoided by alibis. Has the Training School System produced an adequate course of competent teachers of Biblical and religious knowledge? What are the facts as the field has them? Some pointed questions could be and must be answered about what our system has done and is doing for our youth. To what extent has youth, the youth that came through our church schools, turned its back on the Church, its worship and its labors, and on the other hand to what extent has it given itself to the Church of its

elders. Not all the answers are of one kind. Too many of our workers among youth have been led in a merry chase by youth. They are having a hard time keeping up with them, much less keeping in front of them. Youth needs actual leaders. The farming must be judged by the crop. No one knows this more than our Board of Education and no one is more concerned for getting the proper answers to these questions.

There are those who are critical of the Sunday School and its instructions. A very intelligent, faithful layman wrote recently, "It is now no longer expected that any particular number of Sunday School youngsters show any industry whatever in the study of the Bible. The modern Sunday School has more organization, more budget, more literature and less serious study of the Bible than formerly. The results raise a question which ought to be considered by all those who feel that a knowledge of the Bible is not out of place in American culture and American life."

The officers and staff of the Board of Education realize that a new strategy must soon be produced and put into operation. A Church School must acquire increased vital relation to the Church and its religious life. The personal, religious appeal must be made stronger in the literature and the school itself. The demand may be baffling but it cannot be pushed aside, and the Board made is clear that it had no desire to push it aside.

The Board had to deal with an unfortunate situation produced by a new monthly magazine called "Motive," which the Division of Educational Institution put out last fall for college students. A sub-secretary was made the editor. Criticism came up from many parts of the Church and from some educators. One State university president said: "It appealed to the most radical elements among our students." A group of intelligent laymen representing twenty-one churches in Nashville, pointed out in a well-prepared statement many objectionable positions of the paper, such as: Its leaning toward pacifism; its sympathy for the conscientious objector with no praise for the sacrificial soldier; its seeming unconcern for the nation in its peril; its pronounced antagonistic attitude toward the capitalistic system while industry and finance are in a great emergency; its repulsive exhibition of sex delinquency among college young women; its caustic criticism of the Church to the youth, who hold the future hope of the Church; its lack of positive support of personal Christian religion as Methodism has always interpreted it; its failure to promote the Methodist Church, to which it owes its existence and support; its general spirit, that lacked accord with Church and government. While its literary excellence was recognized and appreciated, the criticisms were too numerous and too strong to be disregarded, and the Board show no disposition to disregard them.

A strong Committee of Nine was appointed, to which the matter was referred. Due consideration was given to every phase of the criticism. On the last day the report of the Committee was presented. When that was done, Bishop Arthur J. Moore, addressing the Chair, stated: "This is my interpretation of this report; is it correct? 1. That in 'Motive' we have a helpful student magazine which we desire to preserve and promote. 2. That during the first year of its existence mistakes have been made which the editor admits and this Board deplores. 3. That to prevent like mistakes in the future, the Editorial Council has been enlarged." Bishop Adna W. Leonard, who

was presiding, and who is a member of the Committee of Nine, said: "This is my understanding of the report." No one of the Committee objected to his statement. The report was adopted. The report commits the editor and the editorial council to a new editorial course. It was a very healthy action. The Methodist Church in this action announced that it expects loyalty from its representatives.

The Board heard three very fine addresses on one evening. One was on the literature, its intellectual excellence and its religious emphases and loyalty, by Bishop H. Lester Smith; one on the mission and effort of the local church school, by Bishop Paul B. Kern; and one on the religious life and aims of the church college, by Bishop G. Bromley Oxnam. These great Division will rise in power and in the esteem of the Church, as they strive continually toward the high ideals which these distinguished leaders and representatives enunciated.

Dr. H. W. McPherson and Dr. John A. Gross, secretaries of the Divisions of Educational Institutions; Dr. J. Q. Schisler and Dr. N. F. Forsyth, secretaries of the Division of the Local Church; and Dr. Lucius H. Bugbee and Dr. C. A. Bowen, the secretaries of the Editorial Division, exhibited fine and commendable command of their fields of service. All these Divisions have set forth great objectives which are worthy of themselves and of the Church. No one could sit through such a session without admiration for the men who are guiding the labors of this great Board. Whatever may be the deficiencies, the shortcomings, and even the failures in our educational work, both institutional and local church, yet we are evidently on the right road and going in the right direction.

Dallas, Texas.

THE GOLDEN RULE

By Mrs. Irvin Rowland

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Whenever you find it hard to forgive one of his trespasses, or to overlook one's stumbling effort, just try to imagine yourself in his place and see how you would desire others to treat you. Undoubtedly, you will have a different outlook. If I fail to measure up to what I should in life, and seeing my mistake, want to correct it, how encouraging it is for others to show their faith in me! Would not my fellowman seek the same treatment? I want people to love me in spite of my short-comings. Others have the same desire.

If I carelessly or ignorantly offend another, his forgiveness is like a soothing oil on a wound. How can I fail to show the same consideration for others' mistakes?

Think of those whom it would be easiest for you to criticize. Have you really studied their problems and do you understand how they look upon life? Instead of belittling their actions, see if there isn't some constructive work you can do which will help them to face life differently.

I often think of the untiring efforts of so many persons who have been a great influence in my life. Perhaps if any had been less diligent in teaching Christian truths, life would now be less rich for me. You and I have a like duty—encouraging and helping others and each other to a fuller knowledge of Christ. How many lives will suffer because of my or your negligence?

CONFERENCE NEWS AND PERSONALS

Dr. E. H. Countiss, of New Orleans, is reported to have been on the sick list for several days. We regret to know of his illness and wish for him a speedy recovery.

Dr. Franklin N. Parker was the commencement preacher at Centenary College on May 24. He used as his subject, "Life's High Calling and Dedication."

Many ministers from Louisiana and surrounding territory were in New Orleans the past week for the four-day mission being held by Dr. E. Stanley Jones. The closing service was held Wednesday evening.

We appreciate an invitation from Horace Milton Wolfe, Jr., to attend the graduating exercises of the Alcee Fortier High School, from which he will be graduated on June 1. He is the son of Rev. and Mrs. H. M. Wolfe, of New Orleans.

Rev. J. T. McVey, a retired member of the Louisiana Conference, lives with his daughter, at Hattiesburg, Miss. He is a loyal and faithful veteran and he goes toward the sunset with a smile and a radiant faith.

Rev. J. W. Faulk reports that all goes well at Slidell, La., where he is maintaining the traditions of his ministry elsewhere. We are glad to note that he seems to be well over the accident which befell him some time ago.

Dr. John H. Crowe, pastor of First Church, Baton Rouge, gave an impressive report of his work at the District Conference. As we caught it, he reported a net gain of 179 members for the half year that he has been there.

Mrs. R. H. Wynn, of Houston, Texas, was over for the Jones meetings and will spend a few days with friends before returning to Houston. Her late husband, Dr. R. H. Wynn, was one of the best beloved men of the Louisiana Conference.

Rev. A. A. McKnight, pastor at Leesville, La., was a visitor at the district conference and was mingling with his old friends of that section of the conference. He was engaged in a meeting with the pastor at Tangipahoa, La., and ran over for the day.

The many friends of Dr. Henry T. Carley, of Ponchatoula, La., will rejoice to know that he is making steady progress toward the complete recovery of his health. He is expecting to resume his writing for the Advocate in an early issue.

We learn with sincere regret that Rev. H. W. Bowman, a retired member of the Louisiana Conference, has not been so well lately. Bro. Bowman, who lives in Pelican, La., has not been robust since his very serious operation some years ago.

Rev. Homer T. Trotter has done a magnificent piece of work for the Advocate at Hammond, La. At the District Conference in Franklinton last week, he turned in twenty subscriptions, eleven of which were new. That is the largest number that we have had from Hammond in a long while.

Baylor University and Southwestern University, both Texas institutions, are said to be faced with financial deficiencies and with possible reductions in student income which may make it necessary to find new resources if they are to maintain their present pay-scale and standard of educational service.

Elsewhere will be found an article touching the debt retirement campaign now in progress at Cedar Grove Methodist church, Shreveport, under the leadership of Rev. Luman E. Douglas, pastor.

Rev. A. C. Walley reports that things are moving in a very satisfactory manner on the Barlow, Miss., charge. Its finances are in better shape than ever before in the history of the charge according to the report. New members are being added and the work as a whole is very encouraging.

Rev. Huntley C. Lewis, pastor at Belmont, Miss., says that his charge has expended about \$400 on parsonage improvements since the last session of the annual conference. We appreciate Bro. Lewis' interest in the Advocate and his commendation of the material which goes into it.

Rev. Phil H. Grice, son of Rev. and Mrs. Paul Grice, has been appointed a chaplain in the Naval Reserve Corps, according to a report from the office of the Commission on Chaplains. Bro. Grice has been serving the Terry charge in the Mississippi Conference.

Both Rev. John R. Sampey, President of the Southern Baptist Theological Seminary, Louisville, Ky., and Rev. L. R. Scarborough, President of the Southwestern Theological Seminary, Fort Worth, Tex., are retiring on account of age and ill health. Both have been able leaders in the Southern Baptist Church.

Mrs. Jessie Selser Sheppard, from Lockport, La., writes us that the poem used on our cover page of March 19, and credited to *The Religious Telescope* is hers. We, of course, had no intimation that it was written by her, or we would have given it the proper credit. We are glad to give her the credit which she belongs to have.

Bro. G. Winston Magee, writing from Franklinton, La., says that he has been a reader of the Advocate for more than fifty years, and that he still finds the mention of preachers who supplied that charge when it was in the Mississippi Conference. We appreciate his loyalty and his words of commendation.

Rev. E. W. Ulmer, Pascagoula, Miss., writes that he fixed his goal for new members this year at 200. To date he has 142, with still half the year to go. All financial claims are up to date, the church building is about completed, and a Hammond organ has been installed. He is certainly on the way to a great year.

Dr. W. L. Doss, Jr., district superintendent,

had a blackboard exhibit of the acceptances by the various charges of the district. The acceptances ranged from twelve per cent to one hundred and fifty per cent, the latter amount having been assumed by the newly organized University Church. The amount accepted by the district, all the charges, was forty-six per cent of the total askings.

Franklinton did a splendid piece of work in the entertainment of the District Conference and under very great difficulties. The session of the District Conference was followed immediately by the funeral of Mr. Wiley S. Burris, a banker and a member of the board of trustees of the Methodist church. Rev. Ira Flowers and his people deserve great credit for the manner of their carrying through under the strain that was upon them.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

Thomas Earl Adams, Jr., care Mrs. Fred Brand, Roseville, Ohio.

Charles A. Albright, R. F. D No. 1, New Waterford, Ohio.

Robert E. Lee Alspaugh, 112 East College Street, Broken Arrow, Oklahoma.

Howard Wesley Bacon, North Street, Norfolk, Massachusetts.

John Morris Bailey, 1007 S. W. Fourth Avenue, Mineral Wells, Texas.

John C. Bain, 913 Crocker Street, Des Moines, Iowa.

George Wilber Baker, 603 West Church Street, Eldon, Iowa.

William H. Biggs, Tampa, Florida.

Donald C. Bissinger, Bagley, Iowa.

James Willis Blitch, Route No. 1, Waynesville, North Carolina.

James Talton Bowman, Box 733, Route 3, Concord, North Carolina.

John W. Brownell, Colorado Springs, Colorado.

James A. Burris, Sibley, Illinois.

Garner Mosby Butt, 4214 37th Street, Brentwood, Maryland.

Joseph Henry Castle, Ocheyedan, Iowa.

Burton Henry Coleman, Maypearl, Texas.

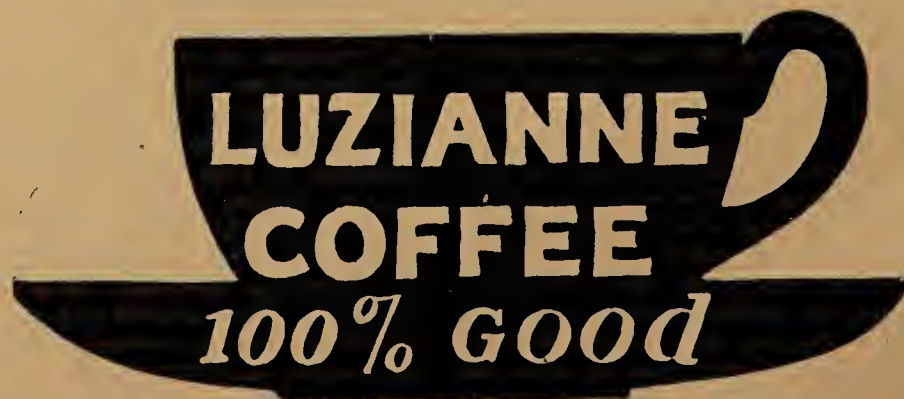
James Howard Cooper, Magnetic Springs, Ohio.

Milton Bernard Crist, 23 North Church Street, Thurmont, Maryland.

Sherwood Smith Davis, 313 Main St., Box 117, La Feria, Texas.

David Atkinson Earley, Leesburg, New Jersey.

Earl Bowling Edwards, Route 1, Box 147A, Concord, North Carolina.



William Shelby Gardner, Crozet, Virginia.
Hugh Wallace Glenn, 202 West Market Street, New Albany, Indiana.

Godfrey Graeflin, 310 High Street, Lawrence, Massachusetts.

Horace Arlington Guiler, Richmond, Ohio.

Harvey M. Hardin, 813 S. Pennsylvania Ave., Lakeland, Florida.

Arthur R. Howard, Jr., 812 4th Ave., North, Minneapolis, Minnesota (Col.)

Donald Edward Kehrl, Hawkeye, Iowa.

Delbert S. Lacquement, 601 Broadway Street, East Alton, Illinois.

Garland Toland Lavender, Brandon, Hill Co., Texas.

William Spencer Linn, 922 North Street, Fortuna, Humboldt Co., California.

Keith Lester Loveless, Waynesboro, Ill.

Leland Lavere Loy, Armstrong, Missouri.

Ernest Edward Lowe, Long Prairie, Minnesota.

John Milburn McLeod, High Springs, Florida.

Joseph Wesley Mathews, Box 114, Sharon, Connecticut.

Lawrence Glenn Miller, 3824 Market St., Magadore, Ohio.

William Mansfield Miller, 300 DeKalb, Bridgeport, Ohio.

Theodore B. Mitzner, Gooding, Idaho.

John Kern Ormond, 110 Pinecrest Road, Durham, North Carolina.

Harlan Paul Osborne, P. O. Box 237, Seco, Kentucky.

Raymond Alonzo Partee, 707 West Clark Street, Pasco, Washington.

James Gordon Patterson, Sasakwa, Oklahoma.

Howard Hicks Patrick, Spencer, Ohio.

Prentiss Channing Penticoff, Keithsburg, Illinois.

Vernon Franklin Perry, P. O. Box 13, Flatonia, Texas.

Calvin Moore Pinkard, Fairfax, Alabama.

Thomas Edward Pollard, 6 Church Street, Hartford, Michigan.

Charles Debolt Reed, 9216 Bessemer Ave., Cleveland, Ohio.

Roy Chesler Sampley, Cordele, Georgia.

Albert M. B. Snapp, P. O. Box 57, Church Hill, Maryland.

Thad E. Son, Orlando, Florida.

Arthur Louis Swarens, French Lick, Indiana.

Raymond Autie Taylor, 3216 West Ashby Street, San Antonio, Texas.

Jans Johannes Vander Graff, 213 North Madison Street, Stoughton, Wisconsin.

Lewis Bernard Van Winkle, Onarga, Ill.

Fore C. Wharry, 205 North Mulberry St., Fayette, Missouri (Col.)

Charles Budington Whitman, 1219 Corbett Street, Cincinnati, Ohio.

Howard Jay Wiant, Lander Road, Chagrin Falls, Ohio.

Carl Otto Wirey, R. R. No 1, College Corner, Ohio.

Benton B. Wood, Fox Lake, Ill.

Recently Appointed Chaplains, United States Naval Reserve

Earl Van Best, 956 Asylum Avenue, Hartford, Connecticut.

Philip Harold Grice, Terry, Mississippi.

Aln R. Reed, Calvert, Texas.

Reported by Methodist Commission on Chaplains, 100 Maryland Ave., N. E., Washington, D. C. Bishop A. W. Leonard, Chairman; Jacob S. Payton, Secretary.

May 25, 1942.

DEATH CLAIMS REV. J. B. WILLIAMS

Notice of the death of Rev. J. B. Williams, at his home in Many, La., was carried in **The Advocate** of April 30. He had attended the services morning and evening on Sunday and seemed to be in his usual health. On Monday morning, however, his wife was awakened by his groans and hastily summoned a physician, but he had gone before the physician reached his bedside. Without lingering or suffering, he passed to the reward of the saints and the heroes, who gave to the church on earth a great ministry and a greater life.

John B. Williams was Admitted on Trial at Shreveport, in January, 1888, in a class of eleven, which included W. F. Henderson and Briscoe Carter. He was the last member of the group to be translated. He gave forty-six years of active service to the ministry and had been on the retired list for nearly eight years. His first appointment was East Point, in the Shreveport District, and his last was Plain Dealing, in the same District, where he served four years. He never held great appointments, but he did hold a great place in the affection of his brethren. No man questioned the integrity of his soul, and no man was more unassuming in his manner, or more faithful to the task which his church assigned to him. When he passed through the gates into the heavenly home on April 27, he left the world poorer for his going, but heaven is richer for his presence. His memory will be precious to a host of friends who were blessed by his ministry and life.

RESOLUTIONS OF CHURCH OFFICIALS CONCERNING THE LATE COLONEL SIDNEY McLAURIN

Whereas, in the natural order of life, each individual must soon or late pass into the realm of the unseen; and

Whereas, our fellow-worker and faithful brother, Colonel Sidney Lee McLaurin has been taken from the Church here to the Church triumphant; therefore be it

Resolved, by the Board of Stewards of the Brandon Methodist church that:

While we realize that we must not question the Acts of Providence, yet we mourn the passing of one who for so many years lent us his wise counsel and hearty support.

That "Colonel Sidney," as he was lovingly called, was a man in whom we had every confidence. He stood out boldly for what he conceived to be the right. His life, spent in the community in which he died, was clean, pure, helpful. There were many acts of helpfulness done by him of which the public was unaware, and only those who were the recipients could appreciate.

Many times when we, as representatives of the Church, were trying to find ways and means to meet a difficult situation, he would come with the right suggestion and the difficulty would be removed.

That we appreciate the honors conferred upon our brother by the people of the State of Mississippi, who never had occasion to regret having trusted him, even as we, his fellows, trusted him. He never betrayed a trust.

We honor his memory. Though we miss the fellowship, the wise counsel, the cheering presence, the liberal helpfulness, we shall strive to be more faithful ourselves, and seek to emulate his worthy example.

That to his bereaved widow and to the

other members of the family, we extend our heartfelt sympathy and assure them of our earnest prayers. We commend them to the God whom he loved.

That a copy of this be given to the family, to The Brandon News, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: G. P. McKeown, the pastor; Superintendent of Church School, and Board of Stewards of Brandon Methodist church.

Adopted May 26, 1942.

THE LIQUOR TRAFFIC

H. R. 6785

A BILL

To amend the Communications Act of 1934, as amended, so as to prohibit the radio advertising of alcoholic beverages.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Communications Act of 1934, as amended, is amended by inserting after section 316 thereof a new section as follows:

"ADVERTISING OF ALCOHOLIC BEVERAGES

"Sec. 316A. No person shall broadcast by means of any radio station for which a license is required by any law of the United States, and no person operating any such station shall knowingly permit the broadcasting of any advertisement of any alcoholic beverage. Any person violating any provision of this section shall, upon conviction thereof, be fined not more than \$1,000 or imprisoned not more than one year, or both, for each day during which such offense occurs."

SPEECH OF HON. JOHN E. RANKIN OF MISSISSIPPI

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 26, 1942

MR. RANKIN of Mississippi. Mr. Speaker, in reply to the gentleman from New York (Mr. Celler) who took the floor a moment ago to criticize the Christian men and women of this county for protesting against the liquor traffic around our Army camps, I desire to repeat what I have said before, that the liquor traffic is one of the greatest enemies our Christian civilization has ever known.

It not only tends to undermine the morale of men in our armed forces, but it is wrecking the lives and destroying the characters of the children of this country. Every time you turn on the radio, some propagandist is pouring poison into the ears of your children, prating about the virtues of strong drink. They would not dare come in through the door and preach such rot; but they come through the radio in violation of the spirit of the Bill of Rights, which was designed to protect you from such outrages.

I have introduced a bill to prohibit advertising liquor over the radio, and have on the Clerk's desk a petition to bring it to the floor for a vote. It is petition No. 14. If you want to stop these outrages, sign it and help us pass the bill.

If a man wants to take a drink that is his business. But no one has a right to use it to destroy the morale of a nation, especially in times of war, or to corrupt the children of a generation.

Liquor is one of the greatest weapons the enemies of democracy, the enemies of Chris-

tianity, the enemies of our civilization now have at their disposal. With it they can weaken public morals, break up the homes, wreck the lives of children, undermine the morale of the Nation's fighting forces, and, given enough time, can cause as many deaths and as much ruin as was ever wrought by all the devastating hordes of ruthless war.

In some respects it is more deadly than the bombing plane, and more treacherous than the submarine. It is relentless and implacable. It pauses at no Rubicon; it halts at no Delaware and wherever it goes it conquers and destroys.

It conquers amidst the snowdrifts of the north, where the grand army of Napoleon found its winding sheet; it conquers amidst the burning sands of the south, where the forces of Alexander halted in mutiny; it undermined the morale of France, sabotaged her war program, and brought the downfall of the French Republic. It acted as a fifth columnist at the attack on Pearl Harbor, and is today hand in glove with the enemies of morality, the enemies of democracy, the enemies of our civilization, "from Greenland's icy mountains to India's coral strand."

Many of our leading people feel that the manufacture and sale of intoxicating liquors should be suspended for the duration of the war, that we should not take sugar from the mouths of our children and permit it to be used in the manufacture of a poison for their destruction.

Mothers and fathers are urging us to stop the liquor traffic in the areas around our training camps and our defense industries. Christian people everywhere are appealing to us to stop its advertisement over the radio.

It may suit the gentleman from New York (Mr. Celler) to have this liquor dispensed to our boys in the service; it may suit him to have it distributed through the cocktail rooms to the innocent boys and girls of the Nation; it may suit him to have its virtues drummed into the ears of the children of this country over the radio. But I want to tell you now that it does not suit the Christian men and women of this country who are bending every effort in this war emergency, supporting this Nation in its greatest crisis, and sending their sons to die in the defense of our country's cause in order that our free institutions, our democratic way of life, and our Christian civilization may survive.

(Here the gavel fell.)

PERSONAL NOTES AND INCIDENTS

The program at Leesville, La., is said to be moving in the right direction under the capable leadership of Rev. A. A. McKnight. He is having inspiring congregations at his services.

The church at Many, La., has the money in the bank for a new parsonage, but war work priorities have left them "all dressed up and nowhere to go." Bro. R. T. Pynes is the pastor, and is in high favor with his people.

Mrs. Poole, wife of Rev. D. W. Poole, of DeRidder, La., has been in Touro Infirmary, New Orleans, for observation and treatment. We understood that she was to leave the hospital early this week.

Rev. D. W. Poole is having a delightful pastorate at DeRidder, where the people are showing every appreciation of his splendid ministry. He is having large congregations and much improvement has been done on the parsonage.

One of the preachers of the Lake Charles District writes that Rev. B. H. Andrews, district superintendent, is brotherly, a fine executive, a good preacher, and that he leaves nothing undone to make it pleasant for his preachers. That is high praise well placed.

Rev. W. C. Barham has been well received at Merryville, La., and his work has gotten off to a good start. At Kurthwood an annex has been built in order to make the auditorium large enough to accommodate the congregations. Additional equipment has been secured and the outlook is good.

Rev. W. T. Gray is very happy at DeQuincey, La., where he began his work for the year with a raise of \$200 in the pastor's salary. All finances are paid to date and much has been expended in parsonage improvements. Bro. Gray has just closed a series of revival services in which he had

A DAILY PRAYER IN WAR-TIME

For Uncritical Minds

Patient Father in Heaven, who bearest with our human infirmities, forgive us, we pray, that in this hour of united purpose we do often fall into childish fretfulness and complaining and criticism. Give us light to see that we are thus discouragers instead of hearteners of our men in uniform, and of our Government. Teach us how to be big enough and brave enough to be utterly loyal. Close our lips to fault-finding and to fear. In the soldier's spirit of obedience, may we trust the men whom we have placed in authority; and, above all, hold fast to the conviction that Thou art over-ruling all things. We would accept reverses as a Father's chastening; and with good cheer and courage hearten all whose lives touch ours to believe that the Cause which is identified with Thy revealed will cannot fail. Amen.—W. T. E.

the assistance of Rev. George Barcus, a Texas district superintendent.

News of the death of Mrs. Ed. Neuwirth, beloved wife of Mr. Ed. Neuwirth, consecrated layman and secretary of the Board of Stewards of the Carrollton Avenue church, this city, was received at the Advocate office on Monday. Mrs. Neuwirth, who devoted nearly all of her time ministering to the poor and sick of New Orleans, passed away on Sunday, May 31.

Dr. Goodrich C. White has been chosen president of Emory University to succeed Dr. Harvey W. Cox, who has been ill for some months. Dr. Cox was made chancellor, a position which only Bishop Candler had held previous to this time. Dr. White has been a member of the faculty since 1941, and he knows the institution and its work first-hand. The Junior College at Valdosta, Ga., has been transferred to the Emory campus, and the law school has been placed on a basis of evening operation, both as parts of economy plans for operation of the University.

As you look back on your life you will see how all has been ordered to fit you to fulfil a ministry to others that would have been less worthily fulfilled had you been excused from the tears, the hardships, the privations of a single day. The plan of God threads the maze of life.—Dr. F. B. Meyer.

PACHUTA CHURCH TO BE DEDICATED

The Pachuta Methodist church, of the Pachuta charge, in the Meridian District, will be dedicated on June 14, beginning at 8 p. m. The dedicatory sermon will be delivered by Bishop J. Lloyd Decell. The church uses this as one opportunity to invite former pastors, district superintendents, and friends of the community to the dedication. The present building was erected in 1937, during the pastorate of Rev. W. J. Walters.

The church faced an indebtedness of \$1,238.78 at the beginning of this year. Within three weeks during part of January and February, this amount was collected with the sacrificial cooperation of the church membership and the Board of Church Extension. The amount paid by the people on indebtedness and on improvements of church property exceeds the budget of the church on all other items for the year. The current budget of this church and of the charge is paid up to date.

The people of Pachuta love and appreciate the church. There has been unity in accomplishing a common objective, and an increased faith in God to respond to a sacrifice. The rejoicing spirits of the congregation have been harnessed in the regular program of the church, leading to the dedication such as: Laymen's Day, a School of Missions, a Vacation Church School, a Training Class, and a genuine revival.

Pray for us as we thank God for these blessings, and as we dedicate ourselves and what we have.

Mrs. G. K. Evans, Committee on Invitations; G. Eliot Jones, Pastor.

CARAVANERS COME TO BASTROP

The Youth Division of First Methodist church is looking forward to most profitable and enjoyable summer activities.

The Intermediates will be in Bible school June 15-19.

The Youth Caravan will arrive June 20, for a week of service. The Young People have already formed their committees to take care of all details to make the Caravaners comfortable and their work effective.

In July the district camps for Intermediates and seniors will be held at Chemin a Haul park, just north of the city.

Webb Pomeroy, ministerial student at Centenary, will be in Bastrop all summer, devoting his time and efforts to re-vitalizing the program of worship and recreation among the young people.

It is hoped that by these means, our church will be meeting the needs of its Young People through these restless and uncertain days.

RUTH McLEAN,
Publicity Superintendent.

MINISTERS ASSOCIATION, NORTH LAKE CHARLES DISTRICT

Dear Dr. Duren: The North Lake Charles District Methodist Ministers Association was organized in January, at DeRidder. Rev. A. A. McKnight, pastor at Leesville, was elected chairman; Rev. W. T. Gray, of DeQuincey, vice-chairman; Rev. W. C. Barham, of Merryville, secretary; Rev. D. W. Poole, of DeRidder; Rev. R. T. Pynes, of Many;

and dear Brother J. B. Williams, who has since gone on to heaven; were also present as members. We were happy to have Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, and member of the South Lake Charles Methodist Ministers Association, as our visitor. The February meeting was rained out, but we met in March at the Many church, where the members had the happy privilege of listening to Bro. J. B. Williams as he talked to us on the subject: "Stirring Up the Gift of Preaching." In this fine address Bro. Williams gave some very fine advice to the young minister, with many years of service in the Lord's kingdom ahead. We shall not soon forget this fatherly advice from one who served so faithfully in God's vineyard. The April meeting was held at DeQuincey, where the chief subject for discussion was, "The Organization and Functions of the Local Church Board of Missions and Church Extension." Bro. McKnight, of Leesville, gave the address.

The May meeting met with Bro. A. A. McKnight, of Leesville, as host. Bro. Pynes, of Many, led the discussion on Water Baptism. Any who heard Bro. Pynes would hardly need ask any questions pertaining to the modes of baptism. We were happy to have a visitor from the Army Chaplains' Corps, from Camp Polk, Rev. Mr. McLeod, appointed from the Florida Conference. A very fine lunch was served by Mrs. A. A. McKnight.

The June meeting will be at Merryville, with the pastor's promise to serve a fried chicken lunch. I dare not tell the date set for fear that the chicken might play out.

W. CARL BARHAM,

Secretary.

CHURCH NOW FREE OF DEBT

Final Payment of \$3,100 Made by Methodist Congregation

Cedar Grove Methodist church, of which Rev. Luman E. Douglas is pastor, last Thursday retired the last indebtedness on the church building, the final payment being \$3,100.

Retirement of the indebtedness was the culmination of a campaign inaugurated in January, under direction of the pastor. At that time the church building indebtedness was \$3,400, and members set about raising funds to pay off the bond issue. Payments during the past year had reduced the debt from \$4,900 to \$3,100, and this final amount was retired last Thursday.

The church building, a handsome brick structure, was erected in 1939, at a cost of \$20,000, including furnishings, during the pastorate of Rev. J. B. Harper.

THE CHURCH HAS 650 MEMBERS AND A LARGE SUNDAY SCHOOL ORGANIZATION, AS WELL AS OTHER ACTIVE DEPARTMENTS.

In celebration of the debt retirement, a special "homecoming day" program was held at the church last Sunday. The pastor spoke at 10:45 a. m., and at 1:45 p. m. a Negro quartet gave a musical program. Following this, "debt retirement bonds" were awarded to members of the church who contributed to the recent campaign to clear the indebtedness on the church building.

All friends and former members of the church were invited to attend the special services and participated in a basket luncheon served on the church lawn following the morning service.

Much of the credit for the new building is due to the former pastors and especially to the Rev. A. C. Lawton, and the Rev. Jolly

CEDAR GROVE CHURCH RETIRES DEBT



Final indebtedness of the Cedar Grove Methodist church, \$3,160.15, was paid off last Thursday afternoon, culminating a debt removal campaign instituted last January by the pastor, Rev. Luman E. Douglas. In the picture, A. T. Bunn, chairman of the church board, is shown tendering a check to A. L. Wedgeworth, of the Home Federal Savings & Loan Association, in final payment of the loan, as District Superintendent A. M. Serex, left, and Rev. Mr. Douglas, right, look on. J. D. Garrison, treasurer of the church, who was present when the payment was made, is not shown in the picture. (Journal Photo.)

B. Harper. The building was erected under the pastorate of Brother Harper. Dr. A. M. Serex, district superintendent during the erection of the building and the retirement of the debt, has rendered great assistance.

To the people of the church belongs the honor. They have given of their means sacrificially and did much of the labor on the building in the afternoons and evenings. While retiring the debt, the church has increased its benevolent giving each year, and has carried forward the full program of the Methodist Church.

Sixty-two new members have been received since annual conference. The people had planned to start the erection of an Educational Building adjacent to the new church but due to the war situation there is some doubt that this can be carried through. However, they expect to build a temporary building, if not permitted to erect the building planned.

Announcement of the date for the dedication of the church will be made later.

SOUTHEASTERN JURISDICTION ANNUAL CONFERENCES

Louisville Area—Bishop U. V. W. Darlington; Kentucky, Winchester, September 2; Louisville, Madisonville, September 23.

Atlanta Area—Bishop Arthur J. Moore; Florida, Lakeland, June 10; Latin Mission, Tampa, Referred; South Georgia, Brunswick, November 4; North Georgia, Atlanta, November 18.

Nashville Area—Bishop Paul B. Kern; Holston, Knoxville, October 7; Tennessee, Nashville, October 15; Cuba, Camaguey, December 31.

Richmond Area—Bishop W. W. Peele; Virginia, Richmond, October 13; North Mississippi, Louisville, November 4.

Charlotte Area—Bishop Clare Purcell; North Carolina, Greensboro, October 28; Western North Carolina, Referred.

Birmingham Area—Bishop J. L. Decell; North Alabama, Decatur, Central, October 28; Memphis, First Church, Memphis, November 4; Alabama, First Church, Montgomery, November 11; Mississippi, Crawford St., Vicksburg, November 18.

Columbia Area—Bishop W. T. Watkins; South Carolina, Bishopville, October 28; Upper South Carolina, Chester, November 11.

LIGHTING RESTRICTIONS, GULF COAST

1. Lieutenant General Walter Krueger, Commanding General, Southern Defense Command, issued a proclamation declaring a military area comprising certain enumerated counties in the Southern Defense Command which includes the states of Florida (that portion west of the Apalachicola River), Alabama, Mississippi, Louisiana, Texas, New Mexico, Oklahoma, Tennessee and Arkansas.

2. The proclamation declares that the protection of American commerce and that of the United Nations from danger of or destruction by enemy attack involves the effective control of artificial lighting within these areas. Restrictions and orders covering the control of lighting will be promulgated in due course.

3. General Krueger, in issuing his proclamation, emphasized that the only restriction of any kind covered in the current proclamation is in respect to the control of lighting. No evacuation of any kind is ordered by this proclamation, nor does it contain any restrictions upon civilians, be they citizens or aliens, except in respect to lighting. The rules and regulations of the Department of Justice for the conduct and control of aliens of enemy nationality remain in full force and effect.

W. C. DeWARE,

Lt. Col., Infantry, Public Relations Officer.

Some men who owe everything they are and have to the fact that they live in a Christian nation oppose the missionary enterprise of the Church. For their sakes we should be glad that the early Church did not have their narrow, selfish view.

—Sam Senter.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

In last week's Advocate the courses in which our women will be interested were mixed.

Mrs. Paul Arrington will teach "Missions in Latin America," using the text, "On This Foundation," by Roycroft.

Dr. Hugh C. Stuntz will teach "The Christian Message for Our Day," using the text, "The World Mission of the Christian Religion," by Barclay.

* * *

Planning for Peace

The theme of the short-term Christian Social Relations study for 1942 is: "Planning for Peace," and the material to be used is the Peace Packet. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 75 cents. This packet contains the Study Guide for Leaders, prepared by Dr. Albert E. Barnett, of Scarritt College, and nine pamphlets to be used in the preparation of the lessons.

At the Pastors' School, in Biloxi, June 15-20, Mrs. Stanley Wilson will conduct a seminar on Tuesday, Wednesday, Thursday and Friday afternoons, when this study will be discussed. The study is not to be used until after July 1st. Societies may order their packets now and begin preparations.

* * *

The First Assembly of the Woman's Division of Christian Service

By Mary Thornton Lindsey

A message on "Facing This Hour," by Mrs. J. D. Bragg, president of the W. D. C. S., marked the opening of the first Assembly, held in Columbus, Ohio, May 19-22. An impressive Communion Service was conducted by Bishops Smith and Jones, and the Communion Meditation, "The Lord's Prayer," was participated in not only by the delegates and visitors at the Assembly, but by women throughout the Methodist Church, in response to the request of Mrs. Bragg.

Tuesday evening, Dr. Frank C. Laubach, Congregational missionary to the Philippines, gave the devotional message, "Putting Christ Into the Heart of Asia." The keynote address, "To Serve the Present Age," was given by Bishop Arthur J. Moore, president of the Board of Missions and Church Extension. At this service 180 missionaries and deaconesses, representing 3,493 years and 3 months of service, marched forward and stood in a group on the platform.

The Wednesday morning session, with the theme, "Evangelism—the Christian Imperative," was presided over by Mrs. F. C. Reynolds, chairman of the Department of Work in the Home Field of the W. D. C. S. Dr. Thomas Elza Jones, president of Fisk University, gave the keynote message. After painting a dark picture of the dislocations and confusions brought about by the war, Dr. Jones declared that the present world situation provides an arena for creative activity to a degree never known in the past. He said that only in and through God can we speak to the age in which we are living. World conditions call for not only new experiences, but for the ability to absorb them. According to Dr. Jones, life multiplies as we are able to absorb and assimilate the

"food" about us.

Miss Julia Reed, head resident of the Wesley House in San Antonio, Texas, spoke on "The Light Shines Out of Darkness," showing the work of evangelism among the underprivileged children of our own land. Miss Cora Lee Glenn, deaconess in the rural sections of the Virginia Conference, told of evangelism in rural-industrial work, picturing the ways in which rural workers help people both materially and spiritually. Her message was built around the statement, "When a church no longer reaches out, it passes out."

Evangelism among women and children in foreign lands, was reported by Miss Kate Cooper, missionary to Korea, and an ordained minister in the church of Korea. In an effort to impress Methodist women with their unusual opportunity in Korea, Miss Cooper said: "If evangelistic service among the women and children of Korea had been offered to the angels, Heaven would have been emptied in five minutes." She then pointed out that Methodist women have an opportunity coveted by the angels. She stressed living the Christ-like life as the first and best method of evangelism and told of the results of the work of the Bible women in foreign countries.

The second part of the morning's program was built around "Education for a Christian World Community." The two subjects chosen showed that Methodist women believe there must be both evangelism and education in the work the Master has given us.

Dr. Evelyn Miller Berger, president of the California Conference W. S. C. S., gave the keynote address on "The Demands Upon Education in a Time of Crisis." She stated that we must continue growing and developing inside if we are being educated, and gave tests by which we can tell whether or not we are educated: (1) Do we lose our temper? (2) Do we let unjust things go on (do we let racial prejudice come to the top)? (3) Do we practice what we learn? (4) Do we take back to the local societies what we get? (5) Do we see that our churches and communities grow and develop? (6) Are we happy? (7) Are we eager to have new religious experiences? (Too many say, "Well, we have never done it that way, and it just will not work.") (8) Do we have a goal? (9) Do we get along with other people? Dr. Berger concluded her address with the reminder that "The foam on waves of the sea is all gone when the waves recede," and stated that our experience in the first Assembly must not be foam.

Dr. Alice Appenzeller, missionary to Korea, talked on "The Church's Choicest Gift to Oriental Women," which she said is Christian education, because it came first, before evangelism could begin and because of its richness and variety.

The challenge to the institutional worker at the present time was given by Miss Mary Floyd, superintendent of Vashti School. Dr. C. V. Gustafson, president of the National Training School, spoke on "Education for Christian Leadership," and plead with the Church to stand by our institutions. Miss Mary Sue Brown told of work in the Methodist Girls' School in Brazil.

Mrs. James Oldshue, chairman of the Department of C. S. R. and L. C. A., of the W. D. C. S., presided at the Wednesday afternoon session, the theme being "Christian Social Program in the Crisis." The keynote message was given by Miss Katherine Lenroot, secretary of the Children's Bureau, United States Department of Labor. She told why we cannot afford to "squander the health of the potentialities for personal development of our children."

Miss Dorothy Russell, parish worker in Pittsburg, Penn., spoke on "Banishing Blackouts"—physical, mental, social and spiritual—in Alaska. A talk on "Indian Health Program—Preventive Service," was given by Miss Helma J. Fernstrom, R. N., who told how workers in India must conquer superstition before they can treat disease.

Miss Sarah McCracken, professor of rural work at Scarritt College, brought a message on "The Challenge of the Country-Side," and talked of our 91 rural workers ("social engineers") in 66 projects, including 8 types of work.

"The Church and Japanese-Americans" was discussed by Miss Lois Curtice, missionary to Japan and Executive Secretary of the New York church committee for Japanese work. She spoke of the conditions of the 1,500 Japanese on the East Coast and the 112,000 people of Japanese descent.

Conference hours were held with officers of the Division leading the discussions on duties of the different offices and offering suggestions for the work.

Mrs. J. W. Mills, vice-president of the Division, and chairman of the World Federation of Methodist Women, presided Wednesday evening when the World Federation was featured, and led the processional of missionaries, deaconesses and other workers. Mrs. Franklin Reed, vice-president of the Federation, spoke of its work, and representatives from nine countries told of the activities of those units. Music for this session was furnished by a talented group of Negro men and women.

At the Thursday morning session, Mrs. A. E. Beebe, chairman of the Department of Work in Foreign Fields, presided. Bishop Edwin F. Lee gave an address on "Christianity's Battle Front in the Orient," basing his remarks on Jesus' words, "Blessed are the poor in spirit . . ." He declared that the day for the white man in the Orient has not passed, but that white men can help rebuild the Far East when the war is over. He stated, too, that there would have been no Japanese problem today if 50 years ago the United States and European Christian churches had put in Japan three times the

(Continued next week)

Righteousness is not a theological, but an ethical word, and has to do not with a person's creed, but with a person's character.

Dr. John Watson.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do, the more he is able to accomplish; for he learns to economize his time.—Hale.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Silver Tea for United China Relief— Tupelo W. S. C. S.

The Woman's Society of Christian Service, of the First Methodist church of Tupelo, Miss., entertained on May 25th, at the home of Mrs. Marshall Adams, with a silver tea, the offering being for United China Relief.

Mrs. Adams, and Mrs. T. M. Clark, president, received in a setting appropriately and beautifully decorated, a bevy of young girls in Chinese costume assisting. An extensive collection of Chinese art objects was on display, and an interesting program was given, the chief feature of which was an address by Mrs. J. H. War, missionary to China from the Southern Baptist Church, recently returned to Tupelo, her former home. A tribute to the courage and quality of the Chinese people was given by Mrs. F. M. Laney, and Mrs. Clark dedicated the offering to the memory of Mrs. J. C. Copeland, whose recent death is so sincerely mourned by the society. The program was under the direction of Mrs. W. P. Long, and included music by Mrs. Noel Monaghan and Mrs. Lowell Otto.

The amount of the offering received, which was forwarded promptly, was one hundred and fifty dollars.

ZULA CURRY LYNCH.

* * *

Items of Interest

Mrs. H. L. Talbert, Secretary of Foreign Work of the Southeastern Jurisdiction; Mrs. W. H. Ratliff, president of the North Mississippi Conference; and Mrs. M. E. Sharp, Conference Secretary, have recently returned from the Assembly meeting at Columbus, Ohio. We anticipate encouraging messages from their reports.

Rural Work

Miss Carrie Brown, because of ill health, has been forced to resign her work at Malvina Community Center, and is now at Radford, Virginia, Box 953. Mrs. J. D. Dorroh is carrying on the work of the Center at the present time.

* * *

Methodist Women Consider World Problems

A Report of the Assembly of the Woman's Division of Christian Service, at Columbus, Ohio

By W. W. Reid

More than 3,000 representatives of the Woman's Division of Christian Service, of the Board of Missions and Church Extension of the Methodist Church, met in Columbus, Ohio, from May 19 to 22, in the first "Assembly" of the Division since the organization of the "new" Church. About one-third of the women were officially elected delegates, attending from almost every state in the Union.

For four days the Assembly heard addresses by experts, covering practically every phase of activity of the Woman's Division, considered these same topics in four commissions, and then by unanimous actions pledged itself to the carrying of these findings into action in the local societies. Mrs. J. D. Bragg, of St. Louis, president of the Division, was in the chair at the opening

and business sessions; and other sessions were presided over by the vice-presidents: Mrs. J. W. Mills, of Texas; Mrs. Albert E. Beebe, of New York; Mrs. Fred C. Reynolds, of Maryland; and Mrs. James Oldshue, of Illinois.

"We think, with justifiable pride, of the more than 25,000 organizations of our Woman's Society of Christian Service, of its million and a quarter members, of the related organizations of employed women, student fellowships, groups of young women, girls and children," said Mrs. Bragg in her opening address to the Assembly. "We think of the millions of dollars which we raise annually for the work of the Society throughout the world; of the thousands to whom we minister through many types of service; of the scores of homes, hospitals and schools sacred in their service of care and training; of the churches, parsonages and community activities made possible through hours of diligent toil. Now in this day of united strength, we should create new approaches to what seem to be old problems—many of which become more acute because of present world conditions. . . .

"The social situations growing out of the flood of liquor, which at times seems almost to engulf us in this country, require more vigorous action than we have thus far been able to command. . . . The rapidly shifting scene reveals crowded defense areas, racial tensions increasing all too rapidly, class distinctions and religious bigotry—all immediate and major problems. We realize if these are allowed to go unchecked, no race or religion will go unharmed—all will suffer together. . . . Unparalleled opportunities open before us in foreign fields. We have only touched the fringes of the recommendations of recent world conferences as they pointed the way along every line of Christian advance."

"To Serve the Present Age," was the keynote message of Bishop Arthur J. Moore, president of the Board of Missions and Church Extension.

"The work of the church, both at home and overseas, must be kept going, not simply out of loyalty to something established, but because God has a plan and a purpose for the world," asserted Bishop Moore.

"We are in one of the critical and fateful hours of human history. The furnace of life is hotter than ever before. It is not an overstatement to declare that the world of tomorrow will be determined by the ideals we cherish, the goals we seek, and the convictions we hold about man, about brotherhood, and about immortality. . . .

"The healing of the world's woes will not come through this or that social or political theory, nor through violent or ill-considered changes in government, but through the silent and sure process of the Christian gospel."

Liquor, Milk, and Peace

"Three resolutions adopted by the Assembly on recommendation of its Committee on Reference and the Commission on World Citizenship, are of more than passing interest as bearing on immediate problems in the United States and the world. The suggestion is made that local, district and an-

nual conference meetings of women take similar actions when they next meet.

On the liquor vs. milk, tire issue, they said: "As one means of safeguarding the physical and moral well-being of the nation, we recommend that the Methodist Woman's Assembly protest to the President of the United States the present priorities on tires, which force the curtailment of retail milk delivery while permitting the unlimited distribution of beers, wines, and liquors by wholesale dealers."

Requesting representation at the peace conference when this war is concluded, the Assembly voted:

"Whereas, peace conferences following war between nations have been, in effect, treaties of revenge against the vanquished and economic aggrandizement to the victors, instead of peace treaties in deed and in reality; and

Whereas, modern war increasingly enlists women in one form or another of military preparation and activity; and

"Whereas, women have not been admitted as delegates to the peace conferences through the ages; and

"Whereas, women by nature are more concerned with human rights than with economic gain; therefore be it

"Resolved, that we, the delegates to the First Assembly of the Woman's Division of Christian Service seek the cooperation of similar organizations in the United States of North America, and other countries in requesting representation of women at the peace conferences.

"Furthermore, be it resolved, that if such representation is denied, an advisory peace conference made up solely of women be held simultaneously with and in the same city of the peace conference."

Further, on the problem of liquor, especially as it relates to men in military camps, the Assembly unanimously adopted these resolutions:

"That the Assembly of the Woman's Division of Christian Service petition the President of the United States, the Secretaries of the Army and Navy, and the Congress, to use their powers to remove alcoholic beverages and other vices in and adjacent to army camps.

"That they be petitioned to take control of the distilled liquors now in storage and convert them into materials needed in the national emergency.

"That they be further petitioned to convert the factories which have been engaged in the distilling of alcoholic beverages into factories for the manufacture of products needed in the present emergency.

"That each delegate and visitor at this Assembly be called upon to write the president and her representatives in Congress, urging their support of Senate Bill 860 (Sheppard Bill); that each delegate and visitor be urged to demand the enforcement of the May Act in her local communities; that the communications concerning these matters go to Congress with the definite request that they be read into the Congressional Record."

(Continued next week)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Summer School for Christian Workers

The Summer School for Christian Workers will be held at Centenary College, Shreveport, June 8-12. Registration will begin at 9 a. m., on Monday morning, with the first class period at 2:30 that afternoon. The following courses will be offered:

How to Study the Bible—Dean R. E. Smith.

The Christian Message for Our Day—Mrs. Grace Sloane Overton.

The Church and Its Redemptive Ministry—Dr. C. M. McConnell.

Missions in Latin America—Mrs. G. W. Dameron.

The Church Working with Youth Adults—Dr. F. L. Gibbs.

Understanding Youth—Mrs. J. A. Bays.

Laboratory Class for Workers with Children—Mrs. Roy Scales.

Platform Hour—Dr. Edwin Lewis, Drew Theological Seminary.

The course on Missions in Latin America is of special interest to the women of the W. S. C. S. In a recent letter received from Mrs. Dameron, she states:

"This is our fall mission study topic and one that ought to challenge our best thinking as Christians and as Americans. At our recent conference meeting the conference delegation adopted the recommendation that every society, if possible, send its Secretary of Missionary Education and Service to the Summer School for Christian Workers, Centenary College, June 8-12. If this is not possible, I suggest that zones send one or two representatives, who could assist other societies in their particular areas."

* * *

Mangham W. S. C. S. Meets

The Woman's Society of Christian Service, of Mangham, met with Mrs. L. L. McConnell, May 25.

The meeting was opened with a Scripture Reading by Mrs. Childress, followed by a prayer led by Mrs. Cook. After a short business session, Mrs. Preston read an interesting article from the April issue of the *World Outlook*, on missionaries in the war zone, and how they are meeting their problems. The meeting was dismissed with prayer by the pastor.

We were all glad to have Mrs. C. E. McConnell with us again and hope she can come again soon.

MRS. ALEX WATSON,
Secretary of Literature.

* * *

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"Whereas, women have not been admitted as delegates to the peace conferences through the ages; and

"Whereas, women by nature are more concerned with human rights than with economic gain; therefore be it

"Resolved, that we, the delegates to the First Assembly of the Woman's Division of Christian Service seek the cooperation of similar organizations in the United States of North America, and other countries in requesting representation of women at the peace conferences.

"Furthermore, be it resolved, that if such representation is denied, an advisory peace conference made up solely of women be held simultaneously with and in the same city of the peace conference."

On the Problem of Liquor as it Relates to Men in Military Camps

Further, on the problem of liquor, especially as it relates to men in military camps, the Assembly unanimously adopted these resolutions:

"That the Assembly of the Woman's Division of Christian Service petition the President of the United States, the Secretaries of the Army and Navy, and the Congress, to use their powers to remove alcoholic beverages and other vices in and adjacent to army camps.

"That they be petitioned to take control of the distilled liquors now in storage and convert them into materials needed in the national emergency.

"That they be further petitioned to convert the factories which have been engaged

(Continued on page 13)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 7, 1942

By Rev. W. C. Newman

FRIDAY: THE DAY OF SUFFERING (11)

Lesson Text: Luke 23:33-46; Mark 15:33-34.

Golden Text: He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isaiah 53:5.

If someone should erect an electric chair at the pinnacle of a church, outlining it brilliantly in lights that could be seen miles away, it would cause a shudder of horror to all who passed by. Yet once upon a time the cross was the instrument of execution, the symbol of brutality. How that cross became the emblem of Christianity and the symbol of love and mercy is one of the most fascinating stories in all the world. And all this is revealed or implied in our lesson for today.

The Cross—a Revelation of the Awfulness of Sin

What could have induced men to crucify Jesus? He was so lovely, and so lovable. He never did anyone hurt, but only good. Even his most venomous enemies did not accuse him of evil deeds. Surely it must have been some terrible force that prompted them to slay the Prince of Peace.

And that is the first message of the Cross—that sin is horrible, an evil force that actuates men to do things they would never think of doing except when they are in its power. It is not something to be trifled with, laughed at, hugged to one's self. It is the most destructive force in all the world.

The Cross—a Revelation of the Power of Love

But if sin is so mighty as to induce men to do so great an evil, the Cross has proved that love is even more powerful than sin. Indeed it was the only thing capable of coping with sin. For it was love which impelled Jesus to accept the death of the cross, and it was love like that which, by contrast, revealed to mankind the need for a Way of Life.

"Love never fails," says St. Paul. And when we look at that realistically it seems to be all wrong. Love often fails to gain its desires. Love is sometimes not reciprocated. Love appears to be weak and effeminate.

But that is because we look at things in the light of materialism. In the end love is the only thing that outlasts all other known forces. Empires crumble, armies and navies melt away, nations and races pass into oblivion—only love remains.

No one thought that day when Jesus was

crucified, that the Roman Empire would be utterly destroyed. No one thought that the man on the cross would live and reign for centuries. But that is exactly what has happened. Love did not fail then, and will not ever fail over the long run of centuries.

The Cross—Symbol of a Life Devoted to a Cause

So many people make a mistake at this point. Burdened down with some sorrow, bitterly disappointed, or greatly afflicted, they say, "I'll bear my cross patiently."

But the Christian's Cross is not any of life's ordinary troubles. The Christian's Cross is a sign that he has surrendered to the Christ of the Cross, and that his life is completely devoted to that Christ and to his cause.

"Here," says Jesus, "is the Cause of justice, righteousness, truth, mercy, love—the Cause of God. This Cause is bigger than any man—bigger than myself. And any man who wants to be a disciple of mine must take up this Cross and follow me."

The Cross—Revelation of the Burden of God and Man

But the supreme truth of the Cross, to me, is that God cares greatly what becomes of foolish people like myself. Cares enough that he would allow his Son to die rather than to compromise with evil, or to abandon us to our well deserved fate of destruction by our own sins.

There is no magic at all in the Cross of Jesus. But there is plenty of mystery—the mystery of a good God who loves bad men. It is scarcely understandable to us who give our love only to those who seem to us to be lovely.

And something of all this is found in the words of a song I have heard the old-time Negroes sing:

See how they done my Lord?
And he never said a mumbling word.
They nailed him to the Cross,
And he never said a mumbling word.
Not a word! Not a word!
He bowed his head and died,
And he never said a mumbling word.

THE RESPONSIBILITIES OF CHRISTIAN CITIZENS IN WAR-TIME

In this hour when our youth are being called to a life of hardship and sacrifice, we appeal to all Christian people to practice the spirit of self-denial. Our young men are entering our armed forces to fight for an opportunity to build a better civilization. They are prepared to lay down their lives in order that our cherished ideals of freedom and democracy may not be crushed but afforded the chance for fuller realization. We can be worthy of their sacrifice only as we ourselves manifest a similar spirit.

When other men are offering their lives we must at least offer our substance. Every Christian citizen should recognize a personal summons to give, on a truly sacrificial level, for the alleviation of the vast suffer-

ing arising from the war, and for the maintenance of the great enterprises of mercy and relief which are now needed as never before.

We call upon Christian citizens to take their full part in the governmental plans for distributing the limited supply of consumers' goods in such a way as shall be just to all. We should count it a privilege to share in such self-denials as are required by the rationing of sugar, rubber, gasoline and other commodities. We should repudiate hoarding as unfair to one's neighbors, breeding resentment and disunity. When a citizen pays more than the ceiling price for something that is scarce, because he wants it and has the money to pay for it, he connives in a "black market" and undermines the integrity of the community. The discipline involved in the rationing program will contribute to the moral and spiritual welfare of the nation if it is accepted generally and cheerfully.

We urge Christian citizens to accept ungrudgingly the greatly increased taxation which is necessary. We cannot desire that a needless financial burden shall be left to future generations. Moreover, the economic health of the nation requires us to avoid the disastrous inflation which would result from a blind postponement of the major cost of the war.

We appeal to Christian citizens to effect serious savings in personal expenditure in order to invest the savings in government bonds or to make sacrificial gifts for the alleviation of the vast suffering resulting from the war. We do not ask churches to engage in the selling of bonds; we do ask Christians as citizens to recognize that at a time when the supply of goods for private consumption is sharply curtailed, a curtailment of demand for the available supply is necessary in order to avoid inflation. Every dollar that is used for the purchase of bonds or for sacrificial gifts to war-time ministries instead of for consumers' goods is a contribution to the avoidance of such inflation.

We believe that a free people, acting in voluntary cooperation can carry through a great national effort even more effectively than a totalitarian state can do through coercion. We now have the opportunity to justify this confidence in our democratic way of life.

LOUISIANA W. S. C. S.

(Continued from page 12)

in the distilling of alcoholic beverages into factories for the manufacture of products needed in the present emergency.

"That each delegate and visitor at this Assembly be called upon to write the president and her representatives in Congress, urging their support of Senate Bill 860 (Sheppard Bill); that each delegate and visitor be urged to demand the enforcement of the May Act in her local communities; that the communications concerning these matters go to Congress with the definite request that they be read into the Congressional Record."

(Continued next week)

EYE COMFORT

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THE CHRISTIAN FIRESIDE

IN GOOD FAITH—USE LIBERTY OR LOSE IT

By Rev. William C. Kernan

Democracy is the product of belief and action. Lip service in its behalf never created it nor can it now sustain it. Such individual freedom as we have was purchased at the price of continuous and arduous effort by those who believed in it, not by those who said they believed in it but did nothing for it.

Freedom remains a fact only so long as men who have it use it to maintain their own rights and to guarantee the same rights to others which they cherish for themselves. It is rather remarkable, therefore, that there should be so many people in America who say that they believe in God, and religious liberty, and the indispensability of spiritual factors to the maintenance of democracy who yet do so little to exercise their right to worship God. They neither go to church, nor help to support it, nor participate in its program. Their belief in freedom of worship is best known by their neglect of it, or by their refusal to worship at all. This is comparable to the refusal of people to go to school who say that they believe in education. Education is not advanced by people like that and had we depended upon them in the fight for enlightenment we should be an illiterate nation indeed.

Freedom which is neglected, and on behalf of which men will not act, is soon lost. Religious freedom, like any other freedom, can be lost in this way too. The right to worship was once fought for in America by people who desperately wanted to worship God according to the dictates of their own conscience. The conflict had a purpose. And the right, once won, was used. The Church became important. God was worshiped there and men learned things there about brotherhood, and justice, and equality; about God's will for society, and about man's responsibility for his neighbor's freedom. Democracy could grow in a soil like that because a fundamental right was being used and the values absolutely essential to the life of democracy were being nourished.

Our right to worship God according to conscience should be regarded as singularly precious at this time when the light of religious liberty has gone out in so much of the world. There is only one way, however, by which to prove that we so regard it. That is by using it to the end for which it is designed—by worshiping God regularly and frequently.

AUNT LUCY

I'm sure I've done my best to teach her common sense. I have tried repeatedly, but all to no purpose. She listens dutifully, agrees with me half-heartedly, smiles in that lovely, wistful way she has—and goes on being persistently ridiculous.

Frankly, I've no patience with her.

Only last Tuesday, for instance, she knocked timidly at our door, opened it, and called, "I don't want to intrude. . . ."

She always begins like that, and somehow she seems so anxious not to come in that you feel bound to invite her.

"I don't want to intrude," she murmured, "but I just wondered if you'd do me a favor. You remember the tomatoes I bottled in the autumn? Well, I opened a bottle today, and they are just prime. Only, with living alone you see, I've too many, and they won't keep, so I just wondered if you'd mind having the rest. . . ."

That, I may say, is Aunt Lucy all over.

She is not our aunt officially, of course; but everyone calls her Aunt Lucy. A little neighbor of ours, she has a very modest income—less now than ever—and she lives alone; and she simply can't see the sweet reasonableness of looking after herself but must give away almost all she has, tramp through the sleet to read to an invalid ladie, brave the black-out in order to sit with old Mrs. Hodgson while her son and his wife have an evening at the pictures, and walk three miles to give somebody half her minute butter ration.

As I say, I've done my best to teach her common sense, but it's useless. She'll go her own way till she gets to heaven—and even then she'll put her head in timidly at the Golden Gate and whisper, "I don't want to intrude. . . ."—Methodist Recorder.

PAT'S EXAMINATION

Taking out his citizenship papers, Pat O'Flanagan was asked, "Where born?"

"Ireland."

"What part?"

"All of me."

"Why did you leave Ireland?"

"I couldn't bring it with me."

"Where were your forefathers born?"

"I never had forefathers—only one."

"Where is Washington?"

"He's dead."

"I mean the capital of the U. S."

"They lent it all to Europe."

"Now, do you promise to support the Constitution?"

"How can I, when I've got a wife and six children to support?"—Josie Ivey, Rt. 2, Midlothian, Tex., in The Baptist Record.

MR. WEATHERHEAD'S HORSE

Rev. Leslie Weatherhead told his City Temple congregation on Sunday evening that while he was serving in Mesopotamia in the last war he had a fine Arab horse. It was a most docile creature as it took him about the camp and through the streets of the town. But one day he took it out to the desert, where there was nothing but an endless level waste for a hundred miles. The horse immediately threw up its head, snort-

ed, and raced towards the horizon. Nothing could have stopped it; but fortunately there was nothing in its way, and it was necessary only to sit tight until the animal tired itself out. The horse had, of course, been born in the desert and had the desert in its heart. It seemed to him an excellent illustration of that phrase in Ecclesiastes about eternity in the heart of man. He always felt sorry for the "this-world-only men." The materialist in a superior way reproved the Christian for not concentrating on this life, which was all the life there was. He wondered how anybody could sit down to such a notion, especially in these days when the values of the material world were crumbling before our eyes.

—The Christian World.

A DEVOTIONAL MEDITATION II.

By Rev. C. E. McLean

In the Beginning, God—Genesis 1:1

There is a certain chaos of the soul. Even in the best of men we are apt to find contradictions and some lack of wholeness and order. A central problem of each individual is the organization of personality around a worthy and unifying principle. Security and peace seem possible only when life's forces have been marshalled around a wholesome ideal and limits set for all their expressions. Salvation, as we think of the term, may apply to the process of relating life to Divine Law and thus developing its powers, aptitudes and relationships along lines of moral soundness.

There are active energies operating in the world to help man to this goal. Where do they originate? It is easy for one to say, "I was led to a wholesome religious experience by mother, or father, or friend," but the facts are seldom so simple as that. Experiences of a dozen sorts, oftentimes, combine to form a background for the effective guidance of any one person at any one time. Nor do all of these experiences need a direct religious coloring if they contribute to a situation into which guidance or challenge may find access.

Back down the years glows the golden light of influence, gleaming, it may be, in many strange and unknown by-paths; shining brightest, perhaps, in unnoticed and unvenerated lives, on up to the very heart of God, from which hallowed source springs every energy that makes for life!

In the beginning, God had kindly thought for you and me, for in these later years those golden beams of love and helpfulness have focused on the turmoil of our hearts!



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MRS. FANNIE PHILLIPS HAUSEY

A Christian mother has passed to her reward. Mrs. Fannie Phillips Hausey was born Jan. 24, 1857. She married Mr. W. R. Hausey, Nov. 22, 1877. She was the daughter of Mr. and Mrs. R. E. Phillips, of Oak Ridge, in Morehouse parish. Her parents were Methodist, and their ancestry reaches back into Louisiana Methodism for several generations.

She and Mr. Hausey moved to Pineville in 1912. She joined the church while a girl. Eight children were born to this union, three of which are living. They are: Miss Irma Hausey; Mrs. M. H. Heard, of Pineville; Mr. L. T. Hausey, of Abilene, Texas.

It was my pleasure to know her during her declining months. Her church was dear to her. Among her many friends were the ministers who have pastored the church here for many years.

She loved her home and manifested a beautiful faith in God. Like a lovely plant in the Garden of God, she ripened and sweetened in spirit in the autumn of her long, beautiful life. She passed to her heavenly home April 16, 1942.

R. M. BENTLEY.

MARINES ANNOUNCE PLANS FOR RECRUITING NEGROES

The first battalion of Negroes, numbering about 900, will be enlisted in the U. S. Marine Corps Reserve during the months of June and July, it was announced at U. S. Marine Corps Headquarters.

Those volunteers will form a composite battalion which is a unit including all combat arms of the ground forces, composed of artillery, anti-aircraft, machine guns, tank and infantry, and including also billets for recruits who are skilled in various trades and occupations such as radio operators, electricians, accountants, carpenters, draftsmen, band musicians, riggers and blacksmiths.

Until a training center is ready for their reception, recruits will be temporarily placed in an inactive duty status. The training center will be in the vicinity of New River, North Carolina, where a large Marine Corps post is now located. As required, Negro recruits will be ordered directly from their homes to duty in this training area.

LOUISIANA CONFERENCE

Baton Rouge District—Third Round

Denham Springs, June 7, a.m.
Live Oak, June 7, p.m.
Blackwater, June 14, a.m.
Clinton, at Bluff Creek, June 14, 3:30 p.m.
Slaughter, June 14, p.m.
Walker, at Red Oak, June 21, a.m.
Gonzales, at Maurepas, June 21; Q. C. 4 p.m.; preaching at night.
Amite, June 28, a.m. and p.m.
Tickfaw, at Pine Ridge, June 28, 2:30 p.m.
Baker, at Bethel, July 5, a.m.; Q. C. 2 p.m.
Zachary, July 5, p.m.
Covington, at Fitzgerald, July 12, a.m.
Pearl River, at St. Tammany, July 12, 3 p.m.
Bogalusa Ct., July 12; Q. C. at Bush, 6:30 p.m.; preaching at Columbus Road, 8 p.m.
Greensburg, at Center, July 17, a.m.
Springfield, at James Chapel, July 19, a.m.
Hammond, July 19, p.m.
Pine Grove, at Pipkin's Chapel, July 26, a.m.
Kentwood, July 26, p.m.
Jackson, at Jackson, Aug. 2, a.m.
Plaquemine, Aug. 2, p.m.
Lottie, at Port Barre, Aug. 9, a.m.
Bluff Creek Camp Meeting, Aug. 9 p.m.; Aug. 16.
Baton Rouge, First Church, Aug. 23, a.m.
St. Francisville, at Tunica, Aug. 23, 3 p.m.
Bogalusa, Sullivan Memorial, Aug. 30, a.m.
Fisher, at Sully Hill, Aug. 30, 3 p.m.
Franklinton, Aug. 30, p.m.

When possible, please have ready nominations for church school general superintendents, Division superintendents, and Boards of Education.

W. L. DOSS, D. S.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution which destroys machinery, but the friction.

—H. W. Beecher.

If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it. Find the bright side of things and help others to get sight of it also. This is the only and surest way to be cheerful and happy.—Nuggets.



Taking the Light to the Blind

THE Braille edition of The Upper Room is available to the blind without charge, as funds permit. This service is made possible through gifts from friends and others interested in this ministry to the blind. Anyone contributing as much as \$2.00 (which pays the actual cost of four quarterly issues) may direct a year's gift subscription to some blind person or to some institution for the blind.

In local congregations also there are hundreds of homes not now using The Upper Room to which it would be a helpful daily guide and inspiration. Why not see that every home in your congregation is supplied with this vital devotional aid?

The Upper Room (circulation last issue, 1,365,550—a new all-time record) is published in English, Spanish, Hindustani, and Portuguese, as well as in Braille.

The July, August, September issue is now being distributed. Order your full requirements TODAY. Pastors and other group leaders may use our consignment plan to purchase ten or more copies of the regular edition to one address at 5 cents each, postpaid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35. Special envelopes for remailing The Upper Room to boys in the Army and Navy, \$1.00 per 100. Send all orders to

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MATTIE BARNES SHELBY

Mattie Barnes Shelby, daughter of Dr. Lane Shelby, of Copiah county, Miss., was born Jan. 4, 1850. She joined the old Burtonton Methodist church, near the place of her birth, at the early age of 8 years, and on May 16, 1867, married Robert Marion Scott, of Claiborne county. To this happy union were born nine children, five of whom are now living. After the passing of her oldest daughter, she assumed care of her two precious children, Marion and Sevena Speed, whom she reared and idolized all the days that followed.

For 59 years she and our much loved father walked life's pathway together until they had virtually become each other's shadow, neither being happy away from the other. But in Nov., 1936, he went over the River and through the pearly gates to await her coming.

During the early morning hours of April 15, 1942, at the age of 92 years, she, too, slipped away, and we know heaven was made more beautiful when her sweet spirit mingled with the angels.

All the days of her life were days of service for her Lord and Master. How she did love to read and study her Bible, read her Advocate, and attend church services as long as she was able, always upholding her pastor; in her they found a faithful friend and helper.

Charming in personality, beautiful in character, lovable in disposition, possessing a faith simple as that of a child. She was loved by all who knew her. Always cheerful and with a wonderful sense of humor, she brightened the lives of all who came into her presence.

The last 8 years of her life were years of feebleness and suffering. The humble, submissive way in which she bore her suffering, as well as sorrows, proved the presence of Jesus in her life.

May we, her grief-stricken children and grandchildren, strive to emulate her noble example of fortitude, patience, faith and deep consecration to our Heavenly Father, whose grace was sufficient to sustain her through long years of sorrows and suffering.

With James Whitcomb Riley, I say:

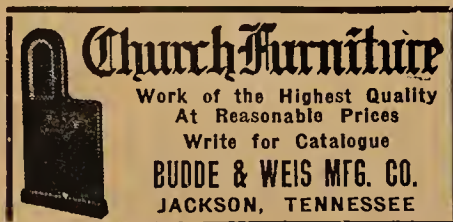
"I cannot say, I will not say,
That she is dead; she is just away.
With a cheery smile and a wave of the hand,
She has wandered into an unknown land.
And left us dreaming how very fair
It needs must be, since she lingers there."

HER BABY.

ABOUT GASOLINE RATIONING

To the Patrons of Lake Junaluska:

While our patrons are urged patriotically to use the train or bus in coming to Lake Junaluska, with schedules of trains and buses from and to Asheville printed in our summer booklet, the gasoline Rationing Board will issue cards to automobile patrons, who qualify as tourists, unless the



LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

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Boyce, L. R. Nease.....	2	Bastrop, C. E. McLean.....	2
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Pearl River, W. B. VanValkenburgh.....	2	Gibbsland, G. A. LaGrange.....	14
Pine Grove, Elmo LeBlanc.....	2	Haynesville, Louis Hoffpauir.....	7
Plaquemine, A. P. Boyd.....	2	Heflin, A. M. Wynne.....	13
Springfield, M. D. Felder.....	18	Ringgold, E. W. Day.....	19½
Tickfaw, P. W. Sibley.....	13	Ruston, Guy M. Hicks.....	16
Zachary, G. A. Galloway.....	3	Sibley, Rex Squyres.....	2
Miscellaneous.....	12	Miscellaneous.....	12
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Kinder, R. T. Pickett.....	3	Plain Dealing, L. A. Carrington.....	2
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Leesville, A. A. McKnight.....	2	Single subscriptions.....	5
Single subscriptions.....	3		

present rulings are later changed, for enough gasoline to make the return trip or to reach the non-rationing area.

In addition, automobile patrons from non-rationing areas may apply, like North Carolinians, for gasoline rationing cards, the character of the card issued to be determined by the Rationing Board, to use while remaining at Lake Junaluska. This card will permit any patron from the non-rationing area to buy the same amount of gasoline that would be rationed, in the same circumstances, to any similar patron from the rationing area. In general, an "A" card will be issued, with one unit of three gallons for each remaining week before July 1, 1942.

W. A. LAMBETH,
Superintendent.

P. S. Lake Junaluska Assembly will officially open June 14, 1942, and close on August 30, 1942.

Two Irishmen came to a railroad crossing. The gates were down.

They stopped their car, settled down until the train should pass, and both fell asleep.

With thundering wheels the express dashed past, causing them to open their eyes.

"I say," said one, "wasn't that a well-lighted village we passed through?"

"Yes," yawned the other. "An' did you notice that the first house was on fire?"

—The Hercules Record.

MISSISSIPPI CONFERENCE Hattiesburg District—Third Round

(Printed In Part)

Bonhomie, at Bonhomie, June 4, 8 p.m.; Q. C. after.
Williamsburg, at Oakvale, June 10, 11 a.m.; Q. C. 1:30 p.m.
Bucatanua, at Lewis' Chapel, June 12, 11 a.m.; Q. C. 1:30 p.m.
Ovette, at Mt. Olive church, June 14, 11 a.m.; Q. C. 1:30 p.m.
Petal, June 14, 8 p.m.; Q. C. after.
Clara, at Salem, June 21, 11 a.m.; Q. C. 1 p.m.
Waynesboro Circuit, at Boyles' Chapel, June 21, 3 p.m.; Q. C. after.
Waynesboro, June 21, 8 p.m.; Q. C. after.

B. L. SUTHERLAND, D. S.

Jackson District—Third Round

(Printed In Part)

Benton, at Benton, June 7, 11 a.m. and 1:30 p.m.
Flora and Benton, at Dover, June 7, 3:30 p.m.
Bolton and Raymond, at Bolton, June 7, 8 p.m.; Q. C. later.
Walnut Grove, at Sebastopol, June 21, 11 a.m. and 1 p.m.
Harperville, at Oak Grove, June 21, 3:30 p.m.

Delegates to Annual Conference are to be elected at this conference, and pastors are requested to have duplicate lists of nominations for Church School superintendents and assistant superintendents.

OTTO PORTER, D. S.

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Jack Rabbit Co. Spartanburg, S. C.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

The Ascension symbolized and made plain (The Apostles') knowledge that their Master was indeed one with God, that in serving Jesus they had behind them the whole power of the universe, that to Him they could devote not only their love but their worship. . . . Their training was complete: they were ready to receive power; they had learned to know the mind which was in Christ Jesus; that mind, that spirit, could now be formed in them. Self could no longer resist. . . .

—Prof. Charles E. Raven.

THE PRAYER-ROOM TODAY

Saviour Christ, Thou hast called me to fellowship with Thee in Thine own ascended life. Yet except Thou help me I shall be continually falling back to the lower levels from which Thou hast rescued me. Thou knowest how strongly the things of earth attract me; let me feel more strongly still the upward calling that is mine in Thee. I thank Thee for all Thy saints have known, for the victory and peace I have seen in their lives. Help me to know that what they possessed in Thee is for me also. Let me not come short of the splendour of Thy holy will. Amen.

JACKSON, MISS.
Mississippi College Library
Jan 43

Mississippi College
Library

What is FAILURE?

"MANKIND advances by the familiar process of trial and error, seeking and seeking again until the way is found.

To have been in some great quest — even though the laurels were few; to have dreamed highly even though the awakening was rude; to have known achievement even though stay-at-homes laughed or sneered;

if that is failure, then it is Failure at its most glorious!"

Together with their successes our ministers and missionaries have known these glorious failures

and for the one as for the other the Church throws its arms around them in proud, approving care.

—The Presbyterian Tribune.



WALLET OF THE WEEK



THE CHRISTIAN WORLD MISSION CONVOCATION will be held at Cleveland, Ohio, December 6-10, according to recent announcement. This Convocation is sponsored by seven interdenominational organizations, and its aim is to promote confidence in Christianity as a world influence, to unite the missionary forces and to incite the churches to Christian effort such as our times demand. The Convocation meets biennially and this will be the thirty-ninth session.

* * *

CHRISTIAN LAYMEN seem to have had quite an inning in recent denominational elections. Hon Pat. M. Neff, president of Baylor University, was elected to head the Southern Baptists, and Philip C. Nash, ex-engineer and ex-mayor of Yellow Springs, Ohio, was elected moderator of the American Unitarian Association in its annual meeting at Boston recently. Mr. Nash, the new moderator, is at present head of the University of Toledo. Thus two laymen and two college presidents have been elevated to the position of denominational leadership in recent weeks.

* * *

AMERICAN MISSIONARIES in the coastal areas of China, which are now occupied by the Japanese, are said to be well treated. It is said that many of them are allowed to continue their work, and monies which were in Chinese banks, not British or American banks, are available for their use. It is said that there were no casualties among the missionaries in Manila, but it is not definitely known what is the situation of the missionaries, nor what provision is being made for their maintenance. It is said that funds for interned foreigners may be transmitted through neutrals on the staff of the Y. M. C. A.

* * *

BRITISH METHODISM reports another slump in membership according to the figures reported to the "May Synods." The decrease in full membership was 11,653. This brought the total full membership down to 759,866. There was a decrease of 916 in the number received "On Trial," and a decrease of 5,444 in "Junior" members. For ten years in a row, there has been a loss in membership and, naturally, the situation prevailing in England does not offer much hope for a turn of the tide at any time soon. The loss of members is not confined to the Methodists, but is true of all the "Free Churches."

* * *

SIR ARTHUR SULLIVAN, co-author of the Gilbert and Sullivan light operas, has also a credit for his contribution to sacred music. He was the composer of "The Lost Chord," and his most popular hymn tune is "St Gertrude," set to the militant words of "Onward Christian Soldiers." It is said that one of his best works was his setting for Longfellow's, "Golden Legend." His gift for melody, is also finely expressed in the anthem, "O Glad-some Light." He was a son of the bandmaster, at Royal Military College, Sandhurst, and he served for several years as organist of a church at Chester-square.

NEW MEXICO has an area approximately equal to the combined areas of New York, Pennsylvania and Maine. It is, however, an area of very broken terrain. Its mountain elevations range from six thousand to thirteen thousand four hundred feet, and there are fifty peaks which are over eight thousand feet high. Within the boundaries are nine distinct areas in which volcanic action has taken place, and it includes also the world's largest crater and one of the most perfect volcanic cones.

* * *

METHODIST CHURCHES in Poland, according to a statement credited to Dr. Ralph E. Diffendorfer, have had a sixty-nine per cent increase in membership during the past year. Similar activity is reported in Belgium and in Sweden. The people of the conquered nations are very poor and are much oppressed, but they are showing great liberality in relief work as well as in church support. Larger congregations wait upon the ministry of preaching, and greater throngs are present in the Church School for the study of the Scriptures.

* * *

THE CONGREGATIONAL CHRISTIAN CHURCH is maintaining fifty-two boys in conscientious-objector camps, according to figures up to April 1. The total charge for the maintenance of these men, at \$35 each per month, was \$7,739.40. The denomination paid on the account \$5,372.04, leaving a balance due the camp operators of \$2,347.36. The camps are conducted by the Quaker, Mennonites, and Brethren churches. All these men have been adjudged "conscientious objectors" by their draft boards, and they are, therefore, legally in the relation provided for them.

* * *

DICOUMARIN is the name of a new drug which is said to be efficacious in the prevention of post-operative pneumonia, and for the prevention of blood clots. The new drug, which is extracted from spoiled clover hay, lifts the haystack into new significance and may eventually set forward the task of caring for those who by hospital experiences or otherwise have been made liable to pneumonic infection and to dangerous blood clots. A veterinarian is said to have started the work, but the discovery is credited to Prof. Karl Paul Link, of the Wisconsin Experiment Station.

* * *

DENOMINATIONAL REUNION is becoming a lively issue with both the Northern and Southern wings of the Presbyterian and Baptist Churches. It seems likely that the Southern Presbyterians and Baptists may postpone for some years yet the consummation of such union. A proposal for the union of the Presbyterian, U. S. A., and the Protestant Episcopal Church is under consideration by a commission on cooperation and union. The chief difficulty to the consummation of the latter union seems to be the question of episcopal ordination, or the ordination by presbyters.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

OUR MEMBERSHIP STATISTICS

Last week we commented upon the membership statistics, sent out by the Publishing Agents of the Methodist Church, which are included in the General Minutes just off the press. The concluding paragraph of the Publishing Agents follows:

"Some persons may feel that these figures are not accurate. There probably are some inaccuracies in statistics gathered over such a large area. However, these are the only official figures available. They are taken from reports that are turned in to the Annual Conferences and published in the Minutes of Annual Conferences as their record of membership for both the church school and church. Even though there may be some degree of error in the figures compiled, it seems obvious that the figures indicate a rather startling trend."

We have before us the Journals of the Louisiana, Mississippi, and North Mississippi Conferences, and we find only one membership figure which agrees exactly with the figures in these Annual Conference records. We feel that the figures released should call for some explanation of "startling" inaccuracies.

The Louisiana Conference is charged with a loss of 11,387 "Active Members." The Journal shows a total membership in one place of 70,787, and 79,927 in another, for 1940, figures which includes both active and non-resident members. The figures for 1941 are 67,347 active and 13,280 non-resident members, making a total of 80,627. The General Minutes figure agrees with none of the tabulations. It is certain that there was no loss of 11,387 members.

The General Minutes charge the Mississippi Conference with a loss of 12,022 active members. The Journal for 1940 showed 83,640 "Full Members"—active and non-resident. For 1941 the figures are 71,819 active and 11,295 non-resident members, making a total of 82,914, or a loss of 726. It would be interesting to know by what process that loss was raised to 12,022.

The North Mississippi Conference is charged with a loss of 12,305. For 1940 the Journal shows in one place 77,504 "Full Members," and 77,955 in another, for 1941, 64,731 active and 12,886 non-resident members, making a total of 77,617. Again it would be interesting to know how the "official" statistician arrived at the conclusion that there was a decrease of 12,305 members.

According to the Journals, the figures just released for the three conferences in our territory are more than thirty-five thousand off, and we are sure that like discrepancies run through other conferences in our section. We can see no justification for putting out such grossly erroneous statistics. We believe that the errors are such

that the issue of the General Minutes just off the press should be withdrawn from sale immediately, and a correct statement of our membership figures should be given through the church press at the earliest possible time. We are willing to face the facts, but we want to know what the facts are.

CIVIL SERVICE MAKES FOR HONEST GOVERNMENT

Elsewhere in this issue we carry a statement by Mr. Paul M. Brown, concerning the recently enacted Civil Service Act in Louisiana. We believe that this statement is worthy of the serious consideration of every citizen who believes in governmental decency and efficiency. Certainly no Louisianian should be indifferent to its significance after the sordid and disgraceful chapter which has marked the life of the State under the political spoils system which was brought to book in the upheaval of two years ago. The putting in operation of the Civil Service Act of 1940 is imperative if we are not to return to the orgy of crime and shame of the all-too-recent past. Any representative who votes against the implementing of this forward step in our political life may well be suspected of disloyalty to the higher interests of the State. He may also be legitimately credited with supporting the scandalous practices for which Civil Service is the most effective antidote.

THE ROUND OF CONFERENCES ENDING

Last week found us on the road again, which brought the annual round of district conferences nearer to a close. Only the New Orleans District Conference remains to be held. Of the eighteen which have been held, we missed only one, and that one was missed because four of them were held the same week, and they were so widely separated that we were unable to make the connections. If anyone feels that making seventeen conferences on a schedule which was fixed without any reference to any person or interest, he should try it once. We wish to say that in all our visitations we never found a better spirit, nor were we ever shown more uniform courtesy and consideration. We had not one unpleasant experience.

Our first conference for the week was at Welsh, La., with Rev. B. H. Andrews, superintendent of the Lake Charles District, and Rev. W. H. Bengtson, pastor-host. Rev. E. R. Haug was elected secretary. Here we found a good attendance and the good spirit which we have found everywhere. Rev. D. W. Poole was away on account of the illness of his wife, Rev. V. D. Morris was in Little Rock, Ark., for the marriage of his sister, and another,

whose name we did not catch, was away on a matrimonial mission of his own. The devotional service was conducted by Rev. S. H. Yockey, a retired minister, and Rev. L. N. Hoffpauir preached at the eleven o'clock service. Highlights of the reports included a church building fund of ten thousand dollars in cash at Abbeville, where Rev. J. H. McCormack is pastor; an eleven hundred dollar improvement of the parsonage by Rev. E. P. Drake, pastor at Jennings; four thousand five hundred dollars spent in improvements at Simpson Memorial, Lake Charles, Rev. E. R. Haug, pastor; and the building of an annex at Sulphur, at a cost of four thousand dollars, by Rev. Martin Hebert. We were not able to stay for the lunch and the afternoon service.

Thursday found us at Shreveport for the last conference of Dr. A. M. Serex in his term of service on that splendid district. Here again the attendance was remarkably good and a fine spirit prevailed. The work moved off to a good pace following the completion of the organization. The opening devotional service was conducted by Rev. J. W. Matthews, Jr., of Belcher-Gilliam charge. Rev. L. E. Douglas was elected secretary. Rev. A. P. Smith reported the doubling of Benevolence payments at Bossier City during his pastorate; at Mooringsport, Rev. Van Carter has \$4,700 for the rebuilding of the church which a storm wrecked some years ago, and Bro. Van Carter is looking forward to the consummation of his dream in that regard. Broadmoor, under the leadership of Rev. George Pearce, has eleven thousand dollars invested for the building of a church in that new field which he organized. Cedar Grove has cleared its debt, as has been reported in these columns last week. Rev. Luman E. Douglas is the pastor. Cedar Grove Mission, under the leadership of Rev. S. S. Bogan, has organized a church in the Summerfield section of Shreveport with 17 members, and the building of a new church is on the schedule. The only thing that can prevent an early achievement of that purpose will be the stringent rationing of lumber. Dr. Serex gave an impressive resume of the progress made during his five and a half years on the district, and he conducted the business of the conference in his usual happy mood and with the painstaking of his care for the details of his work through the years. Again we were forced to leave before the afternoon service. Morning finds us home again and nowhere to go. Well, we are tired anyway.

AN EXPLANATION AND A REQUEST

An Explanation

Much material intended for this issue had to be carried over until next week on account of space. We will publish all articles as soon as we can. We have at the moment a volume of material which we did not anticipate.

A Request Repeated

We wish to ask again for the addresses of the camps where Mississippi and Louisiana soldiers are stationed. We desire these addresses whether in our territory or outside. Send us the addresses at once, please. It will help your son to keep in touch with the home church. We have the money in hand to pay for the papers and we are asking that any interested person, preacher or layman, send us the addresses. Do not presume that some other person will do it.

ARE WE WILLING TO BE A "FOOL" FOR CHRIST?

Several Sundays ago, we heard the radio program, "Wings Over Jordan." The speaker on this all-Negro presentation used the above statement as the subject of his remarks. What he said challenged our minds and does bring to light one of the great difficulties faced by the Church today.



Hugh N. Clayton

Most of us are too anxious to be judged a success by the standards of the world. To that end, we bend our efforts and give our time. The accumulation of money is generally viewed as the best criterion of a successful man. Therefore, we Americans dedicate our talents to its accumulation and the attendant luxuries and social (?) position that it brings.

There are others of us who want power, the ability to pull strings and manipulate men, to possess the right to have others do as we say. We like the sense of authority it gives and the fact that we can assume a superior position and tell others what to do.

There are some, too few, who are willing to be "fools," in the eyes of the world, for Christ; men and women to whom life is an opportunity for service, a chance for helping others and making the world a better place in which to live. To whom earthly accumulations are a means to an end, a means of carrying out the command and purpose of Jesus.

Livingstone was a "fool" for Christ. He chose to waste his talents, in the eyes of the worldly, to bring Light to a great continent. According to some standards, he had a humble death. He was found dead kneeling by his bed. However, his life had been so great and his impress on the simple natives so strong, that they carried his body across Africa to Zanzibar, from whence it was transported to England. He opened Africa to the Christian missionary.

Albert Schweitzer qualifies for that same classification. The acclaim of music-loving people and the adulation of the crowds could not keep him in Europe. The subjection of self for others took him away. Instead of pleasing the cosmopolites in the music halls of European capitals, he has given himself for his Christ that others might know of him.

These men were not restrained by what others said and thought. They were not responsive to criticism, but dedicated themselves for God's great work. How often we halt and fall back from doing what we know we should because we might be misunderstood or our efforts criticized.

Sometimes we would try and teach a Church School class but we say we are afraid. Possibly we would ask a friend about his soul's salvation, but we would be embarrassed and he might not understand.

The question is, are we willing to give ourselves to the will of Christ and work towards that goal. The ways of the world will offer diversions, possibly some of our friends will tease us about our "churchy" ways and we may be unjustly criticized, but—if we persevere, no one can deprive us of the knowledge that we have done well. It brings a joy and satisfaction indescribable. Then, like Paul, we will be able to say, we have fought a good fight, we have finished our course, we have kept the faith.

H. N. C.

BOOKS

I Was in Hell With Niemoeller, by Leo Stein. The Fleming H. Revell Company, New York, pp. 253, price \$2.50.

In these pages we have an interpretation of Nazi Germany and its creators which is so weird as to be difficult of belief, and so brutal in its details as to stagger the imagination of civilized people. The author was a successful Jewish lawyer who fell under suspicion of the Nazi regime and was for two years in a concentration camp with Pastor Niemoeller. In these conversations, had chiefly at intervals during the recreational march in the prison court, the rulers of Germany today are shown to be the most ruthless vandals of all history. The author, having been released from prison, has reproduced his conversations in compliance with a parting commission from Pastor Niemoeller.

Stein, like Boswell to Dr. Johnson, appears as the recorder of the thoughts of the great evangelical leader of Germany. It is much more than a human interest story. It is an amazing disclosure of Nazi methods and of the social and intellectual structure of the German nation. The gruesome details of Nazi savagery are told with some reservations as to their revolting abhorrence. Of deeper significance than the brutalities recited, is the accounting for the anti-social and anti-religious trends of the Hitler regime. According to Niemoeller, it is not the product of a consistent philosophy, but a strange medley of contradictory acts by a man who is such an incarnation of evil as to defy analysis or even classification. Hitler is described as a man with a monumental ego, a dreamer rather than a realist, who has had the shrewdness to surround himself with pliant tools for the execution of his purposes. His obsession is made powerful by his unsentimental German character and his keen understanding of human nature.

The eight satellites of his inner circle are described. Hess is a man who has the brooding spirit of Egypt, where he was reared, but is saved from fatal apathy by his underlying, ruthless loyalty to a leader. Goering is a daredevil spirit, a creature of war with a lust for power and splendor. Goebbels is described as a cool and calculating man who was maintained and educated by a Jew for the Catholic priesthood, and as the author of impudent forgeries and frauds which are poisoning the minds of the people. Rosenberg, the Baltic doctrinaire, is an expression of hate for both the Russian and the Jew. Himmler, the creator of the hated and feared Gestapo, is dubbed a Prussian corporal. Streicher, the Jew baiter, is the operator of a scavenger newspaper. Ribbentrop is given the character of a man of average intelligence and unusual vanity, but with the impertinence and cynicism of a champagne salesman. Dr. Ley, the leader of the Labor Front, is called a man of low morals and street-corner eloquence. These men with Hitler make up the council of destruction which threatens the civilization of the world.

Walter Rauschenbusch, by Dores Robinson Sharpe. The Macmillan Company, New York, pp. 456 and index, price \$2.75.

This biography is the work of a man who was for a number of years the private secretary to Dr. Rauschenbusch. Naturally this intimate association causes him to bring to his task an exalted idea of the ability and character of his subject, but in no less degree a clear apprehension of the reasons

for his greatness. By training, association and sympathy, the author is eminently fitted for the task which he undertakes.

Walter Rauschenbusch was America's pioneer in Christian social progress and in that role he met difficulty and encountered a hostility and opposition which his successors in the field have not known. He gathered personally observed facts but had no social philosophy upon which to build. That he would make mistakes, especially in method and policy, was inevitable, but the greatest tribute to his pioneering ministry is that our social progress has followed closely the path which he charted. He knew the immigrant and labor groups at their worst and appraised them for what he knew to be their worth, and he had the insight, the faith and the Christian courage to espouse their cause in a day when such classes had little recognition in our social audits or our social thinking. As minister, he gave himself to the task of implanting in neglected groups a worthy social outlook, and he cre-

UNITED SERVICE ORGANIZATIONS CAMPAIGN

The United States is now in the midst of a nation-wide drive for \$32,000,000, for the maintenance of the United Service Organizations, better known as USO.

Many districts in Louisiana and Mississippi have already held their drives and have gone over the top. The New Orleans district campaign for a quota of \$260,000 was launched on June 2. After a slow start, due to some lack of coordination of the various cooperating groups, the campaign has gotten under way with a fair amount of speed and the outlook at the time of going to press is that New Orleans will go over the top.

Of the many worthy charities for which the public is being solicited, none seems to have such a hold on the hearts of the people, because of the importance of keeping the morale of the boys in our fighting forces at a high standard.

At McPherson, Kansas, photographic reproductions of 23 enlisted men from the town gave ringing endorsement to the campaign, and as a consequence the quota of \$2,000 was doubled in a single day's solicitation.

ated in the more prosperous elements a feeling of tolerance and sympathy which lifted the tone of American social thinking.

This is a biography which is well written and discriminating in its interpretations. Every page is a-throb with spiritual fervor and power, and bristles with sayings which discover the true dynamic of a great life. Even the contemporaries who were not able to agree with the social views of Dr. Rauschenbusch will find here a convincing array of fact and utterance which will do much to soften their judgment of a great social leader and to make understandable the social revolution of recent years.

Gabriel and the Angels, by Theresa Townsend. The Johns C. Winston Company, Chicago, Philadelphia, Toronto, pp. 330, price \$2.00.

This simple and beautiful story is one of the most wholesome and captivating pieces of fiction that we have read in many a year. It is a break with every trend of a bald and careless age. It takes up the character of a man whose ministerial task is reflected in every attitude of his life, especially in his

control of his fifteen-year-old son, with whom and for whom he had lived since the mother's death at his birth. The son exhibits the exuberance of the ordinary boy under the restraints of his father's watchful care and solicitude. The story is a splendid delineation of boy loyalties and character. To this son more than to himself the father, Harry Downes, owes the winning of Edith Paul, the school teacher whose life had been wrecked with a sorrow like his own, except that she had no one left to occupy her thought and to relieve her loneliness. The book is an interesting story of a fine type of boy whose inheritance and training made him lovable and popular with his school chums, teachers, and the people of his father's congregation. It presents characters who are not too good to be interesting, nor too human to be wholesome.

The Twofold Power of the Gospel, by Clyde V. Hickerson. Abingdon-Cokesbury Press, New York, Nashville, pp. 164, price \$1.50.

The author of this volume of sermons is pastor of the Baptist Temple, San Antonio, Texas. The interpretations are sound, the illustrations are modern in their content, and the style is distinctly Southern. The author faces up to the misplaced emphases in church activity and insists stoutly that the way out for individuals and for nations is to obey the challenge of Jesus of Nazareth. The first of the ten sermons furnished the title for the book. There is no evidence of a straining for popular acclaim, nor is there that which indicates a genius for striking originality. We would say that it is a straight-forward application of the gospel teachings, as they have been interpreted through the years, to the new situations with which the world is faced with the assurance that these teachings are just as applicable as they were to the conditions at the time they were first proclaimed.

Handles of Power, by Lewis L. Dunnington. Abingdon-Cokesbury Press, New York, Nashville, pp. 213, price \$1.50.

Dr. Dunnington is a Methodist minister in Minnesota. The theory which seems to underlie these twenty-five brief discourses on themes, which have to do more with practical living than with theological interpretation, appears to be that there is a sense of frustration which results from the over-shadowing fears which negative the too brief devotional meditation of the most of us. He is manifestly unsympathetic with the "emotional debauch" type of ministry, looks with disfavor upon the "uncritical handling" of the stories of the Old Testament, and discounts the positive value of "the fear of hell." His thinking has a marked psychological pattern, and might be styled the sunshine theory of ministerial effectiveness. The book gets its title from the last study in which the implementing of a message with "handles," which hearers might take hold of and react positively and effectively to the sermon. The book as a whole appears to us to have more of statistics and psychology than gospel, and we believe that it often opens opportunities for doubt where such is not altogether necessary. We have in mind such references as "systems of theology which may or may not be true," and the suggestion that the psychological reaction of the Chinese to the sufferings of the missionaries has been more influential than the gospel preached. We think that there is no necessity to sow the seeds of doubt as a means of a higher impregnation of the mind.

CONFERENCE NEWS AND PERSONALS

Rev. W. M. Jones, of Batesville, is assisting in revival services at Main Street, Water Valley. Bro. Jones was a former pastor of that church.

We are glad to be assured that Rev. R. P. Neblett, pastor at Main Street, Water Valley, is much improved in health. For quite a while he has had trouble with his throat, but the matter seems now to be clearing up.

Rev. Virgil D. Morris, pastor at Lafayette, La., was not present for the session of his district conference at Welsh last week. He had gone to Little Rock, Ark., for the marriage of his sister.

At a forum held in Wesley Methodist church, Meridian, Mrs. C. M. Martin taught a course on Our Children. The forum was under the leadership of Mrs. Ernest Brookshire, and others participated in the discussions.

Rev. A. M. Ellison reports a great time in a vacation school with Primary, Juniors and Beginners, at Bay St. Louis. He reports all finances up to date, six received on profession of faith, and an encouraging outlook at the mid-point of the conference year.

Rev. B. M. Hunt, pastor at First Church, Hattiesburg, in asking the change of his paper to 200 Concart St., says that he is now moved into the new parsonage. We congratulate Bro. Hunt and his people on this achievement.

Rev. Dana Dawson, Jr., son of Dr. Dana Dawson, of Shreveport, is to be married in a few days, according to reports at the district conference in Shreveport last week. The bride-to-be lives in Little Rock, where the marriage will take place.

Rev. Porter Caraway, pastor of Mangum Memorial church, Shreveport, was absent from the district conference on account of the marriage of his son, in Texas, in which Bro. Caraway had both a personal and an official part.

Mrs. J. T. Abney, whose late husband was long a member of the Mississippi Conference, has been spending some time at Overton, Texas, but is now back at Bogalusa, La., according to advices regarding the change of her paper.

Mrs. W. I. Thomas, Hattiesburg, Miss., writes us a note concerning her attachment to the Advocate which touches us very deeply. She has read the paper from early childhood, and while her situation has been altered by sorrow she remains a "true friend" of the paper.

Mr. J. G. Houston, lay leader of the North Mississippi Conference, was a speaker at the Lay Workers' Institute for the North Main Street church, Water Valley, on Sunday afternoon, May 31. The Institute included the Water Valley churches and the Paris and Coffeetown charges.

Mrs. Poole, wife of Rev. D. W. Poole, at DeRidder, La., underwent an operation for appendicitis in a New Orleans hospital on Tuesday of last week. Our latest information is to the effect that her condition is satisfactory and that she is making good progress toward recovery.

We appreciate very much a message from Johnnie C. Thompson, at Pickwick Dam, Tenn., who is a member of the Methodist church in the Corinth District, and work-

ing at Pickwick Dam. He was present at the district conference in New Albany, and we are happy to include him among the new subscribers to this paper.

Rev. Don Harwell introduced an early morning service at Gentilly Methodist church last Sunday. The service begins at 7 o'clock in the morning and will last forty-five minutes. Its purpose is to provide an opportunity for the large group of war workers living in that section whose hours do not permit their attendance upon the regular services.

Rev. W. M. Cassitty, Jr., has been elected executive secretary of the combined offices of the transportation bureau, including the offices in Chicago and Nashville. The former secretary of the Chicago offices has retired and Bro. Cassitty assumes the responsibility of both offices. We do not think a more capable representative could be found in the entire church than Bro. Cassitty.

Rev. Henry Bowdon, now in his first year at First Church, Lake Charles, La., is making a very auspicious beginning in that field. He is having great congregations and is looking after every detail of his work in a systematic and effective manner. He has made an appeal to every member of his congregation in behalf of the New Orleans Christian Advocate.

On June 17, 1892, Walter L. Blackwell, now pastor at Gallman, Miss., was licensed to preach by the quarterly conference of the Montrose charge, which was then in the Brandon District. Bro. Blackwell came up from Cedar Grove church, in Smith county; Rev. Claiborne McDonald, presiding elder; B. H. Rawls, pastor. We join the many friends of Bro. Blackwell in congratulating him upon his approach to the 50th milepost of the Methodist ministry.

Carl J. Hinkle, Jr., Regimental Commander at the U. S. Military Academy, at West Point, is the son of Rev. Carl C. Hinkle, of Goodlettsville, Tenn., and is the nephew of Rev. D. E. Hinkle, of Fayetteville, Tenn. Commander Hinkle is said to be proud of his Methodist background, as well as his place in the distinguished succession at West Point, which includes Generals MacArthur, Summerall, Pershing, Lee and Craig. Hinkle was formerly an All-American center on the football team of Vanderbilt University.

Oh, how great is the power of truth! which of its own power can easily defend itself against all the ingenuity and cunning and wisdom of men.—Cicero.

DUKE UNIVERSITY CONFERS DEGREE ON RANKIN COUNTIAN

Listed among the 850 candidates who were awarded degrees by Duke University at its recent Commencement Exercises, was Rev. Allen Lindsey, son of Mr. and Mrs. J. A. Lindsey, of Pelahatchie, Miss. He completed his undergraduate work at Millsaps College, and has been doing graduate work for the past three years at the Durham, North Carolina school, where he received the B. D. degree on May 29. The Old Testament was chosen as his major field, the subject of his thesis being: "A Comparative Study of the Massoretic, Septuagint and Vulgate Versions of the Book of Amos."

During the past session it has been the privilege of Mr. Lindsey to serve as vice-president of the Student Body Organization of the Duke Divinity School. Recently he was awarded a three-year honor membership by the American Society of Biblical Literature and Exegesis, as the senior theological student showing the most promise in the field of Biblical Literature and Exegesis. He has also been elected to membership in the International Society of Theta Phi, recognizing leadership among religious workers.

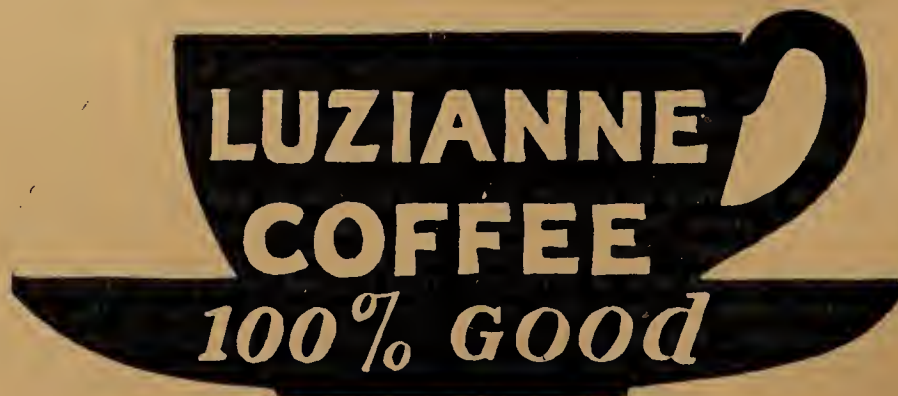
Rev. Mr. Lindsey is serving at present as the pastor of the Methodist church at Stem, North Carolina, but plans to return to Mississippi and enter the Mississippi Conference in November.

X Y Z.

MEETING AT WINNFIELD, LA.

Dear Dr. Duren: I have had a delightful fifteen-day fellowship with Rev. H. B. Hysell, pastor of the First Methodist church, Winnfield. I did the preaching for the church at Winnfield and also at South Winnfield. Under the efficient and energetic leadership of Bro. Hysell, the work is moving forward. Since he became pastor the Winnfield church has built and paid for one of the most modern parsonages I have seen. It is easily worth \$7,000. The church has paid for a Hammond electric organ one year in advance. The pastor's salary has been increased from \$2,000 to \$2,400. There have been more additions to the church than usual.

The revival services were well attended and we had some great spiritual services. The last Sunday morning of the revival we had many rededications. First, all the stewards came and they filled the altar, then came the other officers of the church, again



the altar was filled. Finally, other members of the church came to the altar for rededication and they more than filled the altar. A fine mother came forward with her infant. Both mother and child were baptized by the pastor.

The people of Winnfield love their church and take pride in being loyal to the program of the entire church.

H. M. WOLFE, Evangelist.

MacDONELL SCHOOL GRADUATION EXERCISES

The graduation exercises of the MacDonell School were held Wednesday night, May 27, on the beautiful campus in front of majestic Keener Hall. The spacious, colonial porch was ideal for the stage. Lovely baskets of lilies and gladioli, together with the vine-festooned windows, formed a beautiful setting for the five girl graduates: Eunice Griffin, Bessie Marcel, Ella Louise Federine, Mollie Hatch and Dorothy Hatch. The class motto, "Vision with Valor Bring Victory," was outlined in large red letters over the doorway. The seniors were simply and sweetly dressed in white dotted swiss with corsages of red roses tied with white and blue ribbon, their colors being red, white and blue. They occupied the center of the stage. Each graduate made her own dress.

Miss Lillie J. Hendricks, of the MacDonell School faculty, presided. The opening number, a piano solo, "In the Springtime," by J. Owen Long, was rendered by Ethel Robichaux. The boys and girls, all dressed in white and led by the seniors, marched from the rear singing "Rejoice Ye Pure in Heart." This was a scene worth coming a long distance to see. The Invocation, given by Rev. E. B. Chaney, pastor of the First Methodist church of Houma, was followed by a hymn, "Fairest Lord Jesus," sung by the school. The two graduate speakers, Bessie Marcel, who gave the welcome address, and Eunice Griffin, the Valedictorian, rendered their parts well, speaking very distinctly and showing scholarly preparation. The speaker of the evening, Mr. J. H. Carter, told of the training of body, mind, and the social and spiritual life.

The American Legion award went to Eunice Griffin, and was presented by Post Commander Earl Boudreaux. Miss Nettie Brunette gave out the diplomas. Dispersed throughout the program were various musical numbers. A piano solo, "Parade of the Robins," by Chas. E. Overholt, was played by Flossie Martin. Other numbers were choruses by the junior, intermediate and high school groups, closing with the school song and "God Bless America." The last was preceded by the salute to the flag. Rev. M. S. Robertson, pastor of Houma Heights Methodist church, pronounced the benediction, and thus was brought to a close one more profitable year for MacDonell School.

On the following evening, Thursday, the music department presented the folk song operatta, "The Lass that Loved a Sailor." This was also an outdoor performance. The cast showed excellent training and the parts were given with graceful ease.

The Commencement began with the special service on Sunday, May 24, at the Houma Heights Methodist church. Dr. Elmer C. Gunn was the guest speaker. The "Hymn of Joy," arranged from Ludwig von Beethoven, was used for the processional. The student body, dressed in white, sang this with such utter abandon of happiness that it was an impressive sight and sound. The special

music by the school choir included the beautiful melody, "Angel Voices."

THE PASSING OF REV. J. B. WILLIAMS

Rev. J. B. Williams, of Many, La., passed to his eternal home on the morning of April 27. Funeral services were conducted by Dr. B. H. Andrews, district superintendent of the Lake Charles District. The services were held in the First Methodist church, on the afternoon of May 29, with interment in the Many cemetery. Eighteen Methodist preachers were present, a number were invited to take part, as directed by Dr. Andrews.

The going of this soldier of the cross was most peacefully finished. On Sunday, before his death on Monday morning, he, as usual, taught his Sunday School class, offered prayer at the eleven o'clock preaching, prayed at a funeral in the afternoon, at-

A DAILY PRAYER IN WARTIME

For the Goals of God

On the battle front—on the sea's wide spaces—in the air—in workshop and office—in farm and garden—in legislative halls and Government offices—our people wage war for the goals of God. Give good success to all their labors, O Lord. May we have clear eyes to see Thy truth and our duty; and with steadfastness pursue our allotted task until victory brings peace. Impart to us the exhilaration of knowing that we are fellow-laborers with Christ, in seeking the redemption of the world. Out of all this present agony may there come a new fellowship with Thee. For we seek, above all else, to be found on the side of Thy holy will. In that devotion give us peace along with purpose; and a closer relationship to Thee, our ever-adorable God and Heavenly Father. Amen.—W. T. E.

tended the evening preaching, leading the prayer, and joined in singing Jesus, Lover of My Soul.

He and his good wife made their home in Many since his retirement in 1933. They are highly esteemed in this community by the members of all churches. The local people feel the sorrow and loss of the going of this Christian gentleman and friend.

The Pastors' Meeting of the Leesville group, of the Lake Charles District, in a meeting May 18, expressed their love and confidence in this honored member. He will be missed from among us. His wise counsel, love and prayers, have been helpful and inspiring.

(Written by request of the Leesville group of the Lake Charles Preachers' Meeting, by Russell T. Pynes.)

RUSSELL T. PYNES,
Pastor, Many Meth. Church.

REPORT OF FINDINGS COMMITTEE, SECOND CONFERENCE ON CHURCH SCHOOL ADMINISTRATION, LOUISIANA ANNUAL CONFERENCE

1. While the attendance at this, the second conference, is not as large as was expected or desired, yet to the fifteen general

superintendents and the eight other workers registered (total 23), this meeting has been one of inspiration, enrichment and encouragement with its fine program and Christian fellowship.

2. We recommend that the Conference Director on Church School Administration, the President of this conference, and the Executive Secretary, Board of Education, emphasize to the district workers in the field of administration, the value of city and district meetings of general, division, and department superintendents, for mutual personal and school improvement.

3. The program of this meeting has been so valuable and satisfactory that if these conferences are continued, we recommend that future programs be similarly arranged, allowing generous time for presentation and discussion by the group, and with suitable relaxation periods.

4. Training for greater service by individual and group study and workers' training schools is recognized as more than ever necessary. This need and these means of improvement should be emphasized by all appropriate means with our superintendents and teachers and prospective ones.

5. High appreciation is herewith expressed to Mr. Lanier, Conference Director; Dr. Bray, President; and Bro. Dameron, Conference Executive Secretary, for the excellent program of this conference, and grateful thanks to Dr. Moerner, of the general staff; to Dr. French, of L. S. U., for their contribution of addresses and discussion leadership; to Mrs. Metcalf and Mrs. Scales, for their able presentation, respectively, of Adult and Children's Work; to Mrs. Roddey, pianist; to Bro. Mayo, registrar; to Mr. and Mrs. Davis, for the delightful entertainment; and to all others participating to make this conference the happy occasion that it has been.

Respectfully submitted,
MRS. MANSHIP WILLIAMS,
EDGAR E. CAYARD,
J. H. CARTER,

Committee.

CONCERNING GRADUATE STUDY

My dear Dr. Duren: The undersigned has been appointed director of graduate study for the Mississippi Conference Board of Ministerial Training. This study is for those members of the conference who have already passed the conference four-year course of study and desire further training in the work of the ministry.

At the present time fifteen courses are offered by the General Conference Commission on Courses of Study, with three others pending. They are as follows:

Studies in John's Gospel—Dr. Chester Warren Quimby.

Modern Thought in Its Bearing on Religion—Prof. L. R. Eckhart.

The Evangelical Christian Faith—Prof. Edwin Lewis.

The Religion and Theology of Paul—Prof. Godfrey Tietze.

Philosophy of Religion—Prof. Edgar S. Brightman.

Christianity and Non-Christian Religions—Prof. Edmund D. Soper.

The Holy Spirit in Christian Life and Thought—Dr. Wm. G. Chanter.

The Meaning of God—Prof. Harris Franklin Rall.

Worship Values in the Psalms—Prof. Elmer A. Leslie.

The Minister's Leadership in Religious Education—Prof. Frank M. McKibben.

The Makers of American Christianity—Prof. Wm. W. Sweet.

Christianity and the Social Order—Prof. F. Ernest Johnson.

The First Three Gospels—Prof. John Newton Davies.

The Christian Criticism of Life—Dean Lynn Harold Hough.

The Religious Message of the New Testament—Prof. Clarence T. Craig.

These are of course correspondence courses, which channel through the office of Dr. W. K. Anderson, of Nashville, but the teaching is by the men named above. The enrollment fee for each course is two dollars. Persons desiring to enroll or to have further information are asked to write Dr. W. K. Anderson, Educational Director, 810 Broadway, Nashville.

J. B. CAIN.

PERSONAL NOTES AND INCIDENTS

Mr. Frank Repass, of Carrollton Avenue Methodist church, has the sympathy of many friends on account of the tragic death of his father recently. His father was struck by a motor truck and killed.

It is with sincere regret that we report the very serious condition of Mrs. Annie Hamilton Hodges in Touro Infirmary, New Orleans. Mrs. Hodges is the widow of the late W. H. Hodges, Sr., and has long been a resident of New Orleans. She was a native of Carroll County, Miss., and a daughter of the late T. T. Hamilton, who was once sheriff of that county.

The passing of Mrs. Neuwirth, wife of Mr. E. Neuwirth, takes from the Carrollton Avenue Methodist church one of its faithful members. She died of a stroke on Sunday night of last week. She had been ill for quite a while, but her going was unexpected and sudden. We sincerely sympathize with Bro. Neuwirth and his family in their great loss.

Judge R. E. Bennett, of Meadville, was the Layman's Day speaker at the Methodist church in Port Gibson, on Sunday, May 24. Rev. J. B. Holyfield is the pastor. Judge Bennett is reported to have made a vigorous attack upon the excessive use of intoxicating liquors, and he urged a return to sincere praying and righteous living by Americans as the means by which peace is to be restored and the uncertain conditions of the world corrected.

A marriage of wide interest in Methodist circles occurred at Rayne Memorial church, New Orleans, on last Friday evening, when Miss Marjory Jean McBride and Mr. Barremore Beverly Brown were united in matrimony. The bride is the daughter of Captain and Mrs. George Arthur McBride, and the groom is the son of Mr. and Mrs. Beverly Brown, all of New Orleans. Mr. Barremore Brown is a grandson of Dr. and Mrs. George S. Brown. We join their many friends in wishing for them a happy and useful career.

Lieutenant Hugh N. Clayton, of New Albany, Miss., will leave for duty in the U. S. Naval Air Service on next Sunday night. He will spend two months in school at Quonset Point, R. I., after which he will be stationed somewhere with the Naval Air Corps. We shall continue to carry his name at our masthead and in our heart. He did faithful and effective work as associate editor and we are sincerely sorry to have him

leave us. The duties of associate editor for the North Mississippi Conference will be taken over by Bro. P. B. Brooks, of State College, Miss.

A hurried note from Dr. G. F. Winfield, of Magnolia, Miss., brings us the news of the appointment of Rev. Joe Brown Love as head of the Wesley Foundation at the University of Illinois, located at Urbana. This was the first Wesley Foundation to be established in the Methodist Church, it has a large staff, and was recently cleared of debt and the mortgage burned. Mrs. Love, the daughter of Dr. and Mrs. Winfield, is at Sioux City, Iowa, where she is preparing the script and pictures to be used by the caravans this summer. She will return by way of Baldwin, Kansas, where she will attend the meeting of the Board of Directors of the Wesley Players. It will be interesting news to many friends throughout this section to know that Bro. Love will assume the duties of this important post on August 1.

A MARRIAGE OF INTEREST TO MANY FRIENDS

The marriage of Rev. Jason A. Alford, chaplain of the Charity Hospital in New Orleans, and Miss Ava Morton, long a missionary nurse in China, was solemnized at the district parsonage in New Orleans, on Friday afternoon of last week. Dr. W. W. Holmes and Rev. Elmer C. Gunn were the officiating ministers. The groom was a son of the late Needham Alford, a local preacher of the Mississippi Conference. He was admitted on trial in the Louisiana Conference in 1909. The bride is a native of north Louisiana, and spent a number of years in China as a trained nurse. The Advocate joins their many friends in congratulations and good wishes for a happy continuation of their blended service in the years to come.

GOOD RECORD OF A HOSPITAL CHAPLAIN

The report of Rev. R. T. Ware for the past six months as hospital chaplain in Shreveport is nothing less than extraordinary. He ministered to 1,080 Methodist patients, distributed 4,050 Sunday School lesson leaflets, 697 copies of the New Orleans Christian Advocate, 283 copies of The Upper Room, and 112 Bibles. He wrote 1,285 cards for patients, gave help to 223 patients at a total cost of \$367, furnished crutches for 17 patients, provided twelve dozen bath cloths, furnished suits for 6 men and clothes for 178 babies. He gave out 96 hair combs, and provided Christmas, Mother's Day, and Easter greeting cards, and Easter flowers for the patients. All this material ministry was done with an outlay of \$367, and he still has \$261 in the bank for continuing the service. Seventy-five persons accepted Christ and five were baptized. Remember, this is a record for six months only.

THE LOUISIANA CIVIL SERVICE ACT

Two years ago the State Legislature passed laws setting up a Civil Service control over State and City employees, with only three dissenting votes. All factions of the State and City of New Orleans supported and are publicly on record and pledged to this legislation. It is a long step

forward in efficiency in conducting the business of the State.

It has been held constitutional unanimously by the State Supreme Court.

Under the Civil Service Act passed in 1940, the system does not begin to function until July 1, 1942. The Commissioners have been working for the past eighteen months in organizing and perfecting plans which cannot be put into effect until this coming July 1.

Civil Service provides a Merit System for State employees, under which jobs are held by merit and not "political pull."

It assures to State employees a tenure of employment as long as they efficiently serve.

It eliminates the possibility of building up a political machine by promising a vast number of political jobs and by the old system of "Deducts."

It prevents the padding of public payrolls prior to elections.

It eliminates "dead heads" from State payrolls.

By providing efficiency in place of political patronage, it will save millions of dollars for the State.

It will place the right man or woman in the right job and assure to the State efficient service in return for the public dollar.

It establishes political and religious freedom for every State employee.

It will provide elections on merit in place of a contest between groups for a place at the "public trough."

The Federal government is rapidly expanding its system of Civil Service, and twenty other states have adopted the system.

It is the only system that works for clean, efficient government service.

There are now certain political elements who selfishly seek to re-establish political machines. To make this possible, they seek a return of the old "Spoils System." They seek to render Civil Service impotent by failing to provide sufficient funds for its efficient operation.

No organization can function if so starved. A dollar spent by Civil Service will save many dollars wasted under the old Spoils System.

Cordially yours,
Shreveport, La. PAUL M. BROWN.

SPRINGHILL CHARGE

Dear Dr. Duren: The little industrial city of Springhill, La., near the Louisiana-Arkansas line, is rapidly assuming city proportions. The fifteen million dollar paper mill and the Frost lumber industries furnish employment for twenty-five hundred people. A box factory, nearing completion, will give employment to two hundred more. The weekly payroll is enormous.

The Methodist church is trying to keep step with the progress of the city. The last note on the educational building has been paid this year, and the church property is now free of debt. Improvements have been made on the church and parsonage. One hundred and thirty names have been added to the church roll in the eighteen months I have been here. The membership is now four hundred and ninety-four. The budget is raised each month. One hundred new Methodist hymnals have been purchased. By actual count, church attendance this year has increased 14% over the same period last year.

Our service roll, which was dedicated recently, contains twenty-nine names, with three gold stars. Two of our stewards are

now serving with the armed forces of the government, and two more will soon be in service. The pastor's two sons are serving in defense of our country, one at the Naval Air Station in Washington, D. C., and the other with the Coast Artillery, on some island of the sea. The church has the American flag and the Christian flag. These flags are advanced, with proper recognition, at the Sunday morning services, and remain in their stands for the evening services.

Six infants have been baptized this year, including the little grandson of Rev. and Mrs. A. S. J. Neill. Brother Neill officiated at the baptizing of his grandson. We are happy to have Brother and Sister Neill as members of our congregation. They are rendering valuable service.

A Wesley Brotherhood has been organized. Fellowship suppers, prepared and served by the men, are held each month.

Revival services, in which the pastor was assisted by Rev. Porter M. Caraway, pastor of Mangum Memorial, Shreveport, were held April 29 to May 10. Brother Caraway is a fine preacher and knows how to win the hearts of people. He is fine help in a revival.

Yours sincerely,
G. A. MORGAN, Pastor.

A LAYMAN'S VIEW

If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways: Then will I hear from Heaven and will forgive their sins and heal their lands.—2nd. Chronicles 7:14.

And turn from their wicked ways.—May we think of their wicked ways as the forms of sin in the dance. While our soldiers were on the maneuvers last summer our people, in order to be nice to them, would give dances for their entertainment.

It is true our soldiers need diversion from their everyday routine of life in the camp, etc., but from the study of the above Scripture is dancing turning from our wicked ways? It would seem that it is just the reverse. For this reason we are impressed to write these lines.

We hear of a Baptist church in another state giving a dance for the boys in a nearby camp. Is God pleased with this? Are we seeking His face when we do this?

We hear of a Christian college having young preachers preparing for the ministry, endorsing the Y. M. C. A. to give dances for the entertainment of the soldiers in a nearby camp. Is God pleased with this? Are we seeking His face when we do this?

We would say for us who would be called by His name we should refrain from this class of entertainment. Let it be the cities that have dance halls, in which those who participate are going to the devil anyway. This class of people cannot expect to be heard from Heaven and their sins forgiven unless they DO turn from their wicked ways.

We get a great lesson from Judges, 7th chapter. Note how Gideon chose his men that WON.

With the rumors that we are to have maneuvering again this summer, may our people who would name the name of our Lord as our God, refrain from any such form of entertainment as street dancing and other forms of questionable amusement.

If we would win this war we should humble ourselves, pray, seek His face, and turn from our wicked way.

A LAYMAN.

INSTRUCTORS, MISSISSIPPI CONFERENCE PASTORS' SCHOOL, JUNE 15-20, 1942

Mrs. Paul Arrington, Waynesboro, Miss., was born and reared in Attala County, Miss. She attended Delta State, University of Alabama, and State Teachers' College, now Mississippi Southern, and received a B. S. degree from the latter in 1938. She has also taken special graduate courses in Missionary Education and Sociology at Scarritt College.

Mrs. Arrington was president of the Conference Woman's Missionary Society and Woman's Society of Christian Service for five years. At present she is a member of the National and Jurisdictional Boards of Missions and Church Extension, and of the Woman's Division.

Dr. Hugh C. Stuntz, Nashville, Tenn., is a son of Bishop Homer C. Stuntz, of the former Methodist Episcopal Church. He was born in Nainital, India, where his parents were serving as missionaries, and his boyhood was spent in the Philippine Islands.

Dr. Stuntz completed his undergraduate work in 1914, at Wesleyan University, Middletown, Connecticut, and from Garrett Biblical Institute received the theological degree in 1920. Further graduate study at Union Theological Seminary and Columbia University have given him the Master's degree. The honorary degree of Doctor of Divinity was bestowed upon him by the authorities of Garrett Biblical Institute in June of 1939.

During the First World War, Dr. Stuntz served as a chaplain with the 166th Infantry of the Rainbow Division in the A. E. F. During residence in Bolivia he acted as the correspondent for Reuter's News Service. At the Inter-American Conference for the Maintenance of Peace, held in Buenos Aires, in December of 1936, Dr. Stuntz was engaged as one of the Interpreter-Translators with the American Delegation.

Since returning to the United States in 1939, Dr. Stuntz has been lecturing extensively on Inter-American relations under the auspices of Rotary International. His relationship with Scarritt College as Director of Public Relations dates from August, 1940.

Dr. A. H. Rapking, Superintendent of the Department of Town and Country Work of the Board of Missions and Church Extension of the Methodist Church, has been identified with rural work for more than twenty-five years, and is recognized as an authority in this field. He has filled pastorates in Ohio and Illinois, and for several years was head of the Department of Rural Leadership at West Virginia, Wesleyan College, Buckhannon, W. Va., in which position he trained student ministers preparing to serve rural charges. With Mrs. Rapking as his associate, Dr. Rapking served the Board of Education, of the West Virginia Conference of the Methodist Episcopal Church, as its director of Christian Education.

Adult education and community development are Dr. Rapking's hobbies, and he has originated a plan of education through county organization which is regarded as outstanding by a number of universities. A member of a government-conducted tour through Belgium, Denmark, Scotland, England and Germany, Dr. Rapking studied rural life in those countries some years ago.

Dr. Rapking received his Bachelor's degree from Baldwin-Wallace College, Berea, O., and his Bachelor of Divinity degree from Garrett Biblical Institute, Evanston, Ill. He has done graduate work at West Virginia University, Morgantown, W. Va., and Ober-

lin College, Oberlin, O. He holds a Doctor of Divinity degree from Salem College, Salem, W. Va.

Dr. J. H. Hicks, Dallas, Texas, was born near Hickaby, Texas. He received his A. B. degree in 1911, at Southwestern University, Georgetown, Texas; his B. D. degree at Vanderbilt University, Nashville, Tenn.; and his Ph. D. degree at the University of Chicago, Chicago, Ill., in 1933.

Dr. Hicks has held pastorates in the Northwest Texas Conference, and is now the head of Old Testament in the School of Theology, Southern Methodist University, Dallas, Texas—a position which he has held since 1922.

He has taught in the Leadership Schools at both Mount Sequoyah and Lake Junaluska.

Dr. Hicks has traveled widely in Egypt and Europe, and has studied in the American School of Oriental Research at Jerusalem.

HENRY PICKERING

Whereas, God has seen fit, in His wisdom, to call home from our midst one of our most beloved members, Bro. Henry Pickering.

He was a member of this quarterly conference for many years, and was Steward Emeritus of this church at the time of his going.

We bow in humble submission and thank our Father for his life. He endowed him with a quiet and humble spirit; very willingly he used it in the service of his church and God.

It was in the evening of his life that we believe the Father said to him, "Let us cross over to the other side."

He was faithful to every trust. He was for years the Church School superintendent of Rehoboth church, many years on the board of stewards of that church, and many years on the board of trustees of church property of the same church. Truly in the words of the writer of Revelations, he "does rest his labors and his works do follow him."

We believe, however, that he is continuing his work on the other side, with the Master praising him in person, where he "shall work for an age at a sitting and never be tired at all."

As he neared the end of his earthly pilgrimage he was not able to attend all the church services, but he was present when possible. In his quiet manner he placed his church and God first.

It was said by the ex-pastor of this charge that "he was one that could be counted on to be at a meeting when called, if he was able."

He achieved success in his living well, laughed often, and loved much; he gained the respect of intelligent men and the love of little children. He filled his niche and accomplished his task. He always looked for the best in others and gave the best he had; his life was an inspiration, his memory a benediction.

Our church misses him but we are carrying on in the church that he helped to build. May God bless his family, may his work be continued.

Be it resolved, that a copy of this be spread on the minutes of this quarterly conference, and that a copy be given to the family and one sent to the Christian Advocate.

Signed: A. C. Walley, pastor;
Mrs. Shelby Bufkin, J. O. Edwards, and Frank Barlow, stewards.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Pastors' School

Just three days until Pastors' School opens at Biloxi!!!!

Let each society send one of its members, for so many good things are to be offered we cannot afford to miss it.

For inspiration: The Spiritual Life Seminar, to be led by Mrs. E. E. McKeithen, just preceding the platform hour on Tuesday, Wednesday, Thursday and Friday evenings. Mrs. McKeithen plans to use as the basis for this seminar, "This is the Victory," by Weatherhead.

For mission study: "Missions in Latin America"; text, "On This Foundation," by Roycroft; taught by Mrs. Paul Arrington. This will be a timely and a glamorous subject.

For Bible students: "Job and the Problem of Suffering"; text, "Why Do Men Suffer?" by Weatherhead; taught by Dr. J. H. Hicks.

For Christian Social Relations: "The Christian Message for Our Day"; text, "The World Mission of the Christian Religion," by Barclay; taught by Dr. Hugh C. Stuntz.

For study and action: "Planning for Peace," and the seven areas of the Department of Christian Social Relations and Local Church Activities, a seminar to be led by Mrs. Stanley Wilson, on Tuesday, Wednesday, Thursday and Friday afternoons.

If several members from your society are planning to attend, let each choose a different class so that the information may be carried back to your women.

Folders of information have been mailed to the Secretary of C. S. R. and L. C. A., in each society.

* * *

Narcotics Education Courses

Dear Methodist Women:

As chairman of the Standing Committee on Alcohol and Other Narcotics, I bring you two definite ways in which you can cooperate to decrease the use of alcoholic beverages.

1. Just now summer schools are opening and many communities have teachers attending Millsaps, Mississippi College, Delta State and Belhaven. These schools are offering credit courses in Narcotic Education.

The course at Belhaven College, Jackson, June 22-July 10, Course No. 352, offers credit as Science or Education, one semester hour. Tuition, \$5.00. Board, including room, laundry and medical care, \$9.00 per week.

If you know a teacher in your community who would take this course, urge him or her to do so—if necessary, pay the tuition for it. The knowledge and interest gained will well repay any community for sending a representative.

Church school teachers and preachers living in the locality of Belhaven may take the course simply by paying the tuition.

2. Miss Ethel McKeithen, instructor in Narcotic Education for Mississippi churches, is now at work. Plan for her to visit your town—invite not only your own church workers to hear her, but those of other churches and towns in your county.

She spent three months learning what she is teaching. Arrange, where possible, for several periods of instruction.

You may also participate in this work for the Mississippi churches by taking a share in the Temperance Education Fund, which is to be sent to me as treasurer. So far, we have received very little support from the Mississippi Conference.

Miss McKeithen plans to attend the Christian Social Relations and Local Church Activities seminar at Pastor's School, in Biloxi, June 15-20, and participate in the discussion of the area of Alcohol and Other Narcotics.

Your cooperation is greatly needed and will be appreciated.

Sincerely,

MIRIAM J. EZELLE.
(Mrs. R. L.)

1002 Arlington,
Jackson, Miss.

* * *

Tri-County Zone

Sixty members attended the second quarter's meeting of the Tri-County Zone, Seashore District, which met with the W. S. C. S., of Orange Grove.

Miss Ina Thompson presided in the absence of the leader, and Rev. J. P. Payne gave the opening devotional.

Members of the zone presented the program, "Methodist Women United in Christian Living and Service," and brought to those who had not attended the recent annual meeting in McComb, a resume of the information received there.

Among the guests were Mrs. John Cirlot, District Secretary; Mrs. L. J. Power, Conference Secretary of Supplies; and Miss Mary Wood, whose engagement to Rev. Charles William Chappell, Methodist missionary to Africa, was announced. Miss Wood calls Moss Point "home," and she was preparing to go to Africa from the Presbyterian Church when she met her fiancee. She has been accepted for missionary service by the Methodist Church and, as a love gift, she was presented a Life Membership in the W. S. C. S., by the Tri-County Zone.

Five other Life Memberships were presented: Baby Life Memberships to Nina Avera Colmer, Mae Carol Hateley and Bernice Coleman, and to Mrs. Lyman Jones, by the Kreole society; Mrs. J. McCormick, by the Orange Grove society, and members of her family.

Mrs. Eugene Ulmer closed the meeting with a beautiful devotional.

* * *

Coast Zone

The Coalville, W. S. C. S. was hostess to the second quarter's meeting of the Coast Zone, Seashore District.

The entire program was given by the members of the W. S. C. S., of the Main Street church, Biloxi.

The devotional followed the theme: "Methodist Women United in Christian Living and Service," and was given by Mrs. W. T. Bolton, and closed by an appropriate solo by Mrs. Clyde Gunn.

Arranged by Mrs. W. B. Carr, a number of women discussed the Efficiency Aims for 1942, in a most unique and interesting manner, and time was given for open discussion by the members of the zone. Mrs. John Cirlot, district secretary, summarized the discussion.

Our Sick

The many friends of Mrs. Norman Taylor, formerly secretary of the Jackson District, will be glad to know that she is improving at the Mayo Clinic, however, it will be necessary for her to undergo another operation, so she will remain in Rochester for another month. Her address is: Zumbo Hotel, Rochester, Minn.

We regret to learn of the continued illness of Miss Louise Tucker, chairman of Scarritt Associates in our conference.

Mrs. E. V. Perry, Secretary of Missionary Education and Service, is at home after a stay in the Vicksburg Infirmary. She expects to be at the Pastors' School.

* * *

A Correction

Although the correction has appeared on another page of the Advocate, we are still receiving inquiries about Mrs. T. H. Fore's moving out of our conference.

The confusion was caused by the statement that "the secretary of the Vicksburg District" was moving out of the conference—the said secretary being Mrs. John Guyton and not Mrs. Fore.

Mrs. Fore continues to live at 105 Arlington, Natchez, and is now our Conference Secretary of Organization and Promotion. Mrs. Van R. Landrum, 1118 Harrison Street, Vicksburg, is now secretary of the Vicksburg District.

First Assembly of the Woman's Division of Christian Service

(Continued from last week)

The theme of the morning's program was: "The Place of the Church in Planning for a Just and Durable Peace." Mrs. Arthur Brin, of the Board of Directors of the National Council of Jewish Women, gave the keynote address. She said "Hitler's greatest discovery was that the people of the democratic countries have no convictions," then she asked if women care enough for democracy to pay the price for it—to be certain the United States will participate in any effort for world organization; to accept a modification of national sovereignty; to realize our economic problems are as important as our political ones. She urged women to widen their conception of democracy.

"The Community Center—a Guidepost in Times of Peace and War," was discussed by Miss Lydia Gerhart, of West Side Community House, in Cleveland, Ohio. Proving this, Mr. Will Kaufman told of how, when he was a boy, his hand was crushed by a wagon. As he had no money to pay a doctor, he was taken to Marcy Center, in Chicago. From then on he and his mother spent much time there. He went because of the playground, but the leadership in the Center made the difference in his life. Today he is the Executive Secretary of the Big Brothers Federation, Columbus, Ohio. His mother sat on the platform with him.

Cooperative enterprises of Methodist Women were discussed by representatives from these organizations: Home Missions Council of North America, Miss Edith Lowry; United Council of Church Women, (Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

NORTH MISSISSIPPI W. S. C. S.

(Continued from last week)

Methodist Women and Evangelism

Dr. Thomas Elsa Jones, President of Fisk University, gave the keynote address on the imperative place that evangelism must hold in modern education and in the new world that is emerging from the breaking up of modern civilization. His theme was continued in addresses by Miss Julia Reid, of the Wesley Community House, San Antonio; Miss Cora Lee Glenn, a deaconess engaged in rural evangelistic work at Bassett, Virginia; and by Miss Kate Cooper, a missionary and ordained minister of the Korean Methodist Church.

The Commission on Evangelism recommended that "Each Woman's Society of Christian Service venture to become a vital 'Colony of the Kingdom of God,' bearing the marks of Christ and demonstrating to the world in this religious crisis a group fellowship wholly committed to Him." It recommended also:

"That each local Woman's Society make a new venture annually by fellowship with some group of different background as opportunity arises in the local community. Note that this recommendation calls for a new venture and will be met only where the society stretches its boundaries beyond that of present limits along this line.

"That each individual in the society make at least one new friend annually in another group, seeking to know and understand that person and his background, and by exchange of experiences draw closer together in facing the common task of kingdom building. Let this experience be one of mutual helpfulness and sharing, a give and take of joys, sorrows, hopes, fears and 'life's extras,' which make for richness in the lives of the participants."

Methodist Women and Education

Dr. Evelyn Miller Berger, California educator, and Dr. David D. Jones, of Bennett College, were the keynote speakers on the theme: "Education for a Christian World Community." This was later detailed by representative home and foreign, missionary educators.

"One of the basic ideas for which schools in a democracy should stand is the tenet that the individual is of inestimable worth," said Dr. Jones. "Giving the young of America basic concepts as to the elements which go into a democratic society, and giving them opportunity to practice what they learn, is the supreme opportunity of education in a democracy."

On recommendation of the Commission on Education, these recommendations were adopted: that the curricula in our church schools should include courses in the co-operative movement and in temperance and narcotic education; that as Christian women we emphasize adequate temperance education and work towards more adequate temperance legislation; that the schools provide more opportunities for vital personal contacts in pupil-teacher relationships; that schools offer courses for the more adequate study of Christian family relation-

ships; that the church give emphasis to the cultivation of interracial and international fellowship in church life; that schools make available, through their libraries and other facilities, books and other publications by and about Negroes and other minority groups; that every effort be made to delete from our courses and reading material statements regarding racial superiority, such as "The white man's burden"; that the exchange of American and foreign students be encouraged through individual sponsors and available agencies; that we, as Christian women, initiate and support the repeal of the Oriental Exclusion Act; that we, as Christian women, practice fair treatment of household help with regard to wages, hours, working and living conditions; that the women take responsibility for providing spiritual guidance to high school graduates at the college level."

Methodist Women and Social Welfare

"We can accept with gladness the rationing of sugar and gasoline, and all needful measures for the equitable distribution of the necessities of life," said Miss Katherine Lenroot, secretary of the Children's Bureau of the U. S. Department of Labor, who spoke on "The Citizen's Responsibility for Meeting the Needs of Children in War and Peace."

"But," continued Miss Lenroot, "we cannot afford to squander the health or the potentialities for personal development of our children, for to them we look to carry on the world which is to be—that world for which no sacrifice is too dear.

"Recognizing the jeopardy in which the necessities of war have placed many of the safeguards and the opportunities which we have sought for children, the Children's Bureau Commission on Children in War-time, adopted on March 18, a 'Children's Character in War-time,' which had as its premise the affirmation that children must be safeguarded—and they can be safeguarded—in the midst of this total war. They must be nourished, sheltered and protected even in the stress of war production so that they will be strong to carry forward a just and lasting peace. Both as a war-time responsibility and as stepping stones to our future—and to theirs—we call upon citizens, young and old, to join together to: guard children from injury in danger zones; protect children from neglect, exploitation, and undue strain in defense areas; strengthen the home life of children whose parents are mobilized for war or war production; conserve, equip, and free children of every race and creed to take their part in democracy.

"To safeguard America's children in war-time, and so assure America's future in the years to come, will require the combined effort of all agencies and groups, both public and private, and the interest and participation of every citizen. The task calls for the imagination, the concentrated purpose, and the cooperative effort of the great host of people, men and women, in the churches of America, and the special effort of church women who have such great resources to contribute to the common effort. In such ways may the life of our beloved country be conserved and strengthened and

made a more perfect instrument for bringing human society into harmony with the ideals for which Christianity stands."

Among the findings of the Commission on Social Welfare, which considered Miss Lenroot's statement and those of specialists in social work in the United States and overseas, were these:

"We recognize the need for suffusing our social welfare program with the religious spirit, in order that we not only meet the physical needs but add that spiritual quality of life necessary for all mankind. . . . We believe skilled workers to be of more importance than buildings and equipment. We resolve to recruit promising workers and offer them opportunities for training and service in the fields of child welfare, medical, rural, and urban work. . . . It is believed that the approach to rural people everywhere should be that of the Gospel for the whole of life. We suggest centers which provide internships for college students majoring in agriculture, education, religion and medicine, seeking to encourage them to remain in their own communities. . . . We need to maintain the essential social welfare services of our organization; we need to gear our social welfare programs to meet the needs of the community and the world. We need to extend the use of our present facilities such as schools and churches, that they may be adapted to week-day and evening programs for children and adults, making unnecessary the support of new and untried agencies. We believe that a new world is possible of attainment through spiritual vision, ethical insight, moral will, and intelligent skill by the Christian forces of this world."

Methodist Women and World Citizenship

Speaking from missionary experience in both Europe and the Orient, Bishop Edwin F. Lee, of Singapore and Manila, told the Assembly that Japanese control of the masses in India and China would be a more severe disaster for the world than even Nazi control of Europe.

"I ask you to attempt to imagine," he said, "the capacity for disaster to the world that the Japanese would attain if they were to gain control of the lives and fortunes of the billion people in the wide Orient. It would be possible for them to regiment the man-power of wide groups in that area in such a way that there could be no peace, without submission for large areas of the world, including the United States."

He described the current struggle as "a contest of ideologies," and challenged his audience to an appreciation of the fact that "great ideals do not die." "America's page in the current history of the Orient is to rewrite the great ideology which has been our heritage and to share with humanity to the ends of the earth the blessings of a Christian democracy. Here men live and let live."

From Mrs. Arthur Brin, of Minneapolis, a director of the National Council of Jewish Women, came the warning that America must be educated now for eventual participation in world government.

"America's safety in the future depends

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Note: This material is carried on the North Mississippi Conference W. S. C. S. page, and we are, therefore, referring Louisiana readers to that page, and using this space to relieve a congested situation at the office.—Editor.

THE PLACE OF THE CHURCH IN WINNING THE WAR AND PEACE

By Rev. Bentley Sloane

The rapid deterioration of our present world order imposes a serious task upon the Church of the living God. Its role in the present crisis should be determined by its two-fold nature and function. The Church is both a human institution emerging in the social process of history, and a divine "given" related directly to God. It is in the world and beyond the world. It is contemporary and eternal. Its organized form partakes of the social framework in which it exists, yet its essential nature transcends this contemporary arrangement. It is the Kingdom of God and less than the Kingdom of God.

The place and influence of the Church in the present war and the future peace will depend on its ability to keep its balance. If it withdraws from the present world upheaval and seeks sanctuary from an order that it has judged as totally "other" and totally evil, then the future peace will be without its counsel. On the other hand if it preaches a contemporary gospel in full support and alliance with a particular political order it will not be able to point men to the universal and ultimate values that are necessary for a just and enduring peace. Therefore its role in the present war and future peace should take the following directions.

First, it must act as an impartial judge with reference to evil enterprises and conditions within and among all the nations. In this it follows the tradition of the great prophets who were fearless in condemning the evil in their own nations as well as those of the enemy.

Second, the Church must identify those activities in the contemporary scene that are pleasing to God and which yield for the moment the greatest good that we can see. The living God is still at work and only a church that is blind to moral distinctions will refuse to see something of "the goodness of the Lord in the land of the living."

Third, as a corollary to the above function, the Church should urge men to initiate and cooperate in activities that promise real progress toward the Kingdom of God. Of course no contemporary enterprise is to be identified fully with this Kingdom, but certainly the Christian, fully aware of his compromise with the ultimate and perfect way of the Kingdom, can make choices and initiate activities that are pleasing to God and are the best for the moment in an imperfect world. For instance, the perfect world order would be one of complete brotherhood for all races and nations; but this is not one of the alternatives that lie within our immediate choices. But the surest and most practical step that can be taken in this direction beyond the present international

anarchy would be some form of League of Nations with a police force sufficient to maintain order. The Church must be alert in the war and at the peace to identify and commend those actions that lead toward fulfillment of God's will.

Fourth, against the background of world-wide ruin and suffering, the Church should mediate the comfort and hope that comes from the character of God. Whether it be a parent suddenly bereft of a son on the battlefield or a stricken people whose soul shrivels under the brutal heel of a conscienceless conqueror, the Gospel of Christ should be efficacious in the hands of a ministering church.

Fifth, the Church must continue to preach and teach that which is ultimate and perfect. Regardless of the necessary compromises in an imperfect world, the Sermon on the Mount is God's way for men. There are values that are eternal to which man can cling. There are deep laid spiritual laws which cannot be ignored with impunity. There is a perfect salvation for man in his relationship to God that circumstances of time and place need not alter. This message is the burden of the Church today as always. Its influence at the peace table will be in proportion to its ability to make clear and articulate the common values of God and humanity in which all men can unite: justice, brotherhood, the worth of persons, creative work, sanctity of family life, and freedom of thought.

Sixth, and finally, the Church must press with undiminished vigor its world-wide enterprise of Christian missions. In all nations, victors and vanquished alike, it must renew the bonds of fellowship that overleap all boundaries of race and nation. Its international character should shine forth more than ever and its ideals must permeate the new order that will surely come when the great war is over.

Shreveport, La.

MISSISSIPPI CONFERENCE

Hattiesburg District—Third Round

Bonhomie, at Bonhomie, June 4, 8 p.m.; Q. C. after. 1:30 p.m.
Williamsburg, at Oakvale, June 10, 11 a.m.; Q. C. 1:30 p.m.
Bucaturra, at Lewis' Chapel, June 12, 11 a.m.; Q. C. 1:30 p.m.
Ovette, at Mt. Olive church, June 14, 11 a.m.; Q. C. 1:30 p.m.
Petal, June 14, 8 p.m.; Q. C. after.
Clara, at Salem, June 21, 11 a.m.; Q. C. 1 p.m.
Waynesboro Circuit, at Boyles' Chapel, June 21, 3 p.m.; Q. C. after.

Waynesboro, June 21, 8 p.m.; Q. C. after.
Bay Springs, at Holder's Chapel, June 28, 3 p.m.; Q. C. after.
Montrose, at Read's Chapel, July 2, 11 a.m.; Q. C. 1:30 p.m.
Hattiesburg, Court Street, July 5, 11 a.m.; Q. C. July 6, 8 p.m.
Hattiesburg, Broad Street, July 5, 8 p.m.; Q. C. July 7, 8 p.m.
Seminary, at Bethel, July 8, 11 a.m.; Q. C. 1:30 p.m.
Moselle, at Moselle, July 8, 8 p.m.; Q. C. after.
Magee, at Sharon, July 12, 11 a.m.; Q. C. 1:30 p.m.
Taylorsville, at Taylorsville, July 12, 8 p.m.; Q. C. 4 p.m.
Hattiesburg Circuit, at Oak Grove, July 15, 11 a.m.; Q. C. 1:30 p.m.
New Augusta, at Beaumont, July 15, 8 p.m.; Q. C. after.
Collins, July 19, 11 a.m.; Q. C. 2 p.m.
Hattiesburg, Main Street, July 26, 11 a.m.; Q. C. August 3, 8 p.m.
Laurel, Kingston Church, August 2, 11 a.m.; Q. C. August 31, 8 p.m.
Laurel, First Church, August 2, 8 p.m.; Q. C. Sept. 3, 8 p.m.
Ellisville, August 9, 11 a.m.; Q. C. 2 p.m.
Sumrall, August 16, 11 a.m.; Q. C. 2 p.m.
Mt. Olive, August 16, 8 p.m.; Q. C. after.
Heidelberg, at Philadelphia, August 19, 11 a.m.; Q. C. 1:30 p.m.
West Laurel, August 19, 8 p.m.; Q. C. after.
Richton, August 23, 11 a.m.; Q. C. 2 p.m.
B. L. SUTHERLAND, D. S.

Jackson District—Third Round

Benton, at Benton, June 7, 11 a.m. and 1:30 p.m.
Flora and Benton, at Dover, June 7, 3:30 p.m.
Bolton and Raymond, at Bolton, June 7, 8 p.m.; Q. C. later.
Walnut Grove, at Sebastopol, June 21, 11 a.m. and 1 p.m.
Harperville, at Oak Grove, June 21, 3:30 p.m.
Lena, at Ulmer's Chapel, June 27, 11 a.m. and 1 p.m.
Bolton and Raymond, preaching at Raymond, June 28, 11 a.m.
Greenfield and Richland, at Richland, June 28, 4 p.m.
Clinton and Ridgeland, at Ridgeland, June 28, 8 p.m.
Jackson, Bessie Shands, July 1, 8 p.m.
Mendenhall, at Rial's Creek, July 5, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, July 5, 8 p.m.
Carthage Station, July 12, 11 a.m. and 1:30 p.m.
Carthage Circuit, at Barnes, July 12, 3:30 p.m.
Canton, North Side, July 12, 8 p.m.
Jackson, Galloway Memorial, July 26, 11 a.m.
Brandon, at Gulde, July 26, 3:30 p.m.
Jackson, Millsaps Memorial, July 26, 8 p.m.
Florence, at Monterey, July 30, 8 p.m.
Morton, at Pulaski, August 2, 11 a.m. and 1 p.m.
Forest, at Kalem, August 2, 3:30 p.m.
Lake, at Lawrence, August 2, 8 p.m.
Raleigh, at Unity, August 4, 11 a.m. and 1:30 p.m.
Homewood, at Carrs Church, August 5, 11 a.m. and 1:30 p.m.
Vaughan, at Vaughan, August 9, 11 a.m. and 1:30 p.m.
Canton, First Church, August 9, 8 p.m.
Camden, at Conway, August 16, 11 a.m. and 1:30 p.m.
Sharon, at Farmhaven, August 16, 8 p.m.
Jackson, Glendale, August 18, 8 p.m.
Shiloh, at Johns, August 19, 11 a.m. and 1:30 p.m.
Madison, at Madison, August 23, 11 a.m. and 2:30 p.m.
Terry, also Spring Ridge, at Forrest Hill, August 23, 8 p.m.
Fannin, at Holly Bush, August 30, 11 a.m. and 1:30 p.m.
Jackson, Grace, August 30, 8 p.m.

Delegates to Annual Conference are to be elected at this conference, and pastors are requested to have duplicate lists of nominations for Church School superintendents and assistant superintendents.
OTTO PORTER, D. S.

ENGAGE EVANGELIST H. M. WOLFE

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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Copy for the Church School lesson failed to reach us. We are sorry.—Editor.

RESOLUTIONS

We, your Resolutions Committee, Shreveport District Conference, submit the following resolutions:

Resolution No. 1

Whereas, the traffic in alcoholic beverages has created an economic, social, moral and national crisis, we, the Shreveport District Conference, of the Louisiana Conference, of the Methodist Church, do hereby condemn the whole liquor traffic.

Be it therefore resolved, that this conference, in regular annual session convened, respond to the demands of the hour by positive action as follows:

1. We recommend that each pastor preach a sermon on Prohibition on or near Flag Day, June 14, or before or on July 5, and that he sponsor the distribution of up-to-date literature such as Bishop Cushman's leaflet, or other similar data.

2. That we set as our aim or goal for the individual, total abstinence, and for the nation, prohibition.

3. We recommend the appointment of a special executive committee of nine members, to represent this District Conference in an active campaign to the end that the public be informed on the pressing issue, and that immediate steps be taken to solicit the cooperation of other denominations, that as soon as possible we may have an opportunity to vote liquor out of our parishes.

4. That we pledge ourselves as pastors, both to write our Senators and Representatives and persuade our members likewise that they support U. S. Senate Bill 860, and U. S. Representative House Bill 3371, and to our State Representatives to support H. R. 167.

Resolution No. 2

Whereas, our conference now meets during the month of November, and thus proves a hardship on pastors who have children of school age who are forced to change schools after the term begins; therefore be it

Resolved, that we memorialize the Annual Conference change its time of meeting to some time between June 15 and August 15.

Resolution No. 3

We wish to thank the Wynn Memorial Methodist church in behalf of the District Conference for the splendid hospitality and royal welcome accorded the District Conference, and we are most grateful to them for all the Christian courtesies extended to us.

Especially do we express our appreciation

to the ladies of the church for the magnificent and bounteous chicken dinner so graciously served and so much enjoyed by us.

Resolution No. 4

Whereas, the law of the Church has made it obligatory to place in some other field of labor our district superintendent, at the next meeting of the Annual Conference; therefore be it

Resolved, that we, the members of this District Conference, do hereby express our appreciation and high regard for his splendid work done through the district during his tenure of office. We sincerely appreciate his brotherly feeling and kindness to all, and we pray that God's gracious presence may be with him wherever he may be appointed.

The Committee: S. A. Seegers, Chairman; F. C. Collins, Secretary; Van Carter, W. D. Kleinschmidt, R. E. Smith.

* * *

Executive Committee on Temperance for Shreveport District, Appointed by Dr.

A. M. Serex, District Superintendent, June 4, 1942

Dean, R. E. Smith, 451 Kings Highway, Shreveport, La.; Rev. Van Carter, Mooringsport, La.; Rev. W. O. Lynch, Logansport, La.; Rev. W. D. Kleinschmidt; Rev. Al P. Smith, Bossier City, La.; Hon. Reuben Douglas, Gilliam, La.; Rev. R. T. Ware, Rt. 2, Shreveport, La.; Judge R. J. O'Neal, Shreveport, La.; Rev. Frank C. Collins, Greenwood, La.

* * *

Comments on Resolution No. 1

After deliberation, the Committee on Resolutions of the Shreveport District Conference, decided that something more definite ought to be recommended along with the resolution, so it was decided to ask all the pastors in the district to:

1. Preach a sermon on the evils of liquor in the Army camp posts, etc., in order to arouse the church members to take action between now and July 5, with June 14, Flag Day, and July 4, as good patriotic days on which to preach such a sermon.

2. That each pastor write to Bishop Ralph S. Cushman, Chairman of the Committee for the Defense of Our Defenders, and get a supply of his recent leaflet explaining the plan of this committee, and put a copy of it in the hands of each member, and ask them to write their two Senators, and their Representative of their own district, at Washington, asking them to vote for the Sheppard Bill S. 860, and the House Bill 3371, and Louisiana State Bill H. R. 167. Bishop Cushman's address is 1987 Summit Ave., St. Paul, Minn. (The leaflets are 30 cents a hundred.)

3. That a special executive committee of nine be appointed to put on an active campaign to inform the people and to solicit the cooperation of all Protestants to the end that we clean up our own "back yards" as well as call upon the national government to clean up the nation's Army camps, etc., from liquor and vice.

Note: We ought to realize the grave dan-

ger our nation is in at the present time, when it seems that we are in a life and death struggle against our Axis enemies and, therefore, we should strip ourselves of all unnecessary excess baggage and the "sin that doth so easily beset us," and train an Army and Navy and Air Corps that are free from the stupifying and deadly effect of alcohol. We therefore appeal to the Methodist preachers of this district, and of this State, to unite in a mighty campaign to get liquor out of the way of our brave defenders of America, that they may have every break in this gigantic struggle of Christian democracy.

A DEVOTIONAL MEDITATION III.

By C. E. McLean

In the Beginning, God.—Genesis 1-1

There is still a tendency among us, when viewing splendid evidences of achievement and progress, to exult with Nebuchadnezzar, "that I have built . . . by the might of my power." This is as true in religious as in economic and political thought. The Church, though not so potent for righteousness as could be wished, is much more meaningful in human affairs than is commonly realized. It is in a large sense the organization and gear through which redemptive energies are brought to bear upon society. But though there is, as always, vast space for sacrificial effort and worthy accomplishment in building and maintaining the Church's influence among men, we of today must compute our worth to the Church in relation to the heritage we have received from the past.

What God has done through every generation of the past affects the outlook of our day. On every useful institution we have are the fingerprints of shadowy hands which God sent to prepare the way and the work for us. That happy minister who consummates the dream of a lifetime in the building of a great temple must draw upon the heartaches and sacrifices of a royal line of God-sent spirits running back to the lonely prophets and patriarchs of the long ago. As their work could not be perfect without those who came after—so is our own meaningless without the wisdom, knowledge and strength they bequeathed to us.

Wanted Another One

Weary William—Say, lady, do youse remember dat vest youse gave me las' week? Well, dere wuz a \$10 bill in de pocket.

Housewife—(joyfully)—And you have brought it back?

Weary William—No'um, I came for anoder vest.—Exchange.

EYE COMFORT

The cleansing and soothing action of

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THE CHRISTIAN FIRESIDE

THE PRIVATE

He was one of six soldiers in the billet. The other five laughed at him. They plagued him without mercy. They called him "Praying Peter." For he said his prayers.

That was his crime. He said his prayers night and morning, kneeling by his bed, closing his eyes, and bowing his head in spite of their jibes.

Once they stole his bedclothes and he had to spend a bitterly cold night in his tunic on a bare mattress. Once they put paraffin in his tea. Once they hid his boots.

But he never swore at them. He never retaliated. And he kept on saying his prayers.

This went on for months.

Then came a day when thirteen men of the company were selected for special duties in the stores, and a few weeks later Praying Peter was told that he and the other twelve had to move to another town next day.

"Well, chaps," said Praying Peter about ten that night, "I'm off at seven in the morning."

"For good?" they asked.

He nodded.

Nobody laughed. The other five looked awkward. They wished him well with such sincerity that he flushed.

"You know," murmured Jake, the biggest bully of the lot, "well, you don't know how we feel, all of us. You see—we've been going to tell you for weeks, chum, that—well, we sort of like you, you know, and admire you for having guts, if you understand . . . only we've never got it said."

Then Praying Peter smiled. "Chums," said he, "let's kneel down right now."

They did. And they've knelt—these five—every night since.

I know, because Jake himself told me.
—Methodist Recorder.

PROVERBS THAT HONOR ANIMALS

By Jasper B. Sinclair

Our four-footed friends have inspired their share of proverbs and folk sayings from the classic days of Greece right down to modern times.

It is useless to attempt to trace the source of most proverbs, of course. They are seemingly timeless in their origin and have been translated into so many tongues that their original sources defy all research. It is enough to know that they pay universal tribute to the animal world.

"You can lead a horse to water, but you can't make it drink," is one of the favorite proverbs inspired by equines. Dogs are represented by such familiar proverbs as "Let sleeping dogs lie" and "Barking dogs don't bite."

Even the pig has its day in the perennial reminder that "You can't make a silk purse out of a sow's ear"—a bit of advice that too often goes unheeded.

"A cat can look at a queen" is an ageless token of feline equality and complacency, while "the lion's share" will suggest the old fable about the king of the jungle.

Another jungle cat is remembered in the

question, "Can the leopard change its spots?" Still another of the old-time sayings refers to "A wolf in sheep's clothing."

Without being mentioned by name, the tortoise is the inspiration for the reminder that "The race is not always to the swift." It came, of course, from childhood's fable about the tortoise and the hare.

"Like a bull in a china shop" may not be a proverb, but it has been translated into so many languages that by this time it can at least be accepted as a folk saying of uncertain origin.

A doctor and a lawyer were found to be in a bitter dispute. The doctor was heard

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Ethel, T. W. Smallwood.....	1
Inverness, T. M. Bradley.....	2
Lula, J. C. Wasson.....	3
Belmont, H. C. Lewis.....	3
Lake Cormorant, W. M. Campbell.....	1
Columbus, T. E. Gregory.....	2

TOTALS

Aberdeen District	230½
Columbus District	263½
Corinth District	385½
Greenville District	135
Greenwood District	171
Sardis-Grenada District	164

Mississippi Conference

Heidelberg, B. M. Lawrence.....	1
Pascagoula, E. W. Ulmer.....	2
Meridian, Fifth Street.....	1
Raleigh, W. C. M. Baggett.....	5
Clara, E. W. Scott.....	1
Lorman, E. E. Price.....	2
Meridian, East End.....	8
Handsboro, H. A. Wood.....	4
Collins, T. R. Holt.....	4
Columbia, J. B. Cain.....	1
Barlow, A. C. Walley.....	1
Natchez, W. B. Alsworth.....	7
Brandon, G. P. McKeown.....	3
Bay St. Louis, A. M. Ellison.....	2

TOTALS

Brookhaven District	120½
Hattiesburg District	159
Jackson District	132
Meridian District	110½
Seashore District	218
Vicksburg District	128½

to say, "A little bird told me what kind of lawyer you are—'Cheep, cheep.'" To which the lawyer retorted, "Well, a little duck told me what kind of doctor you are."

"THE HOUR REQUIRES A MISSIONARY OFFENSIVE"

By Bishop Arthur J. Moore

We are in one of the critical and fateful hours of human history. The furnace of life is hotter than ever before. It is not an overstatement to declare that the world of tomorrow will be determined by the ideals we cherish, the goals we seek, and the convictions we hold about man, about brotherhood, and about immortality.

It would be a gesture of insincerity for

us to either deny or ignore the tragic implications the present world situation holds for Christianity.

From every area of life and from the ends of the earth there arises an agonizing cry—"come over and help us." We have the only message that can heal the hurt of the world and bring peace and stability and redemption to the nations.

Surely, 8,000,000 people called Methodists, in this prosperous land will rise to the emergency and launch such a missionary offensive as has never been known.

The work of the church, both at home and overseas, must be kept going, not simply out of loyalty to something established . . . but because God has a plan and purpose for the world.

The healing of the world's woes will not come through this or that social or political theory, nor through violent or ill-considered changes in government, but through the silent and sure process of the Christian gospel.

A RESOLUTION ADDRESSED TO THE HONORABLE FRANKLIN D. ROOSEVELT, PRESIDENT OF THE UNITED STATES

Crystal Springs Methodist Church, Crystal Springs, Mississippi

Whereas, on this Memorial Day Sunday, we have been reminded of the sacrifices made for the life of our Union on another day and on another battlefield; and

Whereas, we are today engaged in a global warfare, on the result of which our very nation and personal life depends; and

Whereas, the President of our United States and the Commander in Chief of our armed forces holds the lives and destinies of our 4,000,000 men under arms, and the future of our civilization may be determined by his decisions; and

Whereas, it is inconceivable and impossible that any one man be expected to bear these burdens and assume this responsibility relying upon human strength alone; and

Whereas, our elected representatives in the U. S. Senate and the House of Representatives set aside brief moments for prayer before each day's session, and since there is no place for recognition of spiritual dependence in the executive branch of our Government; therefore be it

Resolved, that we, the members of the Crystal Springs Methodist church, Crystal Springs, Miss., the home church of the late Senator Pat Harrison, on this 31st day of May, 1942, in congregation assembled, do call upon the President of our United States by executive order to set aside a definite period each day during working hours for prayer and silent meditation, in order that wherever possible, officials and workers may assemble under proper spiritual leadership for this purpose, and that the Chief Executive request the government officials, the department officials, and all government workers to observe these moments of prayer to call upon the God of our Fathers, asking for guidance in decision, riddance from fear, quiet for jangled nerves, freedom from bureaucratic jealousies, and inner peace for daily activities.

Signed: James W. Sells, minister;
W. D. Ross, Chairman, Official Board; E. F. Puckett, President, Church Board of Education; Mrs. R. R. Howell, President, Woman's Society of Christian Service; Sara Lee Hubbard, President, Youth Fellowship.

MRS LILLIAN DAVIS STARNES

Whereas, Mrs. Lillian Davis Starnes has journeyed beyond "our bourne of time and place"; and

Whereas, she was for years a member of this quarterly conference, we now bow our heads and say, "Amen" in humble submission to the will of our Lord.

Mrs. Starnes was born Dec. 25, 1876. She departed this life May 15, 1942. She was married to Mr. M. B. Starnes, Feb. 6, 1899. Her husband has preceded her in death. A similar resolution has been offered in his memory in our quarterly conference. Mrs. Starnes is survived by her four sons, two daughters, seven grandchildren, and a host of friends.

In 1912, during the pastorate of Rev. C. A. Schultz, she united with the Methodist church at Brandywine, where her membership was held at the time of her home-going. She was previously a member of the Providence Baptist Church. Mrs. Starnes was loyal in her support of the church in a material and spiritual way. As she neared the end of her earthly pilgrimage she was unable to attend church services often, but asked others to go who came her way. We believe that she is now resting from her labors and her works do follow her.

Our church and community will miss her cheerful life. But we thank God for her 66 years of stay in our midst. May God bless her noble family.

Be it resolved, that a copy of these resolutions be spread on the minutes of this quarterly conference, and that a copy be sent to the family and to the New Orleans Christian Advocate.

Safe in the arms of Jesus,
Safe on his gentle breast.
There by his love o'ershadowed,
Sweetly my soul shall rest.
Hark; 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the Jasper sea.

Signed: A. C. Walley, pastor;
Mrs. David Kimble, president
of the W. S. C. S. of Brandywine church.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

on world organization, and we must realize that to participate in world government, na-

tions must modify their ideas of nationalism and sovereignty," she declared.

"If we must be continually geared for war, we shall certainly have to accept the war psychology. We cannot accept the outward necessities that go with a controlled economy without eventually accepting war as an ideal."

In discussing how Methodist women can help make economic democracy, the Commission on World Citizenship made these practical suggestions: "Seek to arrive in our own local groups at an understanding of the basic principles underlying economic democracy; back our opinions by our votes and our influence as individuals and as groups; begin by studying the economic problems of our own communities and seeking to bring Christian principles to bear upon them; study practical proposals being made in England today along lines of economic reconstruction."

Covering minority racial groups and the attitudes of Christian women toward them, the Commission said:

"Recognize that this is a country built on cultural pluralities. This can be an asset only if we educate our children and ourselves to be citizens, respecting and enriching each other, and living together with a knowledge of the dignity of men and the sanctity of all individuals in a land of many cultures. Broaden our concept of what gracious living means, and learn how to be courteous to all individuals. Lay more stress on larger world horizons and less on such nationalistic slogans as 'I am an American,' particularly in the education of children to have a deeper appreciation of racial groups in all lands."

As for the place of Methodist women in promoting world reconstruction, both before and after peace concludes the present war, the Commission suggested: "Recognize the importance of local church groups as the beginning points of much thinking and activity which has, or can have, world significance. Seek to unify the program and activities of various groups in the local community working on these and related problems. In so far as possible, support and participate in the World Council of Churches, or any similar movement which will make possible a channel through which the Christian churches may make a united approach to world peace."

Among the leaders of the devotional services of the Assembly were: Dr. Frank Laubach, of the Philippines; Bishop Ralph S. Cushman, Bishop William C. Martin, Bishop James C. Baker, and Dr. Hugh Stuntz, of Scarritt College. Bishops H. Lester Smith and Robert E. Jones conducted the communion service. A special program of the World Federation of Methodist Women, an evening devoted to a youth program, with Dr. Harvey Seifert as the principal speaker, and a sacrificial supper, the proceeds of which are to be used for children in defense and war areas, were other features of a full and stimulating four-day program.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Miss Amy Welcher; Foreign Missions Conference of North America, Miss Sue Weddell.

Miss Sara McConnell, youth member of the Board of Missions and Church Extension of the Southeastern Jurisdiction, presided at the Youth Program, Thursday evening. Dr. Harvey Seifert, of the National

Conference of the Methodist Youth Fellowship, spoke on "The Church and Youth." Mrs. Ruth Muskrat Bronson, of the Bureau of Indian Affairs, said that Indian youth wants, above all else, to be regarded as an individual, and closed her address with the plea, "Concern yourself about minority groups and see what they have to offer."

Dr. Ortha Lane, Secretary, North China Conference Religious Work for Women and Children, told of the "Problems and Victories of Chinese Youth." Dr. Lane's work has been supported three terms by young women.

Mrs. J. D. Bragg presided over the closing day's sessions. The findings and recommendations of the commissions were presented, and the Negro woman, Mrs. McCollum, who suggested the theme, "For the Facing of This Hour," was presented.

Mrs. Ina Davis Fulton, treasurer of the Division, led the pledge service and an increase of \$1,125 over last year's pledge was made for 1942.

A Recognition Service, honoring two retiring missionaries and the young women who have entered the various fields of service since Unification, was conducted by Mrs. L. R. Peel, Miss Mable K. Howell and Miss Ruth Ransome. Among these was Miss Mary Cameron, of the Mississippi Conference, and Miss Catherine Ezell, rural worker of our conference. Since Unification, 92 new "road-builders" have been accepted for work in the Kingdom.

Dr. Hugh Stuntz, of Scarritt College, gave the challenge to "Serve the King of Kings." He said: "It does not matter what happens to us—this job must go on. . . . Personnel begins right where you are. . . . We must not let the various clubs and organizations take our church leaders. . . . Try and hold your own lines—the thing you are doing has more enduring value than anything else . . . the most fearful aspect of war is what it does to our ideals. . . . There are finer chances for inter-denominational cooperation than ever before . . . This great assembly of missionary-minded people is a refutation of defeatism. . . . War has never blacked out Christianity, never checked it." Dr. Stuntz stated that in every week's mail our training schools receive requests for skilled social-religious workers. He said the best thing anyone can give is a consecrated being, for money means nothing without personality. He then made a stirring appeal to Methodist women to dedicate their daughters to Christian service. Every heart was touched by his plea, "I want your daughter."

Mrs. Bragg led the closing consecration service, using as the scripture, Moffatt's translation of the 13th chapter of Corinthians. Love, she said, is the message the Woman's Society of Christian Service sends out to all parts of the world.

Thus ended the first Assembly which had an attendance of over 3,000, of whom 208 were missionaries and deaconesses representing 16 countries.

Highlights of the sessions were the meditations each morning and the noon devotional. The noon messages were given by Bishops Cushman, Martin and Baker.

Women attending the Assembly will always remember the Sacrificial Supper held on Thursday evening in the First Congregational Church. The offering given will go for children in defense and war areas.

Your conference delegates deeply appreciate the opportunity of attending the Assembly and pray that our work will be greatly enriched as a result of the wonderful experience.



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• THE METHODIST PUBLISHING HOUSE

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

The essence of prayer is reverent and trustful seeking, the earnest desire, the upward look, and the confiding will. Whether these take form in acts, in words, or in thought and feeling alone, they are true prayer, and bring the answer and blessing of prayer.—Samuel Longfellow.

THE PRAYER-ROOM TODAY

Saviour Christ, Thou Eternal Goodness, let me come nearer to Thee. Let me be to Thee something at least of what Thy hand was to Thee long ago. Let there come to be so deep and real a fellowship between myself and Thee that Thou shalt always be able to count upon me, and that I shall always be sensitive to the first indication of Thy mind, prompt to obey each motion of Thy will. And even this day, as I go about among my fellows, let someone find in my understanding of his need the assurance of Thy friendship. Let someone feel in the hand that I stretch out to him the touch of Thine own. Amen.

Millsaps College Library
Jan 48

Millsaps College
Library

Unrationed

By Mary Eversley

No coupons needed for a sunset sky
With flaming tattered banners floating by.
No coupons needed for a friendly hand,
Or for a heart to love and understand
Kind human contacts, given without measure
And friendship—these are our unrationed treasure.
No coupons for a little place called "home,"
A haven, or a heaven on earth to come.
Nor for the love that makes privations such,
We scarcely fear their all too constant touch.

—The Christian World.



METHODIST CONSCIENTIOUS OBJECTORS on May 14, were reported to have been 201 in camp and 18 others waiting assignment to camp. For the support of these, the Commission reported receipts of \$22,041.61, in addition to \$7,000 paid directly to Camp Administration by the field. The total charges for Methodists up to May 1, was \$38,764.88, on which there was an unpaid balance due of \$19,786.40. Of the unpaid balance, \$6,000 was in hand and ready for payment. Payments on this item are not made out of World Service Funds.

* * *

THE PRESBYTERIAN GENERAL ASSEMBLY, U. S. A., meeting in Milwaukee recently decided to permit ministers retired on pension since October 1, 1939, to be re-employed as stated supplies without relinquishing their pension claims. The action limits such active service to a period of one year and requires that churches served by the stated supplies continue to pay to the Board of Pensions the seven and one-half per cent premiums on salaries. "The pension situation" in the church seems to have been adjusted in such a manner as to give satisfaction to all concerned.

* * *

CHRISTIAN COOPERATION is said to be making distinct gains in Great Britain as is shown by an agreement to cooperate in a five-point program by the Roman Catholic "Sword of the Spirit" movement and the joint Anglican and Free Church Commission of Churches for International Friendship and Social Responsibility. The five points cover matters upon which the various bodies occupy common ground, such as a joint emphasis of Christianity as a social imperative, the demand for religious freedom, an equitable international policy, and the co-ordination of action by the churches in social and international fields.

* * *

SHIPMENTS OF RUBBER, sent from Great Britain for reclaiming in the United States, are said to show that Englishmen have given up the use of their cars and are scrapping perfectly good tires. A shipment of six hundred and forty thousand pounds arriving recently was consigned under the provisions of the Lend-Lease measure in exchange for reclaimed rubber shipped to Britain some months ago. The rubber to be reclaimed will be devoted to war uses, not for commercial purposes. The American motorist is contrasted with the British as, not sacrificing, but trying to get the last mile out of his tires.

* * *

RUBBER CONSCIOUS AMERICANS are pursuing a relentless quest for off-setting the losses of rubber from the Far East. It has been found that at least five hundred plants have a rubber content. Chief of these is Mexican guayule, which was discovered and exhibited in Philadelphia in 1876. The native plant contained only ten per cent rubber, but domesticated varieties have brought the rubber content up to twenty-two per cent. Japanese evacuees in Owens Valley, California, under the leadership of a Japanese nurseryman, are expected to develop guayule to where it may ultimately become the "backlog" for America's rubber supply.

DR. PHILLIPS P. ELLIOTT is quoted as saying that there is a great desire upon the part of the young people of the Philippines, Thailand, India and Africa to know more of Christ. He spoke of great congregations of spiritually hungry people in Africa, and he declared that the way out of the present world crisis is the "way, the truth, and the life." This is the plan which Christ advanced for the salvation of the world in His day, and it has been neither changed nor superseded.

* * *

THE EDITOR OF FORTUNE MAGAZINE wrote an editorial some time ago in which he took the position that the Christian Church is leading the progress of the world in its fight for a victory based upon moral values and political rights. He made the striking observation that man is the creation of God; the state is the creation of man, and, therefore, the state is the servant and not the master of man. In his opinion, the present war is an effort to nationalize industry and enslave the people of the state.

* * *

SECOND-GENERATION JAPANESE in America are said to be passionately devoted to this country as their home. Many even of the college students have never seen Japan, they speak English with an American accent, and their standard of living is entirely American. Pledges of loyalty are not uncommon among American Japanese, in which they pledge their lives and their fortunes for the preservation of the American way of life and government. No one believes that people of that mind will be denied a fair share in what constitutes Democracy in the years which are ahead of us.

* * *

ALEXANDER THE GREAT won his fame by conquering the world as a great abstainer from alcoholic drink. At the height of his victorious career, Plutarch says that his march to India was a "kind of Bacchanalian procession," which ended in licentious ribaldry. Later in Babylon, after several nights spend in drinking, a fever developed, delirium followed, the Macedonian veterans passed by his bed and touched his hand, and the next day near sun-down the commander died. He achieved his fame for world conquest and went down to a drunkard's grave at the age of thirty-three years.

* * *

GENERAL JAN CHRISTIAN SMUTS, the Prime Minister of South Africa, recited some interesting facts regarding that country in an address on "The Significance of Christianity in the Present Crisis." The address was delivered on March 25, 1942, and the occasion was the celebration of the centennial of the establishment of the Dutch Reformed Church in the Transvaal. He said that Potchefstroom, which has now become a great modern city, was founded in 1839 as a "Voortrekker dorp" (migrant hamlet) after the calamity of Natal. He said that only two centennial celebrations had been held in the history of the young country: The celebration of the founding of Potchefstroom, and of the establishment of the Dutch Reformed Church, the oldest church in that country.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

AN AMAZING POSITION

The Northern Baptist Convention meeting in Cleveland, Ohio, the last week of May, took a position which to us is little less than amazing. It first tabled unceremoniously a resolution offered by Dr. Daniel A. Poling declaring that "there can be no solution of the problem of hunger and starvation without the defeat of the Axis, the restoration of sovereignty to enslaved peoples, and the triumph of freedom and democracy." Later, after a heated debate, it defeated by a vote of 369 to 337 a resolution saying, "We re-affirm our allegiance to the government and people of the United States in the war, in which thousands of our sons and brothers are engaged for the preservation and assured maintenance of the essential freedoms so hardly won by generations of heroic men and women."

Of all groups of church people who might be thought of as taking such an attitude, one would naturally expect the Baptists to be last. Democracy in ecclesiastical government has been their age-long boast, but by the action taken at Cleveland, they seem to us to have placed themselves on record as being opposed to democracy at home and abroad. Equally pronounced was the repudiation of the missionary principle and the social responsibility implicit in the Gospel.

This action appears to us to go deeper than its effect upon democracy as a process of social or ecclesiastical action and organization. It involves the very structure of the civilization of the future. We quite agree with the new Archbishop of Canterbury, who said in his enthronement sermon: "A German victory, in Germany's present mood, would mean the end of that ecumenical Christian movement and all the hopes connected with it. . . It is our duty to do our utmost towards winning the war that we may keep open the possibility of a Christian civilization and maintain the hope of a fellowship pervading all nations under the allegiance of Jesus our Lord." This magnificent statement of Christian attitude seems to us to need no elaboration.

More surprising, however, was the refusal to "reaffirm allegiance" to the country at war. It might be said that the denomination was on record by a former action, and that would have a measure of truth in it if no further action had been proposed. The defeat of the resolution to "reaffirm allegiance" under existing conditions seems to us to sound a note of disloyalty and to show a lack of patriotic devotion which are not easy to understand. We are sorry that our Baptist brethren took such a position. It will affect the American soldier and it will have its bearing upon other Christian groups. We say it humbly

but with sincere conviction: We believe that the time for any manifestation of a defiant pacifism is past.

HATE A FACTOR IN WAR

No one need have any misapprehensions as to the trends of war, especially the tendency to change the nationals with whom we are at war into personal enemies. It will not be easy to escape deep feelings of antipathy as the casualty lists are released and we must face the reality that our sons have fallen and have been left to sleep in a hostile land. To this natural reaction will be added the inevitable consequence of the propaganda of war promotion. Dominated by these passions and influences alone, we will surely come to the day of armistice with feelings of vengeance unrelieved by even the ordinary emotions of civilized life, and we will be seriously handicapped for writing a new world charter which shall have in it the promise of an era of true peace.

Peace will not rise unaided from the ashes of war's disaster. For that reason, the spiritual values which are mediated through the Christian Church should be pressed with all the vigor which their importance indicates. Without abating in our patriotism and devotion to our country in its prosecution of a war which we were not able to avoid, the Church must follow through in its appointed task. It can have but one course, and that to inculcate the spiritual values which made a Christian civilization triumphant in a world where pagan superstition, selfishness and hate were supreme. When the war is over we will have to face the issues of fellowships, economic, social, political and spiritual, in a world neighborhood which will have been infinitely enlarged by the war. Let us not fail those who need to be steered on a constructive course in these desperate days.

"MOTIVE"

In our issue of June 4, we carried an article by Bishop John M. Moore under the caption, "A Peep at a Board." In the middle of that article is a brief and fair discussion of what occurred in the Board meeting at the time of the disposition of the matter touching the disloyal and salacious sentiments which had found voice in "Motive." We were disposed to let it rest with that explanation, but in *The Christian Advocate*, Chicago, of June 4, the resolutions adopted by the Board were published with a five-line introduction which brought request that more be said in explanation of the action.

Bishop Moore's article tells the story as we have it

from two other Bishops and from a Nashville layman. We do not wish to go over that again. We know that the action was "unanimous" because of an off-the-record interpretation by Bishop Arthur J. Moore. We have the feeling that the action is introduced in a manner to confuse the issue, but the wording shows that the "sub-secretary" editor got told. We do not think that the action satisfied anybody. The admissions and apologies of the editor, and the acceptance of a censorship of all material before its publication are too clear in their import to make blueprinting necessary.

We feel quite a little uncertain about the moral and social aspects of the whole educational outlook in America. The most devastating arraignment of education that we ever read is an article, "Youth Challenges Education," by Dorothy Thompson, in the June Issue of *Ladies Home Journal*, and reprinted by permission in June 6 issue of *The Sunday School Times*. The article may be had in leaflet form by writing Wheaton College, Wheaton, Illinois. Get it and read for yourself what a young man still in college thinks of the educational situation. It seems to us that this article should cause right-thinking people deep concern both for education and the future of civilization.

METHODIST LANDMARK COLLAPSES

The collapse of the roof of the Scottish Rite Cathedral, on Carondelet Street, New Orleans, is of mournful significance to New Orleans Methodists as well as to the members of the Masonic order of Louisiana. This beautiful structure was the building occupied by the congregation of First Methodist church until 1906, when it was sold to the Scottish Rite Masons.

The building was dedicated on May 8, 1853, by Dr. C. Parsons, of Louisville, Ky., who preached the dedicatory sermon from the words of Haggai, "The glory of this latter house shall be greater than the former." Before the ceremonial of dedication, Dr. Parsons raised a collection of \$19,500 for the liquidation of the outstanding indebtedness.

In architectural style, the building was Ionic with a "marble-base front," graced by six exquisite columns, a steeple (later removed) with a "Lantern of Demosthenes," from which a Meneely bell rang out the call to worship for more than fifty years. The building was 115 feet deep by 70 feet wide, with an "airy basement" which was used for Sunday School purposes. Its cost, as given at the time of the dedication, was \$50,000 which included an item "covering damage by falling roof." Evidently the roof construction was defective from the beginning. At the time of the dedication, it was described as the "best church building in Southern Methodism." In ruins, this beautiful building is to New Orleans Methodism what the ruined Parthenon is to the people of Athens.

ONCE MORE

Although we have said repeatedly that we cannot send *The Advocate* to individual soldiers, and have asked for the address of reading rooms and recreation centers where numbers of Louisiana and Mississippi soldiers are in training, we are receiving addresses of individuals in service from Cape Cod to Honolulu. Please NOTE—WE

MUST HAVE THE ADDRESSES OF READING ROOMS OR RECREATION CENTERS in camps and posts. That will make the paper available for all enlisted men who may be interested, and when they are transferred the paper continues to go to the reading center for others who may be sent to the camps for training. Do not send us the addresses of individual soldiers, Please.

WHEN THE GUNS CEASE FIRING

From the editorial columns of the *Advocate* has gone the kindly voice of Hugh N. Clayton, and many who have read his timely and balanced comments upon matters of Christian concern will miss him greatly. On June 17, he entered the armed service of our country. Wherever he goes, in service to his country, the prayers of many who have drawn inspiration from his genial, helpful chats in the *Advocate* will accompany him.

Some day the guns will cease firing, and H. N. Clayton, along with thousands of other Americans, will once more return to the ways of peace in this land. But the old order will not come again. The good old status quo, as this generation has known it, will not come again. That which we have accepted as fixed and lasting will be no more. Within our own country great social changes are now in the making which will usher in new times, new customs, new conditions. The Christian churches must heed the morning call of reveille to service in the new day that lies ahead. Without losing touch with the stimulating elements of an inspiring tradition, our Church and the churches of other denominations must foresee and lay plans for the world that will be when the guns cease firing.

Economic leaders are already laying plans for the post-war period. They are thinking now in terms of a free-trade relationship, internationally agreed upon, to be observed by all for the economic welfare of each unit in the family of nations. Exploitation of the weak by the strong, they say must go. This is a noble, unselfish sentiment, born out of the tragic experiences of the hour. The Church should not let this unselfish spark of hope for man's future peace die untended.

Political leaders are also laying plans for mutual understanding and good will between nations when the guns cease firing. The people of the world, the little man like the big, must have a voice in their government—a right to speak about their destiny, as they see it, yes, and the right to do something about it. The Church must lend its strength to all plans that promise peace for man's political future.

But aside from matters economic or political, the Church must visualize a future in which a field of greater service lies. Lasting peace can come only when the spirit of international good-will has been made vocal and regnant in the lives of nations. The Prince of Peace can never reign until the peoples of the nations of the world will it so. His reign will not be forced. It must be accepted. Once the guns cease firing, the duty of the Church will be to create and build a spirit of international good-will to the end that men the world over may enjoy a lasting peace, and have a just share in the more abundant life for which the Prince of Peace lived and died.

P. B. B.

THE DISCOVERY WELL

By Dr. Fortney Hutchinson

II Timothy 3:5. "Having a form of godliness, but denying the power thereof: from such turn away."

On December 4, 1928, in Oklahoma City, I was sitting in the private office of a banker, one of my stewards, when his telephone rang. When the conversation ended, he turned and said to me, "They have just brought in a 6,000 barrel gusher five miles from here, in the edge of Capitol Hill."

That gusher will go down in the history of the oil industry as the "Discovery Well" of the Oklahoma City field. It marked the beginning of a new era in the life of that great city.

In thinking about that oil well, I found myself comparing it with the beginnings of Methodism. This sermon is an outline of those comparisons.

The Discovery Well came in with a six thousand barrel flow per day. It has produced to date more than a million and a half barrels of oil, selling for something like a million dollars. Furthermore, that gusher inspired men to sink many other wells, resulting in the development of one of the world's greatest oil fields.

Today it is a well-known fact that the Discovery Well has slumped. I got the information from officers of the company. They do not hesitate to face the facts frankly. From a spontaneous flow of six thousand barrels a day, production has dropped to eight hundred barrels, and pumps are required not to get even that yield, which in turn is steadily decreasing. The well is now a reluctant, coerced producer.

The officials of the company have bravely faced conditions as they are. I wonder if the Church is willing to do the same. Methodism came into the family of Protestant denominations as an inspiring, spiritual gusher. On the night of May 24, 1738, in a Moravian Mission on Aldersgate Street, in the city of London, at a quarter to nine o'clock, Mr. John Wesley had his heart "strangely warmed" as he realized that God, for Christ's sake, had forgiven all his sins and had set him free from the law of sin and death.

Out of that initial experience of our great founder, Methodism has grown. Under Mr. Wesley's leadership the movement spread over the British Isles, crossed over into the New World; and, through the years, has, to a greater or lesser degree, girdled the globe.

When Mr. Wesley died, in 1791, there were in the world seventy-six thousand Methodists. Today there are more than ten millions. Not only that, but the work of Methodists has greatly inspired other Christian organizations and denominations. Converts from our altars have added to the ministry and membership of all evangelical and Protestant bodies. But the work of Methodism in the world is so well known that I need not dwell at length upon it.

Coming down to our day, allow me to say that the old Methodist well is still producing. Indeed, she is equally, if not more, productive today than any of her sister denominations. But it is a well-known fact that she has ceased to flow with her original spontaneity, or to produce with her original volume. Today her statisticians are busy reporting and explaining decreases in membership, decreases in attendance upon the services of the Church and Sunday School, and decreases in liberality for the support

of benevolent and missionary interests.

In 1935, seven hundred pastors in our, then, Southern Methodist Church, did not report one single addition to the Church on profession of faith. And, we lose so many members that we have to gain six to show a net gain of one. Everywhere the mid-week and Sunday evening services are a problem. "Our morale is shot to pieces." We are on the defensive.

The most serious thing about all this is that we have ceased to "flow." Our spontaneity is diminished, if not entirely gone. We are "on the pump." We face, today, the absolute necessity for a revival. And I do not mean a hullabaloo. Indeed, I have no special type of revival in mind. I just mean we must have a revival of spiritual life and power, or even our derricks may be torn down and moved away.

I asked officials of the oil company what they intended to do about the Discovery Well. They said they were going to "shoot it first, and then go deeper." They explained that the sand in the bottom of the well had formed a crust that had to be broken up. That would probably increase the flow for a time, but ultimately the well would have to be drilled down to another, and deeper, sand, if the old-time production were ever to be restored.

The Church, too, has made use of many substitutes and expedients. Some have mistakenly thought of religious education as a substitute for evangelistic zeal and fervor. Religious education has its place in the life of the Church, but it should never be thought of as a substitute for evangelism. An appropriate text at this point is: "This ye ought to have done, and not to have left the other undone." What provision does religious education make for an adult population of something like fifty millions in this country today, a large per cent of whom are without any sort of church relations?

There are also those who have shifted the emphasis from personal salvation to the social gospel, hoping thereby to meet man's religious requirements and satisfy his spiritual needs. The social gospel, too, has its place, but it cannot take the place of personal salvation. You cannot build an A-1 civilization on a C-3 citizenship.

Neither is an elaborate ritual sufficient. A dignified ritualistic service is very beautiful, but it is a poor substitute for evangelistic effort.

Crusades, campaigns, and else, have value, but as substitutes for evangelism, they are extremely disappointing.

Another striking similarity between the well and the Church? The Church, too, is "on the pump." Our chariot wheels drag heavily. Some say we are running on momentum. Our greatest victories seem to be in the past. Our enthusiasm has waned. We are producing slowly, and at great expense in money and effort. Our preachers feel it. Much of the joy and spontaneity have gone out of our ministry.

Jesus looked down over Jerusalem and broke into tears. Paul used to weep over his people. Old Dr. McCheyne used to baptize his sermons with briny tears before he preached them with power. Surely modern conditions justify tears.

Today we are like the established Church of Wesley's time. We have a form of godliness without the power. In some instances, the language of the text applies. We have the "form," but we even deny the power of godliness. Like the foolish virgins, we have ornate, but empty lamps. In our helplessness we are resorting to all sorts of expedients. We are building magnificent

churches. All over Europe they have built great cathedrals and are putting on elaborate rituals. In this country there is a tendency in the same direction.

We might get results, temporarily, by "shooting" the wells of Methodism, breaking the crust with genuine, gospel preaching. As a rule, real preaching in our day is not popular. Many jokes are made at the expense of preachers. But after all, if we are to get permanent results, we shall have to go deeper. We must strike another sand.

At City Road's Chapel, in London, the mother church of Methodism, where, for fifty-three years, Mr. Wesley was pastor, I visited his prayer room. It is little more than a cubby-hole next to what was his study, where he retired for daily devotions. The arms of the chair by which he knelt are worn slick. On the floor are the marks of his consecrated knees. In that cubby-hole, for more than fifty years, was the dynamo of Methodism. There the artesian well, started in Wesley's soul at Aldersgate, was kept flowing. There the power was produced that made Methodism irresistible.

It is said that, on one occasion, an old Negro, a convert of the Salvation Army, visited a room in London where a tablet has been placed to the memory of General William Booth. The old man knelt reverently before the tablet and prayed over and over, "Lord God, do it again. Lord God, do it again." He was praying to God to produce another William Booth.

Ultimately, then, Methodism, if she is to repeat, must go deeper, must strike another sand. Stanley Jones well said, "We can go no further until we have gone deeper." Reservoirs of divine grace await us and will gush forth when they have been tapped with the steel-tipped drill of prayer. Pentecosts hang in the heavens; waiting to fall upon us with a fresh baptism when we, as a Church, are ready to receive them.

Beloved, the Church, like our Lord, is capable of a Resurrection. Thank God, she can, and will, flow again. To that end let us earnestly work and pray.

"Guard well the holy fire,
The fire that came at Pentecost
To kindle in the shattered band
New hope to go, their leader lost,
Evangelizing the land.

"Guard well the holy fire,
The fire that swept the centuries,
That burned away so much of dross,
Transcending continents and sea,
Exalted on a cross."

SIMIAN LOGIC

By Linda Boone Saxon

An old Malayan monkey
Sat upon a limb,
And contemplated bullets
Speeding under him.
He studied group behavior—
Twenty thousand strong—
Then said, "That fellow Darwin
Must have figured wrong;
It couldn't be our family
Man's descended from—
An evolutionary ape
Wouldn't act that dumb!"

—Our Dumb Animals.

This generation, with its Bible still unread, is living upon the rumors of the faith blown to it from its father's time.

—Arthur J. Gossip.

CONFERENCE NEWS AND PERSONALS

Rev. H. E. Raley sends us six more subscriptions which brings the total for Bay Springs charge to thirty-seven. We sincerely appreciate the fine loyalty of Bro. Raley and his people.

Miss Grace Bell, of Mangham, La., in renewing her subscription adds a note which says little but means much, "Please do not let me miss this week's paper." Such interest is truly an inspiration.

Rev. A. L. Davenport, pastor at Vaiden and West, reports a good time with the people of that charge, and he is looking forward to a fine report when the conference convenes this fall.

Commander J. H. Brooks, of the North Mississippi Conference, has been stationed for some time at Corpus Christi, Texas. He is a son of the late J. J. Brooks, and is serving in his twenty-first year as a Navy chaplain.

Rev. J. S. Maxey, our long-time friend, adds an encouraging word to a business communication. It is always helpful to know that we have friends who carry us in their hearts. He reports good progress in his work at Marks, Belen and Darling.

Miss Alice Henry, our good friend in West Monroe, La., sends a list of Advocate subscriptions and says that they are late getting started on the campaign, but that they hope to make a good ending. Rev. C. K. Smith is the pastor.

Mr. W. E. Craig, of Nashville, Tenn., was in the city over the week-end and honored the Advocate office with a call. We have known Bro. Craig for many years and we extend the invitation to pay us a visit at any time that he may be in New Orleans.

Dr. V. C. Curtis, pastor at West Point, Miss., writes that he is in a revival meeting this week. It was a business letter and he did not indicate the place, but we are glad to know that he is able to keep up the activities of the pastoral work in an aggressive way.

Rev. J. A. Alford, Hospital Chaplain in New Orleans, writes that he and Mrs. Alford are now located at 1600 S. Gayoso St., New Orleans, and that this will be their permanent address. All having business with the hospital chaplain can find him at his new address.

Miss Beatrice Monroe, Jackson, Miss., places us in her debt both for her words of commendation and for her mention of definite utterances which she found helpful. Whether it be praise or criticism, it is the mention of particular articles which is constructive.

Bishop J. L. Decell and family are now located at 134 Seashore Campgrounds, Biloxi, Miss. They expect to remain there for at least six weeks, and the Bishop will go in and out to meet his engagements as usual. All communications should go to him at the above address.

Rev. H. P. Lewis, pastor at Byhalia, Miss., charge, says, "Our new Emory church is now completed and furnished with new pews, choir chairs and pulpit." The new church was built by the congregation at a cost of \$3,000, and without incurring debt. They are therefore in a good frame of mind for the revival now in progress.

We have received two purely incidental references to the Pastors' School at Wood Junior College. Both statements agree that the school was inspirational and helpful. We regret that we could not have been present, but there are some things which we have to miss.

Dr. Robert A. Clark, district superintendent, at Paris, Tenn., has been our friend from college days and has been a reader of the New Orleans Christian Advocate from the days when he was a boy in his father's home at Kosciusko. We appreciate his loyalty and are glad to have a favorable report of his work.

Dr. Arthur M. Shaw writes from Gladewater, Texas, saying that he and Mrs. Shaw expect to be back at their home in Oakdale in a few days. Bro. Shaw is one of the honored men of the Louisiana Conference, whose work is made fruitful and helpful by the grace and beauty of his poetical contributions to the Advocate.

Rev. W. F. Henderson, who was forced to retire from active work on account of his health, reports that he is improving slowly, but has not been able to attend a service this year, and has not been able to be up for more than an hour or two at a time for the past sixteen months. He has only the radio messages which reach him at his bedside in Shreveport.

Rev. Charles E. Stewart, who has been serving the Bellefontaine charge from Wood Junior College, has moved to the parsonage at Bellefontaine, to be on the ground with his people. Bro. Stewart is a young man of splendid promise and we wish for him every success and a constant growth in spiritual experience and appreciation.

Mrs. C. M. Purvis, Advocate representative at Tchula, Miss., is one of the top rank friends of the paper. Her remittances from time to time are positive proofs that she carries the paper on her heart. It is always a joy to know that we have such friends on the field.

Bishop J. L. Decell was scheduled to preach three times last Sunday and to dedicate as many churches. At eleven o'clock, Pleasant Ridge, Collinsville circuit, Rev. T. A. King, pastor; at 3:30 p. m., Sageville, Meridian circuit, Rev. Marshall Burnett, pastor; and 8 p. m., Pachuta, Rev. G. Elliott Jones, pastor. All these churches are in the Meridian District and Rev. J. L. Neill is district superintendent.

Rev. A. G. Taylor, of the Louisiana Conference, and Miss Ida Mae Wright, of Ruston, were united in marriage on June 6. The

marriage took place in Shreveport, with Rev. W. F. Henderson officiating. Bro. Taylor is a graduate of Louisiana Polytechnic Institute, and has been attending S. M. U. for the past year. Mrs. Taylor was the Home Economics teacher at Pelican High School for the past two years. Bro. Taylor is available for evangelistic work during the summer vacation.

MRS. L. J. JONES PASSES

On June 2, 1942, Mrs. L. J. Jones passed in Christian triumph to her heavenly home. She was the widow of Rev. L. J. Jones, who died in 1917. She leaves four sons and one daughter who sorrow deeply for her going. She had made her home with her daughter, Miss Lelia Jones, Route 4, Hattiesburg, Miss. Her membership was in Broad Street church, Hattiesburg, and she was eighty-three years old. One son, Freddie S. Jones, lives in New Orleans; Walter W. and W. H. Jones live in Jackson, Miss.; and B. B. Jones lives in Hattiesburg. An appropriate memoir is promised in the near future.

NOTICE CONCERNING LEWIS MEMORIAL HOSPITAL FUND

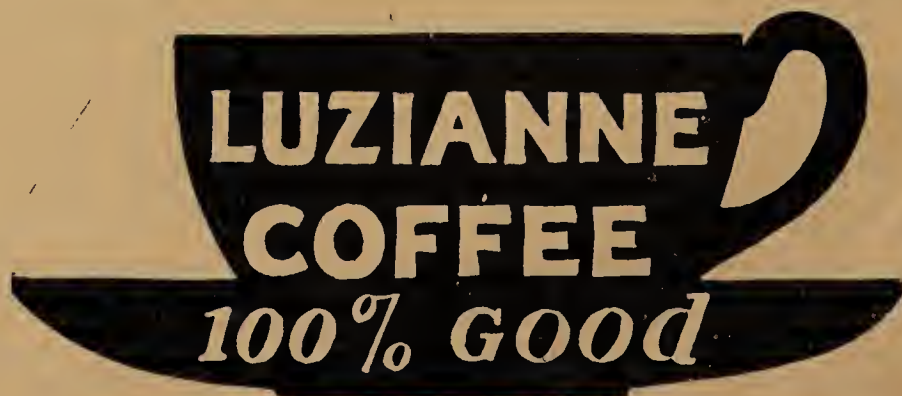
Since the undersigned is entering the United States Navy on June 17, the Executive Committee of the Board of Missions and Church Extension, of the North Mississippi Annual Conference, has asked Mr. J. G. Houston, of New Albany, Miss., to serve as Acting Treasurer of the Lewis Memorial Hospital Fund. Mr. Houston has agreed to so serve and all remittances from the North Mississippi and Mississippi Annual Conferences should be sent to him at New Albany, Miss. He will begin serving as Acting Treasurer on June 14, 1942.

HUGH N. CLAYTON,
Treas., New Albany, Miss.

June 8, 1942.

NOTICE CONCERNING BOARD OF MISSIONS OF NORTH MISSISSIPPI ANNUAL CONFERENCE

Since the undersigned is entering the United States Navy on June 17, the Executive Committee of the Board of Missions and Church Extension, of the North Mississippi Annual Conference, has asked Mr. J. G. Houston, of New Albany, Miss., to serve as Acting Treasurer. Mr. Houston has graciously agreed to do so, and will be serving in that capacity from June 14, 1942, until the Annual Conference.



All correspondence and inquiries which heretofore have been sent to the undersigned should be directed to Mr. Houston.

Because of the unsettled conditions, it has been decided that the payments due on September 1, 1942, for the fourth quarter, will not be made at that time but will be made at the Annual Conference after the Acting Treasurer has received sufficient money to pay off the debt of the Board and to make this disbursement. To that end, all ministers and laymen are respectfully urged to pay the Benevolences in full by Annual Conference.

HUGH N. CLAYTON,

Treas., New Albany, Miss.

June 8, 1942.

NEW CHURCH AT EUNICE, LA., OPENED

The first service in the new Methodist church at Eunice, La., was held at 10 o'clock a. m., on June 7. It was a consecration of the building as a place of worship and was climaxed by the administration of the Holy Communion. The regular preaching service followed at 11:00. The choir was beautifully robed, the regular order of service was used, and the pastor preached on "Looking Forward," using for a text, "Speak unto the children of Israel, that they go forward." At the evening hour, an organ recital was given by Mrs. Ellen Stier, of Werlein's, New Orleans, using the new Hammond organ with great effectiveness and to the delight of all who were present.

The building is of cream colored brick, with Gothic windows and doors, and a fifty-foot tower. The auditorium seats approximately 250. It was filled almost to capacity at both the morning services, and at the evening service many were turned away. Bro. Williamson, the Baptist pastor of Eunice, and Bro. Edgar Dufresne, of the Methodist church in Opelousas, were present with their congregations for the evening service.

The pastor and his people have justifiable pride in what they feel to be one of the most beautiful churches in the state. The pastor thanks his people for their splendid support and cooperation, and for the many sacrifices which made the church building possible. Likewise the Methodists are grateful to friends of other denominations for their assistance in bringing the task to completion. One good Catholic lady remarked: "Your church reminds me of the incident where Jesus took the loaves and fishes and blessed and multiplied them and fed the multitude." This is truly what happened.

The pastor and his wife are deeply appreciative of their two and one-half years in this place, and for the generous improvements in the parsonage home. After reading this account, some preachers may begin packing to move to Eunice. Brother, you had just as well unpack. Of course if one of the outgoing superintendents should wish to come, the pastor would be helpless in a situation like that. He only asks in such a case your sympathy.

REVIVAL AT CARPENTER'S CHAPEL

Dear Dr. Duren: We have just closed a week's meeting at Carpenter's Chapel with very good results. Seven fine young people professed faith in Christ and united with the church. Bro. M. D. Felder did the preaching. We had good crowds from the

very first service. On Tuesday night, Bro. Felder had a Mother's Night Service, in which he paid tribute to all mothers who had a son or sons, or had lost a son in the armed forces of our beloved nation. The service was well attended all through the meeting despite the fact that along the last we had plenty of rain.

The fine people of Carpenter's Chapel surely know how to entertain a pastor and his co-worker.

June 14 through the 21st the meeting will be in progress at Meadow's Chapel—another fine group of people on the Gonzales charge.

There will be a daily vacation Bible School in connection with the meeting.

Miss Lea Joyner, of Grayson, will be the worker for the Bible school. We are expecting good results there also. Everyone in reach is invited to meet with us at 8:30 C. W. T.

Meadow's Chapel Methodist Church,

C. J. T. COTTEN, P. C.

Prairieville, La.

A DAILY PRAYER IN WAR- TIME

For Our Fighters

One prayer rises night and day from our lonely, longing hearts to Thee, O Almighty Ruler of the universe; save our boys from hurt of body or stain of soul, and give victory to their arms. If any fall, may they be at peace with Thee, to win the promised reward of good soldiers of Jesus Christ. Prepare us for what Thou are preparing for us; and make us able to accept Thy holy will for us and ours as best for two worlds. As we pray to Thee, grant unto us a refreshing sense of Thy father-care; our times are in Thy hand. Thou art able to do for us exceedingly above all that we can ask or think. So we leave our lives, and our dear ones, with Thee, praying ever that we may live in loyalty to Thy will. Amen.—W. T. E.

SHREVEPORT DISTRICT CON- FERENCE

The Shreveport District Conference met in the Wynn Memorial church, Shreveport, at 9:30 a. m., on June 4. Dr. A. M. Serex, district superintendent, presided.

The Rev. J. W. Matthews led the opening devotional, and the Rev. Jack Cooke, the afternoon devotional. The Rev. B. D. Watson, pastor of the host-church, welcomed the Conference to Wynn Memorial.

Visitors to the Conference included: Dr. W. L. Duren, Editor of the New Orleans Christian Advocate; Dr. J. G. Snelling, Superintendent of Mercy Memorial Home-Hospital; Rev. C. B. White, Superintendent, Louisiana Orphanage; Dr. R. W. Vaughan, Conference Treasurer; and Dr. D. B. Raulins, District Superintendent of the Ruston District.

Two young men were recommended for Admission on Trial. Roy Mouser to the Louisiana Conference, and Stanley Kirkland to the North Texas Conference. Festus Harrison, Jr., and Theodore Branton were licensed to preach.

Judge R. J. O'Neal was elected District Lay Leader, and the following were chosen as Associate Lay Leaders: B. F. Roberts, George Nelson and J. R. Nash.

The pastors' reports show much progress

for the first half of the conference year. 241 members have been received on Profession of Faith, and 548 by letter, for a net gain of 417. Several charges reported 100% paid on salaries and benevolences to date, and the average paid on these items for the district is 94%. Other monies raised included: \$515 for Golden Cross, \$343 for Mercy Memorial Home-Hospital, and \$18,514.51 for buildings and special projects. There are 285 subscribers to the General Organ, and 155 subscriptions have been received on the New Orleans Advocate quota.

A delicious chicken lunch was served by the ladies of the Wynn Memorial church. Because of the careful planning and efficient leadership of the presiding officer, Dr. A. M. Serex, the business of the Conference was concluded at 4:45 p. m., at which time the Conference adjourned.

LUMAN DOUGLAS, Sec.

A Magnificent Record

At the District Conference, Dr. A. M. Serex, whose tenure comes to a close in that office at next conference, gave an impressive summary of the progress made in the five and one-half years of his administration. There had been a net increase of 15.6 per cent in membership; the Benevolence had increased 50.5 per cent, including superannuates and Bishops, or 14 per cent, if those items are eliminated. Ministerial support had increased 63 per cent. Eight new churches are to the credit of Dr. Serex, seven churches have been remodeled, five educational buildings have been erected, four parsonages built, four parsonages purchased, and seven parsonages remodeled. All this improvement represents a net growth since only one small church came by Unification and it was not included in the summary. Figures do not mean everything, but this is a splendid record as figures go.

DAN E. KELLY RECEIVES NA- TIONAL RECOGNITION

Dan E. Kelly, of Shreveport, La., son of Mrs. Dan E. Kelly, Sr., and the late Rev. Dan E. Kelly, of the Mississippi Conference, has just received national recognition in the industrial editorial field, according to published accounts.

Mr. Kelly, editor of publications for the Arkansas Natural Gas Corporation, was presented a Certificate of Excellence by the National Council of Industrial Editors Associations, "in recognition of the superior quality of his publications in the industrial press field."

In this national competition, house organs and business magazines were entered from every state in the Union.

At the last convention of the Southwestern Association of Industrial Editors, held at Stillwater, Okla., last November, Mr. Kelly won the second grand award for greatest achievement in editorial, production and appearance of the Expanding Circle, employe house magazine he edits for Arkansas National Gas Corporation. He has been in the newspaper and magazine business the last twenty years.

Formerly from Hattiesburg, Miss., Mrs. Kelly and her son have lived in Shreveport for the last ten years, the former at 831 Gladstone Blvd., the latter at 1065 Blanchard Place.

The soul that sinneth, it shall die. Morality is highest where morality is lowest.

—Arthur T. Pierson.

PERSONAL NOTES AND INCIDENTS

Rev. David Tarver, chaplain in the Army at Camp Barkeley, Texas, says that he is liking the Army and hopes he is doing some good for the men. He and Mrs. Tarver like Abilene, the West Texas people, and the breezes.

Rev. James B. Grambling, pastor at First Church, Crowley, La., is to assist Rev. Otis Spinks in a meeting at Eunice, which will begin on June 23 and continue through July 3, according to announcement reaching the Advocate office.

Mrs. Bennett, wife of Judge R. E. Bennett, of Meadville, Miss., spent a week in the hospital at Natchez recently. She was there for treatment and observation and is now back at home and reports indicate that she is improving.

Dr. J. L. Cunningham has resigned the presidency of Scarritt Bible and Training School, in Nashville, Tenn., after twenty-one years of distinguished service to his church through that institution. We join with many friend in wishing for Dr. Cunningham many years in which to contemplate the splendid work for the missionary cause at home and abroad.

A card from Mrs. W. C. Newman, of Corinth, Miss., reports the illness of Bro. Newman for the past two weeks. One week of the time was spent in the Baptist Hospital, in Memphis. We are glad to know that he is able to be back at home and expects to resume his Sunday School lesson in the issue of next week. This will explain the absence of his material from the two issues, including this one.

Mrs. Annie Hamilton Hodges, whose serious illness was noted in these columns, died on Wednesday of last week after a long and painful illness. She was the daughter of the late T. T. Hamilton, of Carroll County, Miss. We had known her before her marriage, and had known her even more closely in later years. She was a good woman, and her going, while a relief for her, is a distressing loss to many friends. She was a member of Rayne Memorial church, New Orleans. She is survived by two sons, W. H. Hodges, Jr., and Clyde Hodges, and their families.

In the resignation of Dr. Henry Nelson Snyder as president of Wofford College, the ranks of Methodist educational leadership have suffered another great loss. After forty years of distinguished and constructive service to that institution, Dr. Snyder surrenders his post, having established himself as in every sense the worthy successor of Methodism's great educator, Dr. James H. Carlisle. Dr. Snyder is a native of Georgia, an alumnus of Vanderbilt University, and is now in his seventy-eighth year. It is with sincere appreciation but great regret that we add the name of this distinguished leader to the retired list of Methodism's educational heroes. Dr. Walter Kirkland Greene, professor of English and dean of undergraduate instruction at Duke University, succeeds to the post vacated by Dr. Snyder.

MEETING AT MONTGOMERY, LA.

Dear Dr. Duren: I just had a new experience. I have been pastor and evangelist for about twenty years, but I just, for the first time in my life, had the opportunity of assisting a woman pastor in a revival meeting.

From Winnfield, I went to Montgomery,

to assist Rev. Lula Wardlow. I must say that the church was in a good spiritual condition. It was easy to preach in that church. I could feel the presence of the Holy Spirit. Mrs. Wardlow keeps a revival going on all the year round. The revival was well attended. Mrs. Wardlow has had a long and fruitful ministry. Hundreds of people all over the nation owe their salvation to her, as she was the instrument of the Holy Spirit which led them to Christ.

Rev. Mrs. Wardlow was giving opportunity for testimony on the last night. The church was crowded. One young man, who is a member of another church out in the country from Montgomery, gave a real testimony. He lives right and enjoys his salvation. While making his testimony he got so full until he shouted and praised the Lord enthusiastically. Well, why shouldn't he shout? It had been over fifteen years since I had seen such praising of the Lord. Too many of our church people cheer a football game and then when they come to church they go to sleep. I received a blessing out of the meeting at Montgomery.

Fraternally yours,
EVANGELIST H. M. WOLFE.

GOLDEN CROSS, MISSISSIPPI CONFERENCE

To the District Superintendents, Pastors and Golden Cross Committees of the Mississippi Conference:

The Treasurer reports to June 12 the following charges have made remittances to him for Golden Cross:

Brookhaven District—Georgetown, Hazelhurst, Nebo.

Hattiesburg District—Clara, Magee, Montrose, Taylorsville and Williamsburg.

Jackson District—Capitol Street and Shiloh.

Meridian District—Chunky, Hawkins Memorial, Poplar Springs, Wesley, Rose Hill, Scooba, Shubuta and Vimville.

Seashore District—Bay St. Louis and Handsboro.

Vicksburg District—Natchez, Crawford Street and Gibson Memorial.

I appeal to all of you to get busy for this very worthy cause, and see that each charge in the Conference has an enrollment, and remember that the entire amount that you remit to the Treasurer is used for charity work in our Hospital at Hattiesburg, and let's reach our goal this year of \$1,200 for this cause, and if every church will put on the enrollment and explain what it is to be used for, I believe that the goal will be reached. I would suggest that you put on the enrollment as early as possible, and remit to F. Y. Whitfield, Treasurer, and indicate that it is for Golden Cross.

W. D. HAWKINS,
Golden Cross Director.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

John Edward Batterson, Vernon, New Jersey.

Lloyd Otis Coleman, Morrison, Illinois.
Nathaniel Hardin Davis, 202 Linden Avenue, Suffolk, Virginia.

Armour Henry Evans, Oberlin, Kansas.
John Orville Evans, 3847 Bellefontaine, Kansas City, Missouri.

Clifford Albertus Hewitt, Sewell, New Jersey.

Robert Whitfield Hicks, Macon, Georgia.

Lester Lee Hill, Friona, Texas.

Harold Christian Koch, Conshohocken, Pennsylvania.

James Henry Martin, Newberry, South Carolina.

Jacob Williams Mast, Onancock, Virginia.

Morris Sheppard McCastlain, Brownsville, Tennessee.

Herbert Archibald McKain, 3701 West Ninth Street, Chester, Pennsylvania.

Lee Wayne Mooney, Chiloquin, Oregon.

Hilton Osboro Morton, Sacramento, California.

John Arthur Nye, Ainsworth, Iowa.

William Roland Phinney, 364 Hooker Ave., Poughkeepsie, N. Y.

Travis Purdy, Ligonier, Indiana.

David McCarty Shepherd, Hope, Indiana.

William Park Smith, Doerun, Georgia.

Willis Lincoln Stafford, West Union, Ohio.

James Edward Statham, Pahokee, Florida.

Horace W. F. Vaughan, Moselle, Mississippi.

Fred Dewey Wilde, Leesburg, Indiana.

William Douglas Williams, Richmond, Virginia.

Submitted by—Methodist
Commission on Chaplains.

June 6, 1942.

AN OPEN LETTER TO PRESIDENT ROOSEVELT

The President,
The White House,
Washington, D. C.,

Dear Mr. President:

In April, 1917, after the introduction of the Selective Draft Act, the Committee, of which I was Chairman, went before the House Military Affairs Committee, of which Congressman Fitzgerald, of Tammany Hall, a friend of the Liquor Traffic, was Chairman, and Congressman Kahn, of California, representing the wine interests of that State, was the ranking Republican member. Our Committee requested that provisions be inserted in the Selective Draft Act which would forbid the sale of intoxicating liquors to men in the uniform of the United States, and which would authorize the Secretary of War and the Secretary of the Navy to create zones around the camps and forts, and to declare cities out of bounds, as a protection from the vice traffic. The Committee refused to insert the provisions requested in the Selective Draft Act, and Congressmen Fitzgerald and Kahn made a public statement that the legislation which our Committee requested was an insult to young American manhood.

On my return to Richmond I sent the following telegram:

April 23, 1917.

Hon. Woodrow Wilson,
White House,
Washington, D. C.

The mothers and fathers of our country, while desirous that their sons shall do their full part in upholding the principles of Democratic Government and the honor of our country, insist that while their sons are in the Army, the Navy, or the training camps, they be protected from the liquor and vice traffics. They fear the possibilities of moral and physical evil in the Army, Navy and camp life more than they fear physical wounding and death by German bullets. They are not willing that their great sacrifices, which are being made for the good of mankind, shall be nullified by the greed and covetousness of the baser elements of our social life. They confidently turn to you, our great President, asking that

you will secure such emergency legislation as will protect our soldiers and sailors from these evils, as will conserve the food supplies of the country from the waste of the breweries and distilleries, and as will promote the efficiency of all our people in this great hour of the nation's life.

JAMES CANNON, JR.,
Chairman, National Legislative Committee of the Anti-Saloon League of America.

President Wilson wired me to come as promptly as possible to the White House. I showed him copies of the provisions which our Committee had asked to be inserted in the Selective Draft Act. After very thorough consideration, he stated that all possible influence of the Administration would be exerted to secure such provisions in the Draft Act.

These provisions were inserted. I personally visited nearly all the camps and forts east of the Mississippi River, and the testimony of officers, enlisted men, chaplains, Salvation Army workers, etc., was that the provisions indicated above had reduced intemperance and vice to a minimum. General Pershing himself declared: (see Congressional Record, March 16, 1941) "I shall not go slow-on prohibition, for I know what is the greatest foe to my men; greater even than the bullets of the enemy." While having personal knowledge of the effectiveness of the legislation, I inquired of the War Department, through Senator Byrd, what the records of the Department showed to be the facts. In reply the War Department wrote: "The admission rate per thousand men for the period April 1, 1917, to December 31, 1919 (in the hospitals), for alcoholism was 1.30," which would mean about 26,000 for the war period for an average of 2,000,000 men in the armed forces. Certainly the legislation adopted by Congress in 1917 was exceedingly effective.

Once again our country is at war, our sons have registered, and will be conscripted by millions. The same perils confront them from the organized liquor and vice traffics. General Marshall, Chief-of-Staff, in a national broadcast, declared: "Establishments for the purpose of selling liquor are becoming increasingly active in communities adjacent to the camps." Secretary of War Stimson stated in an interview given to the press in the spring of 1941: "Our finest youth are being exposed to temptations, to which many of them are not accustomed." Again, on March 24, in a letter to the House Military Affairs Committee, he stated: "The greater part of this force will be made up of young men, who will be at that plastic and generous period of life when their services for their country should be surrounded by every possible safeguard against unwholesome associations." In the New York Times of May 1, 1941, Hon. Paul McNutt is quoted as stating that the "U. S. O. has planned a program for millions of young people uprooted from their normal lives and home surroundings." Nearly all the great church bodies, including the Federal Council of Churches, which represents practically all the great Protestant denominations, have petitioned Congress to pass legislation similar to that passed by Congress in 1917. The mothers of our young men in the armed forces are greatly concerned at the reports from reliable sources of the practically unchecked operations of the liquor and vice traffics around the camps, and in nearby cities, where our young men spend their week-ends.

As the Chairman of the National Legis-

lative Committee of the Anti-Saloon League of America, I make to you the same appeal which I made in 1917 to President Wilson, to whom at that time you rendered loyal and unstinted support for the policies of his Administration. This is not a question of national, or even war-time prohibition. The question now is concerning the protection of our young men from the organized liquor and vice traffics which are, for the sake of money, willing to impair the efficiency of our sons in the armed forces.

Respectfully yours,
JAMES CANNON, JR.,
Chairman, National Legislative Committee of the Anti-Saloon League of America.

P. S.—I am sending copy of this letter to the press for release on May 11.

Richmond, Va.,
May 9, 1942.

CAMPAIGN IN MISSISSIPPI (Since last report)

North Mississippi Conference

Marks, J. S. Maxey.....	3
West Point, V. C. Curtis.....	3
Tchula, W. T. Phillips.....	3
Verona, G. A. Baker.....	2
Blue Mountain, J. Noel Hinson.....	1
Byhalia, H. P. Lewis.....	1
Nettleton, W. C. McCay.....	1

District Report

Aberdeen District	233½
Columbus District	266½
Corinth District	386½
Greenville District	135
Greenwood District.....	174
Sardis-Grenada District	168

Mississippi Conference

Pascagoula, V. S. Coleman.....	1
Bay Springs, H. E. Raley.....	6
Laurel, J. W. Leggett.....	11
Collins, T. R. Holt.....	1
Anguilla, E. A. King.....	1

District Report

Brookhaven District	120½
Hattiesburg District	177
Jackson District	132
Meridian District	110½
Seashore District	219
Vicksburg District	129½

TRIBUTE TO THE LATE W. A. FALCONER

By H. M. Wolfe

About four years and a half ago I was appointed to serve Garyville, Reserve and LaPlace. I lived in a house donated by a good Presbyterian layman, Mr. W. J. Stebbins, of Garyville. There was no church then at LaPlace. We used the Presbyterian church building at Garyville, and the church building at Reserve needed painting.

I had formerly served large churches in different cities. At my first service at Reserve there were only a few people present. I must say I was rather blue and discouraged. After the service I stood on the steps. I thought that I was alone, but I was not. I felt the strong arm of a man around my shoulder. A fine Christian layman, with a steady grip and handclasp, said, "Brother Wolfe, I am new here, too, and I don't know how many people of this community attend church, but there is one thing sure, you can depend on me and my family being here at each service and we will support the church and your program for this charge, with our

presence, prayers and financial support." Only God knows how much good those words did me that day. I was the only resident Protestant minister in that parish. Mr. W. A. Falconer was that loyal Christian layman's name.

Mr. Falconer more than lived up to his statement that morning. Many others from Garyville, Reserve and LaPlace joined in faithful service that year and we were able to paint the church at Reserve and build the first unit of a brick church at LaPlace. When I get up to heaven I hope to ask the angels to permit me to at least go over and sit by or work with Layman W. A. Falconer, who went to his reward March 2, 1942. Laymen of the church, you will never know how much good you do your pastor and the kingdom of God by encouraging words and full cooperation to the program of the church.

Mr. William Augustus (Gus) Falconer was born Sept. 24, 1886. He lived 55 years, and passed to his reward March 2, 1942. He is survived by his widow, Mrs. W. A. Falconer; children: William Dawson, Ramsey, Mildred Barrios, Henry, Emmitt and Katherine Frieberg; sister: Mrs. Bert Levy, Starkville, Miss.; brothers: Ben Falconer, New Iberia; Frank Falconer, Long View, Texas; Dan Falconer, Wilson, La.; mother: Mrs. Amelia Falconer, Starkville, Miss.

RESOLUTIONS OF APPRECIATION

Whereas, J. T. Calhoun, a faithful Christian, competent educator and devoted alumnus of Millsaps College, has passed to his eternal reward since our last meeting; and

Whereas, he rendered distinguished service in the field of education, and for more than twenty years was a member of the Board of Trustees of Millsaps College, serving as secretary, vice-president and president of the Board; and

Whereas, he was held in high esteem and affectionate regard by the president and faculty of the College, and by the president and members of this Board; therefore be it resolved

First, we record our deep sense of loss in the death of our worthy friend and co-worker;

Second, we extend our deepest sympathy to his family and friends;

Third, we spread a copy of these resolutions on our minutes, and send a copy to his family and to the New Orleans Christian Advocate.

Signed: OTTO PORTER,
A. L. ROGERS.

BEER WILL NOT BE SERVED BY AMERICAN RED CROSS

Evanston, Ill., June 00.—The American Red Cross will not serve beer to members of the armed forces, Chairman Norman H. Davis declared today in a wire to Mrs. Ida B. Wise Smith, president of the National Woman's Christian Temperance Union.

In reply to Mrs. Smith's inquiry, prompted by newspaper reports that the Red Cross was contemplating installing bars at its service clubs, Davis stated:

"The Red Cross is not dispensing and not planning to dispense beer to members of the armed forces."

Faculties for good, as well as for evil, are found in all men. The tragedy of life lies in the fact that so often we cultivate the evil and neglect the good.—Church Times.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Father's Day

Many of us remember with gratefulness our Christian fathers. Often it was our father who guided our steps to the House of the Lord, when mother was kept at home with the younger children.

This year, let us honor them—not only by remembering them with material gifts, but by our presence at the church service.

Some of them have gone to dwell in the eternal House of the Lord—we can best honor them in this service.

Why not send flowers to some shut-in in memory of the father who is not here any more?

* * *

A Letter from Our President

To the Members of the W. S. C. S.

Dear Fellow Workers:

First, I want to thank each of you for your splendid cooperation during these years that we have worked together. Then, I appreciate the expression of your confidence in electing me president of the Mississippi Conference W. S. C. S., at the annual meeting in Brookhaven, recently. I pledge to you and to our Heavenly Father my very best efforts; and I shall need your love, understanding and continued cooperation as we move forward under His command.

I wished for each of you at the Assembly of the Woman's Division of Christian Service, in Columbus, Ohio. Those were busy days, but days of inspiration and Christian fellowship—a time when we were reminded anew of the many privileges and opportunities which are ours.

Christian women of today are challenged to a greater activity than ever before. There is so much for us to do, but let us remember first and always to do the thing that Christ would have us do—be Christian, be loyal to the Church and to the W. S. C. S., as we use our influence in strengthening the spiritual defense that is so necessary at this time.

I am looking forward to seeing many of you at the Pastors' School at Biloxi.

With love to each of you,

MAMIE B. MAHAFFEY,

(Mrs. W. F. Mahaffey)

Conference President.

* * *

Northeastern Zone Meets

The Carson W. S. C. S. was hostess to the second quarter's meeting of the Northeastern Zone of the Brookhaven District, when the program, "Methodist Women United in Christian Living and Service," was presented.

Mrs. W. C. Thompson presided, and at the close of the program the members of the zone felt "that they should help to make the Woman's Society of Christian Service such a power that all women would be challenged—this being possible if every society will strive to meet the ten Efficiency Aims for 1942."

During the afternoon session, Rev. Roy Wolfe presented to Mrs. G. C. Terrell a Life Membership in the W. S. C. S., as a tribute

to her outstanding work in the Brookhaven District, a gift from the zone.

Mrs. Terrell closed the meeting with a consecration service.

* * *

"Gulfside" School of Missions

Begin plans now to assist the W. S. C. S. of your local Negro church to send a representative to the "Gulfside" School of Missions, to be held August 17-24, 1942.

Following is the program:

August 17—Welcome Night.

Keynote Address, August 18, by Miss Dorothy McConnell, Editor of World Outlook.

August 20—Young People's Night, under the direction of Mrs. George W. Carter, Jurisdiction Secretary of Young People's Work.

August 21—Dramatic Sketches under direction of Miss Mary DeBardleben.

August 21—Lantern Serenade.

August 22—Banquet. Theme: "Work Among Latin Americans."

August 23—Sermon by Bishop R. E. Jones, and presentation of certificates for work taken in accredited courses.

Expenses: Registration, \$1.00. For girls 12-20, 50 cents. Board and room, for all or part of week, \$7.50. First meal served Monday evening, August 17. Money for literature and handcraft.

What to take: Bible, notebook, pencil, comfortable clothing, sensible shoes, bed linen, towels.

Additional suggestions: Flashlight, kodak, bathing suit, rainy-day clothes, and girls should take a light blanket for camping.

Send registration fee to Miss Lillian Pugh, Box 103, Waveland, Miss. First registered, first choice of rooms.

* * *

Wesleyan Service Guilds

It will be interesting to note that the Wesleyan Service Guilds of the Southeastern Jurisdiction, where the Guild is a new organization, led the entire Methodist Church in many points: In the number of units, in the number of members, in Christian Social Relations and Local Church Activities, in subscriptions to the World Outlook.

It came second in missions projects (pledge), second in cultivation fund, and second in subscriptions to the "Methodist Woman."

(See page 28, May, "Methodist Woman.")

Remember that this is the quarter that Guilds report to Mrs. J. B. Pearson, 1601 17th Avenue, Meridian, Miss. Reports should be mailed July 1.

Finance of the Guilds are handled just as they were in 1941.

THE PASSING OF THE OLD SOUTH

The late Rev. J. A. Bowen, a former pastor of the local (Columbus) First Methodist church, used to say, with considerable pride as a Southerner, "As goes America so goes the world, and as goes the South, so goes America." He would usually say this in connection with that oft quoted remark that the South is the land of churches and Bibles,

implying that the influence of these made the South the most influential spot on the face of the earth.

Whether this be true or not, we who have been privileged to enjoy many of the fine customs and habits of the "Old South," are very reluctant to give them up. For we believe that the "Old South" still has a distinct contribution to make to our nation, just as other sections have. There are many things that we could mention in this connection, but the purpose of this article is to mention one thing in particular that the "Old South" has stood for down through the years, and that is the observance of the Christian Sabbath. And many of the fine things about the "Old South" owe their existence to this fact. This is especially true when it comes to the question of the South being the land of churches and Bibles. Churches and Bibles will soon lose much of their influence when we lose the Christian Sabbath.

Usually when the subject of Sabbath observance arises someone will ask: "What harm is there in this particular form of amusement, indulgence, etc.?" That isn't the question at issue; the question to be considered is WAS THE SABBATH MADE FOR SUCH PURPOSES? Of course, there isn't any harm per se, in Sunday picture shows, or Sunday baseball, or Sunday fishing, golfing, etc. No more harm to engage in these things on Sunday than any other day, but that isn't the real question at issue. The real question is: Was the Sabbath made for such purposes? Would there be any harm in holding a political pow wow in a church? None at all, but the church wasn't built for that purpose. It was built and dedicated to the worship of God, and to use it for political debates would be desecrating a holy place. Would there be any harm to tear a leaf from the Bible to wrap a package? Certainly not, but no one would think of doing this. It would be desecrating a holy book. The Sabbath Day among days is what the Church is among buildings, what the Bible is among books; it is a holy day—"Remember the Sabbath Day to keep it holy," is God's command.

I do not believe that civilization, as we know it, can exist very long without a Sabbath. As I see it the logical outcome of Sabbath desecration is as follows: Sabbath desecration tends to destroy reverence for God and holy things; the loss of reverence tends to destroy worship; the loss of worship will soon destroy the church; the loss of the Church and its influence will soon destroy religion; the loss of religion—religious convictions—will destroy morals; and the loss of morals will destroy civilization. If this be true then the greatest service one can render his day and generation is to encourage more observance and less desecration of this holy day.

A. T. McILWAIN.

Columbus, Miss.

Grown-ups may learn something from little Johnnie. On the morning of his birthday this notice was found pasted on the door of his room: "Remember my birthday; give till it hurts."—Exchange.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Sherard, Mississippi,
June 5, 1942.

Dear Members of the Woman's
Society of Christian Service:

The North Mississippi delegates have just returned from the first Assembly of the Woman's Division of Christian Service. These days filled with inspiration and information were historic in every way from the initial Communion Service, where more than three thousand women had Communion together, to the official photograph taken on the last day. I hope you will read full accounts of this meeting in the Assembly Bulletin, the Methodist Woman, and the World Outlook.

Zone Meetings

There will be no Zone Meetings until the end of the year, when we hope to have our regular Fourth Quarter's Zone Meeting.

Fall Mission Study

Mrs. Walter Odom, Conference Secretary of Missionary Education and Service, will prepare a careful and detailed outline for the Fall Mission Study on Latin America. This will be mailed to you as soon after our Leadership School as possible. Begin now to save reference material on Latin America. Study the Lesson Plans carefully and make your class sessions as effective as possible. We feel we have enough trained leaders over the conference that the result of this study will be an informed Woman's Society so far as our Southern neighbors are concerned.

Spiritual Life Retreat

Because of the difficult travel situation we feel it wise to cancel our Retreat, scheduled for June 29-30, at Wood College. We hope to have this Conference Retreat reinstated as soon as times become more normal.

Summer Reading

Include in your summer reading: "The Churches and a Just and Durable Peace." This is the findings of the recent Delaware Conference of the Federal Council of Churches of Christ in America. 15 cents from Christian Century Press, 407 So. Dearborn, Chicago, Ill.

"Will a Man Rob God?" This is a very timely book on Stewardship. 35 cents from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

"Faith for Reconstruction"—from the December, 1941, issue of "Social Action." This is 15 cents, and may be secured from 289 Fourth Avenue, New York, N. Y.

Status of Women

There is a new Status of Women Handbook, price 12 cents, available at 420 Plum Street, Cincinnati, Ohio. This will be helpful in working out a Status of Women Program in your local society.

Narcotic Education

Millsaps, Belhaven, Delta State Teachers' College and Mississippi College are offering summer courses to teachers in Narcotic Education. Please remind your local teachers who are doing summer work to add this course to their schedule.

E. Stanley Jones

E. Stanley Jones will conduct an Ashram at Blue Ridge this summer. This is a two weeks' period of quiet, meditation and worship. What a wonderful way to spend a vacation! The cost is very small. It interested, write Department of Evangelism, 297 Fourth Avenue, New York, N. Y.

Finances

You will be making your second report very soon. Check your budget to be sure you are paying one-half of your pledge by July 1. Remember your Specials. We must continue the Student Fund that our program at State College may not suffer. Many of these boys will not be back in their home church before they are back from the Army. Let us throw the best influence we know about them as long as possible.

We are hoping to have several scholarships for Wood College. Each contribution helps, whether \$25 or \$1. Let us help our Mississippi Young People become equipped for larger usefulness.

We want to begin now to plan to raise our pledge next year. We are increasing our membership. Let each of us become good stewards and watch our personal budgets more carefully. We dare not spend our money for personal gratification and fail to reach some person or group eager to find a better way of life. More workers are needed at once in Africa and Latin America; many Home Fields need workers. Let us do our bit to send them.

Yours for a Christian World Community,
CORA R. RATLIFF,
(Mrs W. H. Ratliff)
Pres., W. S. C. S., North
Mississippi Conference.

* * *

Items of Interest from Mrs. Otis Moore's Report Concerning the Foreign Work

We were grateful for the news of the safety of our missionaries belonging to Burma and Malaysia; we offered special prayers for all the others from whom we could not hear. We were acutely conscious of the new burdens that must fall on you who are now on the field, because it is now impossible to send anyone out. We prayed much for our Christian friends of other nationalities who have been suffering the loss of all things. We were aware that there must have been extensive destruction of our property and that there probably would be more, but not much was said about that: when the time comes, the Church will be ready to rebuild.

"That in the case of missionaries whose salaries cannot be paid to them on the field because of the international situation, the money be held for them in a trust fund by the treasurer of the Woman's Division until otherwise ordered by the missionaries. It is understood that this action is retroactive to include 1941 unpaid salaries and salaries which may have been sent but not received."

"That we assure every Missionary returning because of the international situation that, if necessary, she will be granted fur-

lough salary for one year after her return to the United States. If, during this period, she obtains a remunerative position that pays an amount equal to that of the missionary salary, she will not receive salary from the Division. If she obtains work which pays less than the missionary salary, the Division will pay the difference between this remuneration and her missionary salary for the year or for the portion of it which she is thus employed. Room and board or other perquisites will be considered remuneration."

Encouraging reports were given by heads of departments. Mrs. DeVanny, Secretary of Organization and Promotion, reported a total of 25,719 societies with 1,250,009 members, an increase of 6,325 societies and 135,129 members. The Wesleyan Service Guild has made large gains. The new programs for youth and children are starting well. The treasurer reported total receipts of \$3,254,104 applicable to regular appropriations. This is \$359,015 less than the total appropriations, and we are only saved from a real deficit by the fact that there were certain appropriations that could not be paid this year. We think that considering all the cross-currents in this year, it was not a bad record, but we must do better next year.

* * *

Is Your Interest Keen Concerning the Assembly at Columbus?

If so, ask for an Assembly Bulletin from Mrs. George Keen, 420 Plum Street, Cincinnati. This should have been done in the weeks ahead of the Assembly, but perhaps you can still get a copy.

Is Your Interest Keen Concerning the Work of the Woman's Division?

If so, send twenty-five cents to Literature Headquarters, at 420 Plum Street, Cincinnati, Ohio, for a copy of THE SECOND ANNUAL REPORT. This is often called the officers "Workbook," for it contains information about the Woman's Division and Woman's Society that can be secured in no other form.

* * *

Christian Social Relations and Church Activities

Printed Materials Now Available

Duties and Plans for Secretaries, free; Bibliography and Resource Agencies, free; Activities for 1942, free; Handbook, ten cents; Pamphlets (15 cents each): Local Church and Community Cooperation; Economic Relations; Christian Citizenship.

Order from, Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Payments should accompany all orders.

Now Many Wear

FALSE TEETH

With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor", (denture breath). Get FASTEETH at any drug store.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Opelousas Entertains Zone Meeting

The second quarterly session of Zone Four, of the Alexandria District, convened in the Opelousas Methodist church on Friday, June 5, 1942.

The topic for the day was "The Christian Way is Forward Through Service." Mrs. J. L. Ball, zone leader, opened the program and called upon Mrs. W. E. Noble, of Opelousas, for the Devotional. Mrs. J. N. Langford extended greetings from the sister churches of Opelousas. A short business session then took place.

The highlights of the day were:

1. A very inspiring report was given by Mrs. T. D. Chapman, of Bunkie, District Secretary, who attended the Woman's Assembly in Columbus, Ohio. She brought to the group a vivid account of this wonderful meeting.

2. A stirring speech was made by Mrs. C. H. Mayo, of Lake Charles, president of the W. C. T. U. Mrs. Mayo urged the women of the W. S. C. S. to cooperate wholeheartedly in removing liquor sales around our Army camps. This, of course, can be done by the writing of letters to our Congressmen, asking for the passage of the Sheppard Bill.

Mrs. J. T. Dezanche, Opelousas, gave an account of MacDonell Institute, and Mrs. Morrison, White's Chapel, rendered an account of work done among Dulac Indians. Mrs. Pfost, Bunkie, spoke on "The Status of Women." Mrs. M. B. Darsey, Opelousas, gave a reading on "The Imperative of Missions." Mrs. W. N. Parker, Ville Platte, led the group in the Quiet Hour or Dedication Service, which proved most inspiring.

The absence of Mrs. L. A. Blevins, Glenmora, Spiritual Life Leader, was felt very deeply. We sincerely hope she will be with us again soon.

The ladies of the Opelousas W. S. C. S. served luncheon to about forty members and guests.

Auxiliaries represented were Bunkie, White's Chapel and Opelousas. Absent were Palmetto, Marksville and Melville.

THELMA CLEMENT,

Sec., Opelousas W. S. C. S.

* * *

Resolutions and Findings of Commission on Evangelism of W. S. C. S. Assembly

ATTENTION SPIRITUAL LIFE LEADERS!!!

I. Colonies of the Kingdom

We have been deeply stirred by the accounts given by the missionaries of many lands which have told of the way small Christian groups, in this critical hour, round the world, are witnessing effectively to the reality of the gospel message. We have marveled at their faith, their amazing group fellowship, their urge, passion, and creativeness in presenting Christ to their fellow men.

We have been brought to a strong conviction that it will take some similar passion and creativity on the part of one hundred and fifty years of missionary effort.

Therefore, we are recommending that each Woman's Society of Christian Service venture to become a vital "Colony of the

Kingdom of God," bearing the marks of Christ and demonstrating the world in this religious crisis a group fellowship wholly committed to Him.

II. Personal Commitment

We realize that each one of us shares in the guilt of the desperate plight of the world today and we bow in humility and repentance of our sin. Suffering and anguish are fast becoming a part of everyday experience. But no passive acceptance of it will make a better world. A suffering God wants a serving people to show a needy world the way of life. This is an individual call and responsibility.

The call of God is personal. It never was more urgent than it is today. With a motivation comparable to that of the first century, Christianity today calls for the definite commitment of every twentieth century Christian to new loyalty, cost what it may.

Therefore, it is imperative that the total personality—body, mind and spirit—be committed anew in faith and loving self-surrender to him who gave his all for us.

III. Discipline of Life—Stewardship

In order to derive results from the committed personality, a strict discipline of life is necessary. Keeping in touch with the Holy Spirit, it requires time for rest, meditation, study. It requires a willingness to give up non-essential activity in order that Christ may have an opportunity to reveal himself through us; it requires complete consecration to the task of creating a new heaven and earth.

These essentials can be obtained only insofar as the individual is willing to allow his life to be directed by the Holy Spirit, only to the extent that he realizes what he owes to Christ. When this realization comes to the individual, a sense of sharing his time, his talents, his possessions motivates the discipline of his life. A new evaluation is placed upon things as they become related to a Christian life. Stewardship undergirds the practice of the Presence, and it is in the sharing of our time, our talents, and our possessions that we are able to witness for Christ, who gave all that we might live. In this time of turmoil there is an urgency for evaluation when so many calls come to church women. Choosing the things that are important, putting first things first, and not being swayed by the crowd, demand a well disciplined method of life which can be achieved only through complete dedication and consecration to the Christian way of life.

We stress the importance of each individual member of the Woman's Society of Christian Service prayerfully planning the use of every hour of the day, every talent she has been given and every possession she owns, so that her life will constantly witness for Christ and bring others into a vital relationship with him.

IV. Friendship Over Lines

We face the fact that Kingdom priorities call for closer fellowship between those now separated by racial, economic, religious, and national lines. Kingdom building calls for the united effort of all groups. An "all out" for the Kingdom must include every indi-

vidual and group and bar no one who wishes to share in this thrilling adventure. To this end we recommend:

1. That each local Woman's Society make a new venture annually by fellowship with some group of different background as opportunity arises in the local community. Note that this recommendation calls for a new venture and will be met only where the society stretches its boundaries beyond that of present limits along this line.

2. That each individual in the society make at least one new friend annually in another group, seeking to know and understand that person and his background, and by exchange of experiences draw closer together in facing the common task of Kingdom building. Let this experience be one of mutual helpfulness and sharing, a give and take of joys, sorrows, hopes, fears, and "life's extras," which make for richness in the lives of the participants.

V. Spiritual Life Committees

Recognizing that we have placed the responsibility for guidance in Christian growth upon the Spiritual Life Committees and that the Christian imperative necessitates constant cultivation and study, we recommend that the Woman's Society of Christian Service make larger use of the services of the committees in helping to promote the following emphases:

1. The sharing of experiences, a period of "bearing one another's burdens"; 2. The promotion of the spirit of corporate worship; 3. Learning the value of silence, waiting in quiet expectancy upon God; 4. Definite petitions; 5. The devotional study of the Bible, reading of religious biographies and other devotional literature; 6. An appreciation of Sabbath observance; 7. Fostering a greater spirit of reverence.

We would suggest that the committee also take responsibility for sponsoring training classes in evangelism to prepare Christians to witness effectively in the home and society.

We further recommend that we stress the emphasis upon spiritual poise and emotional stability, looking beyond the situation in which we find ourselves "to the eternal, inexhaustible resources that are ours because we are His."

Mrs. J. N. Rodeheaver,
Chairman; Mrs. A. C.
Johnson, Recorder.

Your character cannot be essentially injured except by your own acts. Good company and good conversation are the very sinews of virtue. Nothing is so strong as gentleness; nothing so gentle as strength. The benefits we receive must be rendered again, line for line, deed for deed, to somebody.—Emerson.

An editor received the following letter: "Will you please read the enclosed poem carefully and return it to me with your candid criticism as soon as possible, as I have other irons in the fire." The editor read the poem and answered the letter as follows: "Remove the irons and insert the poem."

—Watchman-Examiner.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copy-righted by the International Council of Religious Education and used by permission)

(Note: On account of the illness of Bro. Newman, in a hospital in Memphis, as noted elsewhere, we have been obliged to omit the Church School lesson. The lessons will be resumed next week, according to assurance from Mrs. Newman.—Editor.)

IN THE DAYS OF LONG AGO

By William D. Gray

The Blue and the Gray sleep side by side
On the Pea Ridge battle ground.
They charged and fought and bled and died—

They laid their bodies down.
Seventy years have come and gone
Across those battle lines;
Their bodies moulder in the dust,
But they've never changed their minds.

The dear old South, to them was home—
The boys that wore the Gray—
To them, no doubt, it still remains:
The dear old South today.
They shouldered guns and marched away,
Fifteen thousand strong.
To meet the boys who wore the Blue—
Whether right or wrong.

Three long days the fight went on,
Men fell on every side.
While cannons roared and bullets flew;
They fought and bled and died.
They suffered in a thousand ways,
While torn by shot and shell.
And all the world has been convinced,
And knows that "war is hell."

The Pea Ridge battle ground is yet a sacred place,
Reminding one eternally that this is a dying race.
Those monuments that mark the spot
Where those brave soldiers lie,
Were reared there by loving hands,
That, too, must fall and die.

"There is a time, we know not when,
A place we know not where,
That marks the destiny of men
To glory or despair."
If it must be that war is wrong
Conditions make it so.
Then wrong conditions are to blame,
As all the world must know.

There'll come a time when war will cease—
When battles are fought no more.
When all the world will be at peace—
At peace from shore to shore.
When plowshares will be made from swords,
And pruning hooks from spears,
When the roar of cannon will not drown
The "music of the spheres."

Hornbeck, La.

It is more important to watch how a man lives than to listen to what he says.—Ex.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

Some years ago a terrific battle was waged between Modernism and so-called Fundamentalism. Modernism became outspoken, blatant, vociferous and rampant; but it was met with such vigorous and overwhelming opposition by the Fundamentalists that it gave up the fight and quietly stuck its head in the sand. But it did not die. It has only remained quiescent, patiently waiting, I opine, for what it regarded as a more opportune time, while, at the same time diligently, but quietly, carrying on its insidious work, undermining the faith of thousands. Apparently it now judges the time ripe for emerging from its ostrich attitude and begin anew the controversy. I give a few examples in the following paragraphs.

* * *

"Did you know, that Joshua's command for the sun to stand still was only a poetic expression and not a miracle?"

Can you guess where this quotation is to be found? If you do not, look on the back of the May issue of the Adult Student, which came, of course, off the press of the Methodist Publishing House, and somehow was overlooked by the editors of our Church School literature. Or, was it really overlooked?

* * *

Two of the books selected and required in our training schools by the General Board of Education are entitled, "The Bible and Youth," and "The Approach of the Child to Religion." The latter book is thoroughly modernistic in its last chapters. The author of "The Bible and Youth" explains away all the miracles in the Bible so that they are reduced to ordinary incidents. Here is just one example. It is the miracle of the feeding of the five thousand. The author says a lad was found who had a few loaves and fishes. That fact suggested to Jesus the idea that others might have brought lunches along with them. Accordingly, he sent the disciples out into the crowd and they succeeded in gathering enough food to feed the multitude. This supposititious "explanation" is, of course, a silly guess without any foundation in fact, but it is on a par with the author's puerile effort to explain away all the miracles of the Bible.

Fortunately, we had Christian teachers at the Meridian Training School who refused to teach these books, and I understand that the Meridian pastors have planned to send resolutions of protest to the General Board of Education.

* * *

Mr. Hugh N. Clayton, one of the associate editors of the Christian Advocate, in a recent editorial, deplored the lack of testimony meetings in our churches. Mr. Clayton is a resident of New Albany, the county seat of Union county, and since that is the county in which I was reared from child-

hood, I want to commend the sentiment of a fellow citizen.

* * *

While on a recent visit to North Mississippi, it was my privilege and pleasure to attend, in company with my brother-in-law, Rev. W. C. McCay, of Nettleton, and the Rev. Mr. Meadows, of Shannon, a meeting of the preachers of the Aberdeen District, which met at Pontotoc, one of my former pastorates. The general theme was evangelism. The speeches were all good, but I especially enjoyed and approved the address of Dr. Tyson, of Tupelo, in which he said that if we lead people to a religious decision, we must stir their emotions. I would add that when we do that we shall have no trouble in getting them to kneel at the altar, or "mourner's bench," if you want to call it that, and "pray their way through," as our fathers and mothers did. The trouble with us is that we are forever talking about evangelism, but do nothing about it.

* * *

Evangelism! We talk and talk about evangelism and pass resolutions! No method of evangelism, whether it be in the mass or by personal work, will ever bring a general revival till our church, led by our preachers, goes back and takes up the things she has dropped, such as the preaching of repentance and the "mourner's bench"—the things which once sent our church across the land as a mighty spiritual force. Have you noticed how the small sects prosper? They have picked up the things Methodism dropped—"believe it or not."

HYMN

By Jessie Selser Sheppard

Though war may scar the world,
With sin and hate supreme,
We view the Christian's flag unfurled
And dream a Jacob's dream!

REFRAIN

So let us grow in grace,
And like unto our Lord,
That nations of the human race
May peace to each accord!

II.

Though earth be wrapped in woe—
Men dying everywhere—
May God forgive us and our foe
And save our souls while here!

III.

Though mothers weep and pray,
And fathers bow their heads,
We see beyond a better day,
As hope its mantle spreads!

Lockport, La.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

THE CHRISTIAN FIRESIDE

WALTER

By Rev. Vivian T. Pomeroy, D. D.

Every two weeks Walter calls at my house. He must be, I think, quite ten years old; perhaps he is eleven. He has a very endearing grin and magnificent red hair. He also has a red bicycle with a small truck hitched—rather perilously to my eyes—at the back; and over the rear wheel of the bicycle there is a wooden structure made by his own hands, so that mounting and steering the bicycle is an act of considerable human ingenuity.

One evening about six o'clock Walter called with his bicycle truck. He collects papers for the war-saving effort, and he says I am one of his best contributors. His last collection from people in our street and round about amounted to a thousand pounds of paper. I must confess I was busy and would have preferred to see Walter another day. I may have shown this plainly. "But," said Walter, "don't you want to speed up the country's production of airplanes?" "Yes, I do," I said. "But would tomorrow put us back too far?" "Every day is important," said Walter; and he proceeded to give me a list of startling facts which made me reel. I felt I would be a black traitor if I did not stop everything I was doing and get going on those bundles of papers.

I wish you could have seen the efficient way in which Walter folded and slapped those papers together. I wish you could have seen how swiftly he sorted the good from the bad and firmly returned to me some odd bits of brown paper. "Not much good to us," he said. He carefully picked up some fragments which blew away, while explaining to me about a place in Michigan where there is a plant for extracting the good tin from the alloy in old cans.

"Do you think it's going to rain tonight, Walter?" I asked. "No information about the weather," he replied. "You never know when it might get to Germany." I felt properly sat upon. Carefully and using many gadgets he had invented for the purpose, Walter fastened an enormous load on his bicycle, and I did not see how he could possibly push it home, much less ride it.

Then Walter spied an old pail by the back door. "What about that?" he asked. "You can have it," I said. "But you can't possibly manage it this trip. If you get across the street safely with the papers, I shall be surprised and thankful." "Easy!" scoffed Walter; and he shoved his bicycle truck round, took the pail in his hand, and stood ready to mount.

"Walter," I said, "you're a splendid fellow, you're a lesson to all war workers. The way you've fixed that load makes me think you ought to be an engineer." "That," said Walter placidly, "is just what I plan to be." And with great skill he mounted the dizzy load, rode away down the drive, and even, believe me, freed a hand at the gate to wave a farewell.

As I went back into my house, I thought to myself that Walter might have chosen to do much easier things in the evening than to toil round collecting papers; and I went back to my own work with a new will; for America needs many who will do their little jobs with engineering skill. I feel that, if I do what I have to do with some of the

perseverance which Walter shows, I may one day be rather proud to have added my bit for the saving of our America.—**Reprinted by special permission of the author and The Christian Leader.**

LOVE

Without love, words—even the most moving, deeds—even the most brilliant, count as nothing.

Without love, scholarship and learning, scientific research and truth, mean nothing.

Giving to the poor, or any self-sacrifice without love, will have no results.

Love seeks to understand why people think and say and do things; thus love never accuses, is never too severe, does not frighten.

Love is never unfair nor angry, but always believes the best of its loved ones—forgiving and self-giving, thus helping them to grow spiritually; ever sensitive to their deepest needs.

Love finds the gentle, happy kind—yet firm—way, instead of the hurtful sarcastic, jealous way which blights all growth in souls.

Love does not pamper nor weaken; but love shares, gently disciplines, winsomely teaches, helps to face reality, admits its own wrongs, encourages, strengthens.

Such love brings inner peace and harmony, joy and happiness to earth, whereas pride, conceit, greediness, ruthlessness and selfishness bring in their wake sorrow and confusion, bitterness and hatred.

But love cannot attain these qualities of life and share them until it is first directed toward God and others, instead of toward self; putting away the childishness of bad temper, touchiness, hurt feelings, vanity, jealousy, covetousness, fear: freeing oneself entirely from worries and anxieties, cares and fretfulness.

Love is the greatest force and power in the universe.—Julia Phillips Ruopp, in *The Religious Telescope*.

COURAGEOUS APPLICATION OF CHRISTIANITY NECESSARY

It is generally admitted that there are great economic and social evils. They have to be removed. This can and must be done without our resorting to new plans or new orders which may affect and undermine fundamental ideas and principles. Speaking from longer and wider experience and reflection than perhaps has been the lot of most others, I wish to say; fundamentally, the world has no need of a new order or a new plan, but only of the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order, an endless plan in the message of Christ. Many new messages and messengers will appear in these times of great tribulation. Let us hold on to the eternal message. Let us follow the light which once shone before us, the greatest light that has ever arisen on the human horizon and which can surely lead us to that better world for which we are longing. In the twilight of today I see on that horizon—not the man of Moscow, not the man of Munich, not the man of Rome, but the Man of Galilee.

I see Him going round villages and districts teaching and spreading His message of the new kingdom, healing the sick and suffering. And His message is: Cherish in love your fellow man irrespective of race or language; cherish and keep the divine idea in your heart as the highest good. This is the message also for the Church of today and for mankind milling round like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only leader. And the Church, as the carrier of this message, should follow Him alone.

—Gen. Jan Christian Smuts.

"THIS AND THAT"

Too many people make a stopping place of a stepping stone.

There may be a vast difference between worship and church attendance.

Cash has more than a commercial value when it is controlled by character.

The serpent has never changed its nature since its first appearance in the Garden of Eden.

It may be necessary to tolerate faults in others, but it never is necessary to tolerate faults in ourselves.

Man's supreme sacrifice is in dying for his friends. Christ's supreme sacrifice was in dying for his enemies.

There is no good substitute for wisdom, but silence is the best that has been discovered.—H. W. Shaw, in *Christian Union Herald*.

It takes a lot of horse sense to do team work.—Charley Grant in *Christian Advocate*.

"Teachers should not be the mere merchants of dead yesterdays, but advance agents of unborn tomorrows."—Glenn Frank, in *N. C. Christian Advocate*.

IF HITLER WANTED:

To pick up valuable information, he would frequent the bar parlors and drinking clubs.

To impair the efficiency of our munition workers and hinder production, he would encourage them to drink.

To get us to kill and maim our own men, women and children, he would urge all motor drivers and pedestrians to have "one for the road."

To weaken the Navy, Army, Air Force, A. R. P., and Civil Defense Units, he would boost the "wet" canteens, encourage treating and provide ample facilities for drinking off duty.

To destroy our stocks of food, especially cereals and sugar, he would let the brewers have as much of these commodities as they could take.

To lower the morale of our people and betray national well-being he would lure them to commit racial suicide by gigantic propaganda by means of such slogans as "Beer is Best."

So says Mr. R. Wilson Black, President of the United Kingdom Alliance.—*The Voice*.

A few weeks ago, a company of soldiers was transferred from the East to sunny California—arriving in the midst of the rainy season.

The commander of the company, making a night tour of the camp, was challenged by a sentry who had been standing at his post for two hours in a driving rain.

"Who's there?" called the sentry.

"Friend," replied the C. O.

"Welcome to our mist," said the sentry.

—Pasadena Post.

BATON ROUGE DISTRICT CONFERENCE

A net gain of four hundred and six members for the first half of the conference year was reported by the churches of the Baton Rouge District, at the annual District Conference at Franklin, La., May 29. Two hundred and fifty of these new members were received on profession of faith.

After each pastor in the district had made his report, Dr. W. L. Doss, Jr., district superintendent, announced that the finances of the district were up to date, with 50% of the total year's acceptances on salary claims and World Service already paid. Nevertheless, Dr. Doss urged all churches to do their utmost to overpay World Service acceptances and, if possible, to reach or exceed apportionments.

Lay and clerical delegates from each of the district's thirty-one churches were urged to support House Bill 167, which calls for the repeal of the act of 1935, giving police juries the right to repeal dry zone areas. Dr. W. W. Holmes, Superintendent of the New Orleans District, voiced the desire for a state-wide organization to aid in fighting entrenched gambling and vice. The Conference unanimously voted to cooperate with this drive in every way.

Robert Hogar Jamison and M. D. Felder were recommended for admission on trial. Walter Clark, M. D. Felder, O. H. Jones, Elmo LeBlanc, W. F. Mayo, T. V. Peters, P. W. Sibley, Robert Jamison and E. W. Corley were recommended as accepted supplies.

Dr. W. L. Duren, editor of the New Orleans Christian Advocate, delivered the Conference sermon. The morning devotional service was conducted by Rev. A. T. Law, pastor at Amite, and the afternoon service was led by Rev. E. L. Tatum, pastor at Live Oak.

Mr. J. H. Henderson, Zachary, was elected District Lay Leader. Mr. Henderson expressed his desire to promote the cause of the Church through every available agency. Mr. H. May and Mr. T. T. Wilbourne were elected Associate District Lay Leaders.

A written report submitted by Mr. L. A. Himes, president of the Board of Trustees of the Baton Rouge District, indicated that all debts of the district would probably be liquidated by July 1. The Board recommended that if the balance on hand at the end of the year is sufficient, the district parsonage be painted. The Board further recommended that the assessment for next year be reduced to 40% of this year's amount. Both recommendations were adopted.

Rev. C. B. White, superintendent of the Orphanage; Rev. G. W. Dameron, Conference Executive Secretary; Rev. J. G. Snelling, superintendent of the Memorial Mercy Home; and Rev. W. L. Duren, editor of the New Orleans Christian Advocate, presented the causes which they represent.

The host pastor, Rev. Ira Flowers, and the people of the Franklin church were

heartily commended for the splendid way they entertained the Conference. Special mention was made of the delightful dinner served free to all the delegates.

On the invitation of Rev. J. P. Bonnecarrere, the Conference unanimously voted to hold next year's session at Blackwater.

WILLIAM E. TRICE, Sec.

FROM COLLINS, MISS., CHARGE

Dear Dr. Dureu: Please allow me space in the Advocate to say a few words about our work here. The spirit of our people is good, and the church is going forward.

We have just closed a fine revival in our church. Rev. S. M. Butts, conference evangelist, of the North Mississippi Conference, did the preaching, and Rev. M. K. Miller, of Morton, Miss., led the song services. These brethren make a fine gospel team. Bro. Butts' messages were exceedingly helpful. He preached the old and tried gospel: conviction for sin; repentance toward God; salvation through the blood of the crucified and risen Lord; regeneration by the power of the Holy Ghost, and the witness of the Spirit. He warned of the everlasting hell and invited men and women, through Christ, to the eternal heaven.

Several members were received at the close of the meeting, and we received three others on profession of faith last Sunday. We feel that the church and the whole town was blessed.

Bro. Butts has some open dates in September and October for meetings in Mississippi and Louisiana. His address is Mathiston, Miss.

T. R. HOLT, Pastor.

THE GREENWOOD DISTRICT PASTORS MEET

The pastors of the Greenwood District met in the First Methodist church, in Greenwood, June 9, at 10 a. m.

All joined in singing "Jesus Keep Me Near the Cross," after which Rev. C. W. Baley conducted the devotional service. He read the story of the Good Samaritan as given in the tenth chapter of St. Luke's Gospel.

He made a strong appeal to us, as ministers, to do our duty and, clearly pictured to us our neighbor as being anyone who stood in need, regardless of whether he live next door or on the other side of the world.

After the devotions, the business of the Association was taken up. A motion was made and carried, that the Association not have any more meetings until September. This was done as a patriotic duty to conserve tires and gas.

Rev. J. E. Stephens brought us a thought-provoking message in regard to our conference organ.

Time for the preaching hour having arrived, the wives of the pastors came in and joined with them in singing Hymn No. 284, after which Rev. N. D. Guerry led in prayer.

Rev. W. M. Langley, pastor at Acona, brought us a timely and helpful message from Proverbs 20:27, "The spirit of man is the candle of the Lord."

In this message he very ably analyzed world conditions as they are today, and closed his message by quoting that inspiring hymn, "Rise Up, O Men of God!"

At noon the ministers were invited into the lovely dining room, where their wives had spread a most delicious lunch for them.

After lunch, Rev. T. M. Dye, Jr., announced Hymn No. 251, and offered prayer. We were then made to feel very close to our Lord, through the devotion which was led by Rev. J. H. Holder.

A very timely message on the subject, "Duty to Our Country at War," was given by Rev. T. M. Bradley. Rev. J. H. Holder spoke in the interest of the Red Cross, citing many instances in which it had been a wonderful blessing.

Dr. H. F. Brooks, our district superintendent, spoke in behalf of the Golden Cross, and urged that we keep this cause before our people.

At this time, our chairman, always on the alert, announced the Program Committee as follows: Revs. S. W. McAlilly, S. A. Brown and H. N. McKibben.

The meeting was closed with prayer led by Rev. H. F. Brooks, D. D.

REV. A. L. DAVENPORT.

Secretary.

A DEVOTIONAL MEDITATION IV.

By Rev. C. E. McLean

In the Beginning, God.—Genesis 1:1

A sacred trust is a searching test of character. The qualities and energies of our ancestors are mixed with the cement which helps to secure the stability of our life today. We like to brag of "the blood our forefathers shed." As a matter of fact the principles we know to be enduring are largely those we received from the ghostly hands and hearts and minds of yesterday. We cannot be sure that our work will last. Our fathers had much less light than we, but there is hope in their word and strength in their stride. This is our heritage of trust. The blood and toil and sweat of centuries hallow the soil we stand upon and challenge the husbandry of our day. God has purposed it so. Our responsibility to our children is all the more sacred because of our debt to our fathers. What are we doing with our trust?

In the laboratory of life, it would seem that embodied righteousness is forever doomed to frustration. Yet Jesus proved that this is not true. Those who saw Him under the weight of the cross must have thought Him a beaten man. But His hour of weakness was the turning point of His strength, and His is become the surest place of honor and affection in the universe. He was true to His trust. The guiding principles He chose seemed, sometimes, so utterly futile, while others He might have chosen seemed bright and instantly fruitful. But He took His cues from the God of the Beginning; they were—trust and obedience, no matter what the cost. No one can contest the wisdom of His choices; no one can challenge ours if we keep faith with our trust and follow His footsteps. Our judgment is on the basis of fidelity and we, too, may prove that frustration is bound up in wickedness and ungodliness, but never in the right.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, \$7.50; 500 post cards, \$12.50; 1,000 post cards, \$20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co.

Spartanburg, S. C.



A TRIBUTE TO THE BIBLE

"In the discharge of my duties for forty years as professor of Sanskrit, in the University of Oxford, I have devoted as much time as any man living, to the study of the Sacred Books of the East, and I have found the one keynote, the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists, —the one refrain through all—salvation by Works. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings. Our own holy Bible, our sacred Book of the East is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and good and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners."—Max Mueller, in The American Lutheran.

USE YOUR HEAD

The Penn Bulletin presents us with some staggering figures about drink.

Over 400,000 outlets for the sale of alcoholic beverages under government protection.

6,165 wholesalers of distilled spirits.

15,300 wholesalers of fermented malt liquors.

222,458 retailers of distilled spirits (including all liquors).

181,770 retailers of fermented malt liquors only.

With this mighty Niagara of sin streaming throughout the nation, it is not to be wondered at that J. Edgar Hoover should say that "the last three years have been the most terrible period of criminal history in the life of America."

Hoover continues, "The records of the Federal Bureau of Investigation show that crime is increasing; that murders, man-slaughters, robberies, sex crimes, automobile thefts are greater than ever before. Today there are in America over 4,300,000 criminals actively at work, plundering and murdering. There is an aggregate of 1,330,000 serious crimes, and a national crime bill of \$15,000,000,000."

Here is something for the American people to think about and to act upon.—The Dry Legion, from the Wesleyan Methodist.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. **DICKEY DRUG COMPANY, BRISTOL, VA.**

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District		Monroe District	
Boyce, L. R. Nease.....	2	Bastrop, C. E. McLean.....	12
Ferriday, T. T. Howes.....	5	Grayson, W. H. Carroll.....	4
Marksville, W. C. Mason.....	2	Oak Ridge, J. F. Dring.....	2
Melville, C. B. Powell.....	2	Pioneer, J. C. Price.....	14
Natchitoches, C. F. Lueg.....	23	Rayville, Jack Midyett.....	3
Pineville, R. M. Bentley.....	2	Sterlington, J. W. Lee.....	10
Pollock, Ruth Nuttall.....	2	Tallulah, H. A. Rickey.....	2
Trout, J. E. Selfe.....	2	Wisner, J. M. Alford.....	2
Single subscriptions.....	12	West Monroe, C. K. Smith.....	3
		Single subscriptions.....	3
		Miscellaneous.....	20
Baton Rouge District		New Orleans District	
Amite, A. T. Law.....	7	Morgan City, D. B. Boddie.....	5
Baker, J. L. Beasley.....	16	Felicity Street, W. D. Boddie.....	3
Baton Rouge, J. H. Crowe.....	26	First Church, N. H. Melbert.....	2
Istrouma, R. R. Branton.....	3	Gretna, A. H. Hoffpauir.....	2
Clinton, F. S. Flurry.....	4	Parker Memorial, E. B. Emmerich.....	7
Covington, J. C. Rousseaux.....	2	Slidell, J. W. Faulk.....	8
Fisher, A. W. Coody, Jr.....	2	Single subscriptions.....	5
Franklin, I. W. Flowers.....	5	Ruston District	
Gonzales, C. J. T. Cotten.....	15	Athens, B. P. Durbin.....	3
Greensburg, R. V. Fulton.....	3	Chatham, J. T. Garrett.....	8
Hammond, T. H. Trotter.....	20	Clay, A. M. Martin.....	2
Jackson, W. B. Hollingsworth.....	2	Cotton Valley, J. F. Wilson.....	2
Kentwood, L. L. Booth.....	2	Dubach, J. W. Ailor.....	16
Lottie, L. W. Cain.....	2	Farmerville, W. O. Byrd.....	4
Pearl River, W. B. VanValkenburgh.....	2	Gibbsland, G. A. LaGrange.....	14
Pine Grove, Elmo LeBlanc.....	2	Haynesville, Louis Hoffpauir.....	7
Plaquemine, A. P. Boyd.....	2	Heflin, A. M. Wynne.....	13
Springfield, M. D. Felder.....	18	Homer, W. H. Giles.....	3
Tickfaw, P. W. Sibley.....	13	Ringgold, E. W. Day.....	19½
Zachary, G. A. Galloway.....	3	Ruston, Guy M. Hicks.....	16
Miscellaneous.....	12	Sibley, Rex Squyres.....	2
Single subscriptions.....	2	Miscellaneous.....	12
		Single subscriptions.....	6
Lake Charles District		Shreveport District	
Crowley, J. B. Grambling.....	7	Belcher, J. W. Matthews.....	2
Ebenezer, C. J. Thibodeaux.....	4	Ida, Thurmon Spinks.....	2
Gueydan, Don Wineinger.....	5	Mangum Memorial, P. W. Caraway.....	3
Kinder, R. T. Pickett.....	3	Pelican, A. A. Collins.....	18
Lafayette, V. D. Morris.....	2	Plain Dealing, L. A. Carrington.....	2
Lake Charles, J. H. Bowdon.....	19	Broadmoor, Geo. Pearce.....	2
Leesville, A. A. McKnight.....	2	Park Avenue, S. A. Seegers.....	5
Single subscriptions.....	3	Single subscriptions.....	5
Miscellaneous.....	18	Miscellaneous.....	26

MISSISSIPPI CONFERENCE

Meridian District—Third Round

Hope at Henry's Chapel, June 7, 11 a.m.; Q. C. at Philadelphia, July 25, 4 p.m.
 Philadelphia Station, June 7, 8 p.m.; Q. C. July 1, 8 p.m.
 Quitman, June 10, 8 p.m.
 Church building dedications by Bishop J. Lloyd Decell, June 14: Pleasant Ridge, on the Collinsville charge, 11 a.m.; Sageville, on the Meridian circuit, 3:30 p.m.; and Pachuta, on the Pachuta charge, 8 p.m.
 Pastors' School, on Seashore Assembly Grounds, June 15-20.
 East-End, Meridian, June 21, 11 a.m.; Q. C. August 4, 8 p.m.
 DeKalb, at Spring Hill, June 21, 3 p.m., Q. C.; preaching at DeKalb, June 21, 8 p.m.
 Collinsville, at Pleasant Ridge, June 24, 8 p.m., Q. C.
 Shubuta, June 28, 11 a.m. and 2 p.m.
 De Soto, at Crandall, June 28, 4 p.m., Q. C.; preaching, 8 p.m.
 Enterprise, at Concord, July 5, 11 a.m. and 1:30 p.m.
 Matherville, at State Line, July 5, 3:30 p.m., Q. C.; preaching at Theadville, 8 p.m.
 Wesley, Meridian, July 8, 8 p.m.
 Vinville, at Toomsaba, July 12, 11 a.m. and 1:30 p.m.
 Pachuta, at Orange, July 12, 4 p.m.
 Hawkins Memorial, July 12, 8 p.m.; Q. C. July 29, 8 p.m.
 District Superintendents' Conference, at Lake Juna-luska, July 14-20.
 Lauderdale, at Soules Chapel, July 24, 3:30 p.m.
 Philadelphia Circuit, at North Bend, July 25, 11 a.m. and 1:30 p.m.
 Central, Meridian, July 26, 11 a.m.; Q. C. August 3, 8 p.m.
 Chunky, at Meehan, July 26, 4 p.m., Q. C.; preaching at 8 p.m.
 Poplar Springs, Meridian, August 2, 11 a.m.; Q. C. August 10, 8 p.m.

Porterville, at Briggs Chapel, August 2, 3 p.m., Q. C.; preaching at 8 p.m.
 Scooba, at Long Branch, August 12, 11 a.m. and 2 p.m.
 Fifth Street, Meridian, August 9, 11 a.m.; Q. C. August 19, 8 p.m.
 Cleveland, at Pleasant Grove, August 9, 3:30 p.m.
 Rose Hill, at Paulding, August 16, 11 a.m. and 1:30 p.m.
 Decatur, at Decatur, August 16, 4 p.m., Q. C.; preaching at 8 p.m.
 Union, at Union, August 23, 11 a.m. and 2 p.m.
 Newton, August 23, 4 p.m., Q. C.; preaching at 8 p.m.
 Meridian Circuit, at 34th Avenue, August 26, 3 p.m.
 Very Important: First, Delegates and alternates to the Annual Conference will be elected on this round.
 Second, Boards of Education, General and all Divisional church school superintendents will also be elected. It is very essential that these nominations be made out in triplicate and brought with you to the quarterly meeting. I must have one copy, one must go into your local records, and you should keep one for yourself. Please be sure that all names and initials are accurate and all post office addresses with street address or accurate route numbers be given.

J. L. NEILL, D. S.

While doing a bit of shopping, Mrs. Jones thought she'd take hubby a little present. The assistant at the men's counter tried to be helpful.

"What about a tie, madam?" he said.

"No; he has a beard."

"A pullover, then?"

"No, it's a long beard."

"I see, madam," said the salesman, wearily. "Do you think a pair of spats would show?"—Sunshine Bulletin.

New Orleans CHRISTIAN ADVOCATE

Millsaps College Library
JAN 43
JACKSON, MISS.



THE LIVING CHURCH

A handful of people may do mighty things: it depends on Whose is the Hand.
—Hugh Redwood.

THE PRAYER-ROOM TODAY

Help me, O God, that by Thy grace I may be numbered among Thy victorious ones. Thou who hast given me this life to live, suffer me not through the pressure of busy days to fall from Thee, or from that knowledge of Thee wherein alone I can be more than conqueror. Help me to endure as seeing Him who is invisible. Help me to know in times of stress and hurry the reassuring touch of Thy hand upon my own. And when the days are dull and weary, give me at times to be able to realize that Thou art walking the long road with me. Amen.

Top Rank 1942 Cadet Is Son of Parsonage



Carl J. Hinkle, Jr., First Captain or Regimental Commander at the United States Military Academy at West Point, is son of one Methodist minister, the Rev. Carl C. Hinkle of Goddlettsville, Tenn., and nephew of another, the Rev. D. E. Hinkle of Fayetteville, Tenn. What is more, he is proud of it. "My Christian background has given me a cleaner outlook on life," he says. The position which he has held in the Corps is the same high rank held in their day by Generals MacArthur, Summerall, Pershing, Lee, Craig. Before coming to West Point Hinkle was an All-American center for Vanderbilt University. On May 29 he received his second bachelor's degree but this time an Army commission went with it. He will enter the Air Corps.



THE LATE SIR GEORGE ADAM SMITH, chaplain-in-ordinary to the King in Scotland, was born at Calcutta, India, was educated and spent his life in Scotland—in Glasgow and Aberdeen. He has been pronounced the greatest interpreter of Holy Writ in our time. General Allenby, of the British Army, paid him a worthy and well-deserved tribute when he said that in the conquest of the Holy Land in 1918, he was able to understand the country because of his earlier mastery of George Adam Smith's "Historical Geography of Palestine."

* * *

DOCTOR JAMES MOFFATT, Washburn Professor of Church History, Union Theological Seminary, will be seventy-two years old on July 4. He is now retired and is working on a new revision of the English Bible. According to reports, his health is not good and his physicians have forbidden him to undertake any work beyond what is necessary to bring his revision of the Bible to completion. Probably no man now living has made a greater contribution to the study of Church history and Biblical interpretation than has Dr. Moffatt.

* * *

CIVIL SERVICE EXAMINATIONS are said to have originated in China two thousand years ago, and are not a Western idea, nor even an idea of modern democratic nations. According to the report, almost any Chinese who might secure an education and pass the examination for civil service, had an opportunity to rise to a high governmental post. Such is and should be basic in public life today. No honest government can be had by a spoils system of administration, and the merit system offers the best means for securing justice and efficiency in public affairs.

* * *

THE ORDINATION OF FOURTEEN CLERGYMEN at Pomfret Center, Connecticut, recently, was a gala occasion on account of the resplendent robes and the ecclesiastical insignia of the ceremonies of the Greek-Orthodox Church. The ordination was conducted by Archbishop Athenagoras and it was the first class ever graduated in the Western Hemisphere. The ceremony was witnessed by representatives of many Protestant bodies, as this contingent of ministers was ordained for the service of two hundred and seventy-five American pastorates whose ministers have formerly been trained in Greece.

* * *

OUR NATIONAL INCOME for 1941 is reported to have been 91 billion dollars, and it is estimated that the income for 1942 will probably reach 110 billion dollars. This estimate is based upon the increase of weekly wages in all manufactures, and were compiled by the Bureau of Labor. The cost of living, as estimated by the Office of Price Administration, has increased approximately fifteen per cent during the same period. Income analysts believe that the excess income will be in the hands of people in the "moderate income bracket." An outlet for this excess of income over living costs seems likely to be the major problem, as goods for its absorption cannot be manufactured.

THE SURRENDER OF CORREGIDOR was preceded by the burning of one hundred million dollars worth of Philippine pesos. The destruction of this American and Filipino currency was, of course, to prevent its falling to the Japanese. According to Col. Royal G. Jenks, one of the last six American officers evacuated from the fortress, "One of the few joys the Corregidor boys had was to fulfill a life's ambition—lighting cigarettes with \$100 bills." The destruction of this money was a kind of everybody's party.

* * *

PRETTY GIRLS are made to play an important part in everything from the fine arts to the basest commercial enterprises. They lend a touch of romance to the lingering shadows of vanishing eras of our social life. They glorify the cigaret industry, even by appearing in the role of teaching the Egyptian sphinx to smoke. The debauchery of life by intoxicants never becomes so shameful but that women appropriately donned are made to shield the iniquity at the bottom of the cup. It is much easier to see the beautiful face than to sense the poison in the sparkling beverage.

* * *

A COTTON SHORTAGE for next season seems to be in the offing. We grew something less than eleven million bales last year, and we are said to be consuming at the rate of thirteen million bales now, with an estimated consumption at the rate of fourteen million bales in the near future. According to the National Cotton Council, enormous quantities of painted cotton cloth are being used for military camouflage, and new demands and uses constantly develop. In the face of this rapidly expanding demand, it is reported that the outlook for the present crop is not too promising.

* * *

AMERICAN RICE GROWING is assuming a new importance due to the war. The Government is urging an immediate expansion of the rice-growing industry. It is said that there is about a million and a half acres of land suitable for rice-growing located mainly in Louisiana, Texas, Arkansas and California. The value of last year's crop is estimated at sixty-four million dollars, plus an income of two million seven hundred and forty-nine thousand dollars for by-products. The Government urges an increase of at least ten per cent in order to meet the anticipated needs.

* * *

THREE AMERICAN CLERGYMEN are undertaking a daring innovation in order that they may reach men who cannot be reached otherwise. Rev. Samuel W. Smith is pastor of a United Brethren Church, in Cleveland, Ohio. In addition to his preaching and ministry to his congregation of 325 members, he works a night shift four nights in the week, making Diesel engines for the Navy. Rev. Raymond H. Ewing, once a Baptist missionary among the Garo head-hunters of Burma, assembles parts for oil pumps for a Milwaukee firm. Rev. Alexander Bogioaca, of the Rumanian Orthodox Church, in Cincinnati, works in a milling machine establishment.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.

Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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H. T. CARLEY, D. D., Associate EditorC. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

PIOUS ALIBIS

If it be true that indifference and indolence have no place in the life of an effective minister, it is no less true that a lack of moral courage is a serious handicap to ministerial success. It takes energy, interest and a high order of courage to meet the demands of the prophetic task today. Along with initiative, the preacher must have the moral courage to demand that people, who enlist under the church banner, shall meet squarely the moral and spiritual implications of the Gospel of Christ. There is no place for compromise and shuffling if the multitudes are to be won to righteous and holy living.

The minister who lacks the courage of his convictions will be driven to pious alibis for the defence of himself rather than truth. If it be a matter of delivering his soul regarding some evil which affects the life of his people, it is easy to side-step the whole matter by taking his smudge pot and painting a black place on the horizon where neither he nor his people have interest. The man who doesn't want to pay the price for attacking sin in the forthright manner of Christ and the early church can always salve his conscience with the alibi that he has an antagonistic board. If it be a matter of controlling social immoralities, it is easy to point out greater sins that go unpunished. Too often it is all a pious alibi not to go deeper into the real reason which lies back of the attitude.

It is no use to multiply examples of common methods for avoiding difficulty. We need to recover the fighting spirit of Methodism. That would make much of the sepulchral and elegiac tones of a colorless piety unnecessary. It would also mark the beginning of a moral and spiritual house-cleaning which is desperately needed. Such is never a pleasant task and it has little to offer for a defeatist soul, but if it be done in the spirit of Christ, it will prove to be a rewarding labor.

THE CHURCH MUST BE VITALLY CHRISTIAN

The increasing tension caused by war is taking its toll of nerves without reference to social or economic position and without granting very great scope to religious affiliation or conviction. This was to be expected, but that will not neutralize the effect of clashes which are becoming more and more frequent and wide-spread. There is the suggestion of an organized effort to align the church actively for or against the war. No far-seeing person who has even a touch of the Christian spirit will fail to discover in this trend an ominous circumstance. On the one hand, it will complicate and make extremely difficult the prosecution of the war which is upon us and upon the successful issue of which our whole future depends. On

the other hand, the future of political freedom and sovereignty and the very existence of the church might be very seriously involved by such action. It seems to us that we should do as little as possible to promote the misinterpretation of loyalties, for the bad effect of hasty judgments will not end with the armistice that may be signed on the battlefield.

Terrorizing methods for destroying those with whom we do not agree tends to mob activity and the development of a feud spirit. Equally unwise, it seems to us, is the method of answering with offensive words which refer to the very worst practices in our social life. From the very beginning of the struggle, we have known that these tensions would be inevitable, and we have tried to promote a conservative attitude without impeaching the conscience of any person. We believe that we must take the whole situation into consideration. The conscientious objector in England as in America has been specifically recognized under selective service statutes, but the effect of that recognition has been largely neutralized by the hostile attitude of industry and commerce for every representative so listed. The pacifist movement which had gained great headway in England has been almost completely dissolved by the fierceness of war feeling and the tragedy of war experiences.

It is practically certain that blame may attach to both sides in any contest that may arise. We are not undertaking to settle the question of fault or failure. Our thought is that we are going to have to do some real praying and sober thinking if we ever hope to negotiate the breakers which are ahead of us. The conventional attitudes and program-regimented thinking upon which we rely in ordinary times cannot carry us through the struggle which is in prospect. No speeches about a new day and a new world order without a clearly envisaged road to the sunrise of such a coveted hope. As long as we are human we will make mistakes, but let us make our mistakes with our faces turned in the right direction.

OUR NEW ASSOCIATE EDITOR

At our masthead this week, we carry the name of Mr. B. P. Brooks, who is taking over the work for the North Mississippi Conference in place of Hon. Hugh N. Clayton, who is now in the armed service of his country. Bro. Brooks is Dean of the School of Education at State College, Miss., and his splendid contribution, "When the Guns Cease Firing," which appeared in our issue of last week, demonstrates his intellectual poise and the grace of his pen in a way to commend him to our readers. We are happy and fortunate to have him as a regular contrib-

utor to our editorial columns. We shall continue to carry the name of our good friend, Hon. Hugh N. Clayton, "on leave," as a token of appreciation of his contributions in recent months and as a mark of recognition for his patriotic service. We commend our new co-worker to the large *Advocate* family in Mississippi and Louisiana.

WHAT IS CONGRESS FOR?

There is great sensitiveness on the part of some Congressmen because of what they feel to be efforts to bring that body into disrepute. We have been no party to agitation of that kind, except the protest against the "Pensions for Congress" rider which was so precipitately repealed. We may say, however, that the contribution to Congressional unpopularity by pension legislation and "X Gasoline Cards" is, in our opinion, far less damaging than the lack of courage in dealing with the exploitation of the armed forces and the American people by the liquor interests. We make bold to say that we believe, so far as drunkenness, prostitution, and gambling are concerned, no more shameful situation ever existed in the history of our country. On Saturday night, June 13, a reputable minister and his wife drove all over New Orleans hunting a room for the night. They found "bedlam" everywhere in which drunken soldiers played no inconspicuous part. In our opinion no species of conduct is more disgraceful than a rabble of drunken soldiers revelling in saloons, gambling dens and houses of prostitution. We wonder whether Congress feels no responsibility for this horrible situation?

LOAVES AND FISHES

At long last we are coming to a reappraisal of the "Social Gospel" so called. In the piping times of peace and in the mad scramble for better standards of living, expanded credits, bigger and better salaries, mechanical gadgets, motor cars, and all the things that make for



Dr. A. P. Hamilton

ease and pleasure, spiritual values have taken a secondary place all too often, even in the Social Creed of the churches. And the coming of the Kingdom has been interpreted in terms of social betterment. Other worldliness has come to be a term of reproach to the church. We have been told that the church must be more realistic, and face the issues of the day; must give up dreaming about some far-off divine event and a heaven far away in the skies. Heaven should be brought down to earth. Stanley Jones says, "If you

lose your sky you have also lost your earth."

The prodigal son did not come to himself because he was eating husks so much as that he was eating his heart out. It was not so much that he was hungry as that he was in a pig-sty when he could be in his father's house. The fatted calf was not so much intended to appease hunger as it was a symbol of restoration to the father's favor, and as a builder of morale. It was the kiss of reconciliation that the son's soul longed for, not the feast. That was incidental. It was his heart not his stomach that was out of order. But the one cured the other, in the proper sequence.

The most popular motto of the New Deal has been "The Abundant Life." The original meaning and content have been distorted to make a political slogan that is robbed of all spiritual significance. In fact He who made the phrase first ring with meaning, also said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

This is not to say that the church should wink at social injustice, or that it should not do all in its power to bring about a Christian social order. Of course it should. It should be in the very vanguard of social reform, always. At the same time, it must be remembered that her weapons are spiritual, not carnal. It has always been true that when men are cleaned up inside, the outside will be made clean also, in due time. But our sights are out of focus if we look forever at the earth and never at the sky.

This over-emphasis on a clean hearth without a clean heart is but a reflection in the church of the general tendency to secularize life in all areas. It is seen also in the effort to take the supernatural element not only out of life elsewhere, but out of religion itself. We are realizing now, more than in a generation before, that the church must have "one foot in Heaven," if she is to survive in the days to come, even on earth. His will must be done on earth, but let us not forget that He is our "Father who art in Heaven."

A. P. H.

BACK AGAIN

By Dr. H. T. Carley

There is the familiar story of the little boy who decided to run away from home. He left after breakfast one morning, wandered around the countryside during the day, and, as darkness began to fall, figured that he had seen enough of the world for the time being and that it would be best for him to return to the bosom of his sorrowing family. When he got back to the house, supper was over and his folks were sitting quietly around the fire-side as if nothing had happened, with Tobby snoozing in the corner. He walked in and took a seat, but nobody paid any attention to him more than to say, "Hello, Jimmy." After waiting a reasonable length of time for somebody to say something about his having been away from home and how good it was to have him back, he broke the silence with the significant remark, "Well, I see you have the same old cat." Evidently his absence, purely incidental to the family, seemed a mighty long time to him.

So the runaway returns, glad to see the cat and say "Hello" to the folks even if his absence hasn't been noticed. It's always good to get back home.

But his absence, at least to him, has not been without incident. For one thing, he spent a month in bed—a whole month—at home. Then he moved to the hospital and stayed there for a spell. Then he came home. Staying in bed had almost become a habit. But he broke away from it by degrees, and has got now to the point where all night and a couple of hours during the day in a recumbent position are estimated to be sufficient for his needs. He is hoping that the time will come when just the two hours a day will be enough.

He is holding his services as usual—with limitations. The final prescription of the doctors was, "Don't preach too long, and don't holler too loud." (The names and ad-

dressess of these doctors are available to any interested official board on request.) The chief criticism of the shortened sermons thus far has come from those friends of the preacher who don't like to have their naps interrupted by what seems to them the premature doxology.

He almost forgot—he mustn't write too long a piece, either.

WHEN TEMPTATION COMES

By Bishop William C. Martin

The Temptation of Jesus

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty night, He afterward hungered. And the tempter came and said unto Him, "If thou art the Son of God, command that these stones become bread." But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'" . . . And when the devil had completed every temptation he departed from Him and, behold, angels came and ministered unto Him.

—The Gospels of Matthew and Luke.

This temptation of Jesus was no make-believe affair. It was a real temptation. I do not mean by this that the devil appeared to Him in Visible form, with horns and a tail as I once saw him pictured in an old book of Bible stories. That would have been no temptation at all. Temptation does not come in that way. Nobody would be deceived by it if it announced itself in advance. The devil came to the Master, as he comes to us, in the form of a subtle suggestion which seemed to Him to offer the way to the fulfillment of His deeper desires.

At the time of His baptism, Jesus became more fully aware of His unusual powers and of His distinctive mission as the One who was to inaugurate the new Kingdom which the Prophets had foretold. Following this experience, He went at once into a place of solitude to think His way through the methods which should be used in the accomplishment of this purpose. After a long period of intense thought and prayer, during which He had not eaten, He realized how hungry He was. At His feet were little brown stones, the size and shape of the loaves which He had seen His mother take from the clay oven back in Nazareth. . . . "Bread." . . . "If you are the Son of God, why not use the gifts that are yours to satisfy your hunger? You need to eat. Take care of yourself first." . . . The answer came to Him in words which He had learned from the Bible as a boy. "Man shall not live by bread alone."

Temptation Finds the Weak Spots

One reason why this temptation was unusually appealing was the fact that it was the call of a natural instinct of the body: the hunger for food. All of the real temptations of life are rooted in the instincts of our nature. These urges are not bad in themselves; in fact, personality would be weak and colorless without them. The evil follows from their being allowed to become the masters of life instead of being directed into constructive channels. There is nothing unholy about the human body. The Christian conception of the body is that it is "a temple of the Spirit of God." There are times when the gratification of physical desires is normal and wholesome. There are other conditions in which yielding to the appetites of the body results in moral and

spiritual blight to one's self and to others. Such situations call for the kind of discipline and restraint which gives superiority to the spiritual over the physical. Only through this kind of self-control is the level of a man's life lifted above the plane of the animal.

Nobody Would Know

And then, being alone as He was, nobody would know. He could yield to the demands of His desire and nobody would be the wiser. Many a young man who went straight when he was surrounded by the restraints of home and parents and friends, has lost the way when these influences were removed. It is not necessary to be in a place of solitude to be alone. The crowd can become so impersonal that the individual loses the sense of independence and the behavior of just one man does not seem to count.

There are some things that get written into a man's memory that are never erased. For good or ill, they remain through the years. I recall hearing a chaplain make a

WHY IT WAS WRITTEN

A few evenings ago, in a railroad station, I saw a soldier say "good-bye" to a father and a mother and a sweetheart. They were brave about it all—until he was gone. And then—like women will do—the sweetheart and the mother cried together. . . . I hope he comes back to them. I hope he comes back whole—whole in body and in heart. The severest dangers he will face will not be machine-gun bullets and shrapnel. Some things are worse than physical wounds—worse than death itself. As this lad swung his barracks-bag over his shoulder and joined his comrades, I felt an urgent desire to say something to him that might help in the hour of his testing—something which I recalled from the experiences of another World War. Out of that desire this little book was written. And now it goes to you with the hope that its plain talk about a Young Man Who Overcame may help you to win the same kind of a victory.

W. C. M.

talk to a detachment of soldiers at Brest, France, when we were on the way home from the Eastern Front. The only statement I remember was this: "Men, you are soon to sail from a country in which some of you have spent many months. Some things you will leave behind you—trenches, battle-fields, a land in which an unfamiliar language is spoken. The one thing which not a man of you will leave over here is himself." It was a true word and of more value to men who are going out than to those who are coming back. A man never gets away from himself.

How He Overcame

In the hour of testing, this Young Man won the victory because He could call upon inner resources which had been acquired through years of clean living. His body had the strength and endurance which resulted from the toil of the carpenter shop. His mind was so disciplined to straight thinking that He did not become confused when these skillfully disguised suggestions presented themselves. His memory was enriched with the religious literature of His race so that false and deceptive ideas could be answered by appealing to the convictions of His people which had become His own. It was a man who knew the laws of our human nature that said, "Every idea be-

comes an action unless it is stopped in the transition by a different idea." The meaning of this for everyday living is that the only man who is able to stop the carry-over from evil suggestion to immoral action is the man who has stored in his mind sound and wholesome ideas of clean living. There is a chance to win in the struggle with temptation when a man's body and mind fight for him rather than against him.

The lift of a Worthy Purpose

He was also held steady by the sense of a great life purpose. God had something big and important for Him to do which would result in good for all mankind. With a course like that before Him, He would not exchange the fulfilling of the larger aspiration for the enjoyment of a temporary pleasure. When a man is going somewhere and knows where he is going, it is not easy to turn him aside from his course.

Even in so confused a world as this, a young man need not think of his life as an aimless skirmish with fate. A chaplain said recently, "The men I have talked with in the Service look at this war as a temporary detour from the main purpose of their lives." We can learn a lesson from the people of China. For five years they have been at war with an invading nation, but they insist upon regarding the war as "an incident" in their national life. They recognize the fact that this war, like all others, will pass and that the things which endure belong to the creative rather than to the destructive forces of life. When the day of reconstruction comes, the world will need, as never before, men whose faith in God has kept hate and bitterness from their souls and the blight of dissipation from their bodies.

A man never really begins to live until he has devoted his life to something bigger than himself. When Jesus was near the end of His ministry, facing the cross, He was again alone. He was thinking about His disciples when He prayed to His Father, "For their sake I consecrate myself." In the hour of temptation, this is the anchor which can hold any man to his truest ideals. "For their sake." For whose sake? "For my parents' sake. For the people who have confidence in me. For the sake of those who count on me to be at my best. For someone who loves me. For the sake of little children who are now living and of those who may one day be my own. For their sakes—for all of these whose lives are bound up with my life—I will be true to the inner voice of God."

You Are Not Alone

Still another source of strength to Him in the hour of His temptation was His awareness of unseen spiritual realities. He used that part of our nature by which we are able to push back the horizons of the "here" and "now" and to live in the wider world. And this other world was as real as His hunger, as real as the stones at His feet, as real as the voice which lured Him toward the selfish gratification of His own desires. Indeed, it was more real because it was more permanent.

No lad would ever drop to the level of immoral conduct, if his mother were always near. Her love, her hopes, her confidence, her presence would keep him at his best. In a very real sense a boy's mother is always with him.

One of the amazing discoveries about our world which has been brought to light by the new science is that distance is largely a convenience of thought rather than an actual reality. A voice speaks into a micro-

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Miss Alice Henry, our good friend at West Monroe, La., has our thanks for her interest in the Advocate. She and Bro. Smith, the pastor, do not fail the Advocate. We are greatly in debt to both of them.

Mrs. T. M. Chatoney, Route 5, Jackson, Miss., renews her subscription and adds a word of commendation and appreciation which always touches a tender spot in an editor's heart.

Elsewhere we carry a communication from the Methodist Commission on Chaplains, saying that the age limit of chaplains for the Army has been officially extended, and that there has been a drastic modification of the educational requirements.

Rev. W. T. Gray is going forward at DeQuincy, La., in all the details of his work. We have known few men who worked at his job more faithfully and conscientiously than does Bro. Gray. We feel sure that he will have a great year with those good people of DeQuincy.

Mrs. N. E. Cunningham, Advocate representative in Gibson Memorial church, Vicksburg, has been quite ill with a heart attack. This is distressing news to us, but we are glad to be assured that she is improving and has the promise of regaining her lost vigor. May it be so, is our prayer.

Mrs. L. M. Wilson, Bienville, La., says that she has reached the age when she is not as active as she once was, and the Advocate is, therefore, one of her greatest helps in keeping up with what her church is doing. Thank you, sister Wilson, may your interest continue.

A card from Mrs. H. W. Rickey stated that Bro. Rickey was in the General Hospital at Baton Rouge, where he was to have an operation on Thursday of last week. The report failed to reach us in time for inclusion in our last issue. We hope for cheering news from this veteran of the Louisiana Conference.

Rev. A. W. Coody calls our attention to the fact that we have credited the Fisher charge with fewer subscriptions than should have been. We have made the correction and appreciate his calling our attention to names that we had overlooked. Bro. Coody reports good progress, especially in the work of the Church School. He is planning to organize an Epworth League.

The Seashore Pastors' School, Biloxi, had a fair attendance, but we were not able to get the registration so that we might compare it with last year. The school and the residents on the Campground are greatly handicapped by the failure of the artesian well, which furnished water for the grounds. There was, also, a scourge of mosquitoes which added greatly to the discomforts of the people on the grounds.

According to a news notice in the Amite Progress, Rev. Elmo LeBlanc, Jr., and Mrs. Glynn King Morgan were married on Sunday afternoon, June 7, at the Methodist church in Montpelier, La. Rev. W. L. Doss, Jr., district superintendent, officiated. Bro. LeBlanc is pastor of the Montpelier charge, and Mrs. LeBlanc, who is employed at Baton Rouge, plans to continue her work in her present position.

PLACE OF MEETING, LOUISIANA ANNUAL CONFERENCE

The Louisiana Annual Conference Committee on Entertainment has voted to meet in First Church, New Orleans, November 11-15. Bishop A. Frank Smith and his Cabinet have approved this date.

The entertainment will be in accordance with the report adopted by the last session of the Annual Conference and found on pages 44-45 of the Minutes of the Louisiana Annual Conference of 1941.

The Local Committee for our New Orleans Methodism will get all necessary information into the hands of the Conference members in ample time.

DANA DAWSON,
Chairman, Committee on
Conference Entertainment.

REV. J. H. FORMAN DIES

Rev. J. H. Forman, a superannuate member of the Mississippi Annual Conference, whose home was at Pelahatchie, Miss., died at the Baptist Hospital in Jackson, on the night of June 15. The funeral was held from the Methodist church in Pelahatchie, Thursday morning, June 18, at 10 o'clock. Rev. G. P. McKeown, his pastor and long-time friend, officiated, assisted by Rev. A. M. Broadfoot, of Bolton, Miss., also a long-time friend.

Bro. Forman was born September 1, 1858, became a local preacher in 1884, was ordained deacon by Bishop Granberry in 1888, was admitted to the Conference on trial in 1892, at Natchez, and ordained an elder at Natchez, in 1902, by Bishop Key. A long and useful life is ended.

G. P. McKEOWN.

METHODIST CHURCH SERVICES ATTENDED BY 11,728 IN MAY

Attendance upon services at the First Methodist church, in West Monroe, reached an all-time high in May, with a total of 11,728 on record as present at one or more of the services.

Responsible for the high mark was the two weeks revival which closed last Sunday and which accounted at the week-day services for an attendance of 6,924. Attendance at the Sunday preaching services totaled 2,616. Other services were attended as follows: Sunday School, 1,871; Young People, 236; prayer meeting, 65; and stewards, 16.

The revival meeting, attended by 6,924

at the week-day services, and by overflow congregations on the two Sundays it was in progress, was declared a complete success by the pastor, the Rev. C. Karlos Smith, yesterday.—Local paper.

OPELOUSAS METHODIST CHURCH

Even though Opelousas was "unofficially" left out of the appointments at the last Annual Conference, we remained on the charge and have tried to give a good account of our ministry among the people of this historic church. During the eighteen months that we've been here the pastor's salary has been increased twice, and to date all obligations of the church are paid in full except the Benevolences.

During the first year the parsonage was completely done over at a cost of approximately five hundred dollars. Among the additions to the parsonage, by the W. S. C. S., were a new Norge Gas Range, an automatic Hot-Water tank, and a new Axminster rug for the living room.

We spent nearly a hundred dollars repairs on the church and Church School annex. A paving note of ninety dollars was also retired.

During the eighteen months we have received forty-two new members, while losing eighteen, leaving a net gain of twenty-four. Eight babies were baptized, and thirty-one couples were married.

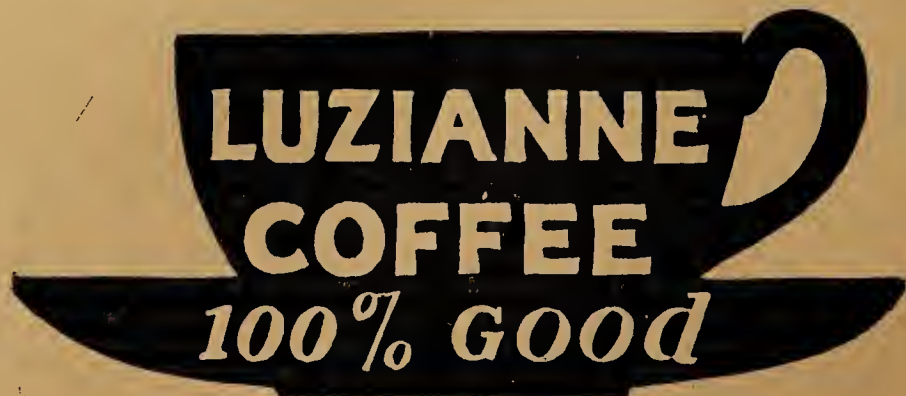
We had a training school in January, with Rev. G. W. Dameron teaching, and eight credits were issued. Our Daily Vacation Bible School is now going on with an enrollment of thirty-five. Mrs. J. L. Yawn is the director of a fine group of workers in this school.

The church is well organized and every interest of the church is carefully planned and promptly executed. The Boards of Stewards and Christian Education meet regularly every month with Mr. N. M. Childs and Algy Rose as chairmen, respectively.

EDGAR C. DUFRESNE,
Pastor.

WEST MONROE FLOURISHES UNDER THE LEADERSHIP OF REV. C. K. SMITH

The five years of Rev. C. K. Smith's pastorate, at West Monroe, La., church, have seen a steady and substantial growth in all respects. A six-thousand dollar debt of long standing has been liquidated, the church has grown in numbers and in the substan-



tial quality of its members. The Church School now has an enrollment of more than six hundred. In addition to paying the debt, a new Hammond Organ, with chimes, has been installed.

In a meeting led by Rev. and Mrs. Ralph E. Johnson, there were 50 accessions, 29 of them on profession of faith. On June 14, 25 grown people received baptism and many others were to be received on last Sunday. The financial affairs are in excellent shape and the whole church program moves toward the conclusion of a year which promises to make the best score in the history of the church.

COMMITTEE APPROVES HOUSE BILL NO. 167

A card from Dr. Leon W. Sloan, superintendent of the Louisiana Anti-Saloon League, says that House Committee on Education last Tuesday reversed itself on Bill No. 167, now pending before the Louisiana State Legislature. The original vote by the Committee was changed from a sixty-four vote against the measure to a unanimous vote for it.

The Bill is now on the House calendar for final action. Dr. Sloan urges all interested readers of this paper to write or wire their representatives and senators asking for their support of the measure which would repeal Act 22 of the second extra session of 1935, and would enable about fifty schools of the State to drive liquor away from their doors.

DE SOTO COUNTY METHODISM LOSES A GOOD MAN

Dear Dr. Duren: Another good layman is gone—Brother Luther Pierce Bailey, born Sept. 18, 1855, in DeSoto county, Miss. His father and mother died while he was very young and he was reared by his aunt, Mrs. Anna McCall. He married Miss Ellen Moore, Jan. 23, 1878. They had born to them eight children, four boys and four girls. Two of the girls died in infancy.

He is survived by his good wife, four boys and two girls, R. R. Bailey, J. P., A. W., and W. P. Bailey, the last two being ministers in the North Mississippi Conference. His daughters are Mrs. Addie Wells and Mrs. T. J. Wathershed. He has sixteen grandchildren and eleven great-grandchildren.

He united with the Methodist Church at a very early age and had been superintendent of the Sunday school for more than a quarter of a century. He was always faithful to his church and never missed a service unless hindered by weather or other circumstances. He was a Steward for a long time. He gave his money, his time and his service in an unselfish way to the church and to God.

He was a good man and had a host of friends.

He was much beloved and will be greatly missed by all who knew him, and especially those in his home community and church at Greenleaf, and Cockrum circuit.

May God bless and guide each of his loved ones in the days ahead.

Services were conducted by his pastor, G. W. Robertson, and Bro. C. T. Floyd, district superintendent, Sardis-Grenada District, and burial was in Greenleaf cemetery, near his old home.

G. W. ROBERTSON, P. C.

ARMY SEEKS MORE CHAPLAINS TO MEET EXPANDING NEED

To provide religious guidance for soldiers of all faiths in the expanding Army, the Corps of Chaplains has revised regulations in order to expedite the appointment of additional chaplains, the War Department announced today.

Those who meet the qualifications will be appointed in the grade of first lieutenant, Corps of Chaplains, Army of the United States. They will be ordered to active duty as needed.

A candidate for original appointment as Chaplain, Army of the United States, must be a citizen of the United States or a citizen of a co-belligerent or friendly country. He must have reached his twenty-fourth and not passed his fiftieth birthday.

All must have acceptable ecclesiastical indorsement from their respective church body or its officially designated representative.

A DAILY PRAYER IN WAR-TIME

For Our Leaders

O Eternal Guide and Guardian of the ages, we crave Thy wisdom and peace for our leaders in this war. Upon them Thou hast laid burdens heavy and grievous to be borne. In their own strength they are unequal to their high, hard tasks. So we bring them in prayer to Thy throne, seeking for them the gifts of wisdom and courage and patience from above. Bestow upon them a share of Thy kingly qualities and of Thy fatherly care. May no petty personal ambitions, and no sloth of heedlessness, impair their high duties. That they may lead us, may they be led by Thee. In conscious and humble dependence upon Thee, may they make right decisions and give us all inspired leadership. All this we ask in the name of Jesus Christ, who embodied Thy love and solicitude for us. Amen.—W. T. E.

Candidates are required to submit evidence of the following:

a. A. B. or B. S. degree and B. D. or Th. B. degree, or graduation from an accredited college and seminary, together with a minimum of two years of pastoral experience, one of which must be full-time; or

b. A. B. or B. S. degree, or graduation from an accredited college, and theological training required for ordination by his denomination together with a minimum of three years of pastoral experience following ordination; or

c. B. D. or Th. B. degree, or graduation from an acceptable theological seminary and a minimum of three years of pastoral experience following ordination.

All applicants will be required to pass the Army final type physical examination. Authorization for this examination will be furnished by the Corps Area Chaplain. All inquiries concerning appointment in the Corps of Chaplains should be addressed to the Chaplain of the Corps Area in which the applicant resides.

The following agencies are authorized by the War Department to furnish indorsements for their affiliated clergy:

For the following churches: Baptist, North; National Baptist, U. S. A.; National

Baptist of America; Congregational-Christian; Evangelical; Evangelical and Reformed; Jesus Christ of Latter-Day Saints; Methodist Church; African Methodist Episcopal; A. M. E. Zion; Colored Methodist Episcopal; Presbyterian, U. S. A.; Presbyterian, U. S.; Cumberland Presbyterian; United Presbyterian; Reformed Church of America; Christian Reformed; Salvation Army; Seventh-Day Adventist Church; Unitarian; United Brethren; Universalist; The General Commission on Army and Navy Chaplains, 1137 Woodward Building, Washington, D. C.

For the Roman Catholic Church: Most Rev. John F. O'Hara, C. S. C., Bishop Auxiliary, Military Ordinariate, 33 East 51st St., New York, New York.

For the following Lutheran Churches—United Lutheran, Norwegian Lutheran, Lutheran Augustana Synod, American Lutheran, United Danish Evangelical Lutheran, Lutheran Free Church, Evangelical Lutheran Icelandic Synod, Danish Evangelical Lutheran: National Lutheran Council, 39 East 35th Street, New York, New York.

For the Protestant Episcopal Church: Bishop Henry K. Sherrill, Chairman, Army and Navy Commission of the Protestant Episcopal Church, 1 Joy Street, Boston, Massachusetts.

For the Baptist, South, Church: Executive Secretary, Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.

For the Church of Disciples of Christ: Rev. Carroll C. Roberts, Chairman, Committee on Chaplains, 9th and D Streets, N. E., Washington, D. C.

For the Missouri Synod, Lutheran Church: Rev. Paul L. Dannenfeldt, Chairman, Army and Navy Commission for Chaplains of the Evangelical Lutheran Synod of Missouri, Ohio, and other states, 221 N. LaSalle Street, Chicago, Illinois.

For the Wisconsin Synod, Lutheran Church: Secretary, Evangelical Lutheran Joint Synod of Wisconsin, and other states, 610 Madison Street, Watertown, Wisconsin.

For Jewish Rabbis: Chairman, Committee on Army and Navy Religious Activities, Jewish Welfare Board, 220 Fifth Avenue, New York, New York.

For the Christian Science Church: Chairman, Committee on Publication of the First Church of Christ, Scientist, 107 Falmouth Street, Boston, Massachusetts.

For the Russian Orthodox Greek-Catholic Church of America: Very Rev. John Telep, Garfield, New Jersey.

PARADISE FOUND

Have recently had several calls from the brethren of the different denominations in Louisville to preach for them; Lutheran, Baptist, Presbyterian, Methodist and Church of God.

Am assistant teacher in the Men's Bible class in our church; lead the prayer meeting sometimes in the absence of the pastor; give devotional in the Woman's Prayer Circle often; go to the high school when called upon to hold devotionals.

I have lectured to the Baptist Young People's Union, given devotional at the Baptist Church Sunday School; preached in a union service of all the churches in our little city. We have had some real spiritual meetings, nearly all the church coming up and giving the preacher their hand, by that, saying they wanted to live a real Christian life.

My flower yard is flourishing. Some have said Paradise Found yard was the prettiest

in town. Have a good vegetable garden, and no grass allowed to grow.

Wife and I went to see the picture, One Foot in Heaven. We came away feeling that we had both feet in Paradise Found, the home we had built for our retirement. This was our last move in the itineracy for fifty-three years. The next and last move will be HEAVEN.

E. P. CRADDOCK.

Paradise Found.
Louisville, Miss.

PERSONAL NOTES AND INCIDENTS

Mr. E. L. Murphree, district lay leader, was the principal speaker at the sub-district lay workers' institute, at Mooreville, recently. Participating charges were First Church, Tupelo; Okolona, and Mooreville.

Prof. J. R. Walker, head of the Department of Religion and Greek, at Lambuth College, Jackson, Tenn., has been retired and will make his home in Atlanta, Georgia. He has occupied this chair at Lambuth College since 1924.

Note from Rev. P. W. Sibley, Tickfaw, La., charge, says: "My wife and I are the proud parents of another boy born June 10." His name is Glenn Richard. The Advocate joins their friends in sincere congratulations upon the happy event.

The church at East Tupelo, on the Mooreville charge, is raising money to complete the building, which it is hoped may be finished this year unless the OPA shall stop the work. Rev. J. A. George, of Oxford, will assist the pastor in a revival meeting beginning the second Sunday in July.

Rev. and Mrs. J. M. Lewis, of McComb, Miss., are visiting their son and his family, Prof. James M. Lewis, Jr., of Dixon, Miss., where they are enjoying their first grandchild, a son born on the grandmother's birthday, June 6. Mrs. Lewis says that the grandbaby is the best birthday present she ever had. Bro. Lewis and his wife expect to stay at Dixon for some time before returning to their home in McComb.

Rev. C. N. Jolly, superintendent of the Jackson, Tenn., district, will assist the pastor in a revival at Mooreville, Miss., beginning the third Sunday in July. The work of the Mooreville charge has had many handicaps in losses to the Army and by death, but the work is reported to be in better condition than for a long time. Losses to the Army have included church school superintendents, stewards, lay leaders, and still others are expecting an early call into the service.

Dr. J. H. Hicks, Professor of Old Testament at Southern Methodist University, will deliver a series of lectures for the West Lake, La., charge, beginning Monday, June 29, and closing on Sunday, July 5. Dr. Hicks will give a study of The Prophets, illustrated by the use of stereopticon slides. In connection with this series of lectures, Dr. Hicks will render various other services in the Lake Charles District, including a lecture at the Sweet Lake church and a visit to the meeting of the ministerial association.

TICKFAW CHARGE

Dear Editor: Beginning May 24, revival services were held at Tangipahoa church, with very good results. Three fine young people united with the church. Rev. A. A.

McKnight did the preaching. The attendance was splendid for both morning and evening services. The people of Tangipahoa church are truly a fine people. We held our daily Vacation Bible School at Tickfaw church from June 15, to 19, with great success.

The people of Tickfaw church are another fine group of people, and their work spoke for them. We turn to Loranger June 22 to 26, for another Vacation Bible School. The people of Loranger church are showing great interest in the work of the church.

Our finances are up to date. The New Orleans Christian Advocate has been taken care of, and our quota reached. We are happy in our work, and the people of all four churches are doing a splendid work.

P. W. SIBLEY, P. C.

DEDICATION SERVICE

Dear Dr. Duren: I would like for you to announce through the Advocate that Bishop

CAMPAIGN IN MISSISSIPPI (Since last report)

North Mississippi Conference

Tchula, W. T. Phillips.....	2
Chalybeate, N. L. Threet.....	1

DISTRICT REPORTS

Aberdeen District	232½
Columbus District	266½
Corinth District	386½
Greenville District	135
Greenwood District	176
Sardis-Grenada District	170

Mississippi Conference

Hattiesburg, R. M. Matheny.....	3
Barlow, A. C. Walley.....	1
Montrose, E. M. Lane.....	1
Williamsburg, D. P. Yeager.....	1
Meridian, T. M. Brownlee.....	1

DISTRICT REPORTS

Brookhaven District	121½
Hattiesburg District	182½
Jackson District	132
Meridian District	111½
Seashore District	219
Vicksburg District	129½

Smith will be here Sunday morning, June 28, to preach and dedicate our Educational Building. All former pastors, district superintendents and friends are invited. The service will begin at 10:45 a. m. In addition to the dedication there will be an ordination service. Rev. J. H. Sewell will be ordained deacon and elder. Rev. Don Wineinger will be ordained elder.

R. H. STAPLES.

YOUTH FELLOWSHIP TO CONDUCT SERVICE

The Youth Fellowship of the Holly Springs Methodist church will conduct the evening worship service Sunday, June 28, at 8 p. m. The theme for the program is, "Set our feet on lofty places." After the reading of the Scripture, Matt. 6:33; 10:37-39; 16:24-26, talks will be made on three challenging subjects: "Love God Supremely," "Serve Fellowmen Joyously," and "Be Christian Completely." Our youth are the churchmen of tomorrow. We realize now as never before that to be completely Christian

it is imperative that we love God supremely and serve our fellowman joyously. If we are to be of any worth in this world we must get self out of the way. Think first of God, others second, and self last. Let us impress upon our young people today the importance of setting their feet on lofty places.

(Miss) RUBY SIGMAN,
Adult Counselor.

TO A SOLDIER, 19, WHO DIED IN IRELAND

(His last request, so the story runs: "Now that Time has ended, just leave me here in Ireland for eternity.")

Time has ended? Time has not begun! You but await it in a foreign spot, await the day when all times are as one. You shall not mind the wait.

Now there is space to know the thing you always wanted to: The richness of those hours age made for want of things to do.

You will find again those little things a busy life pushed back into the heart. You will discover that the winters bloom; you will know secrets only stars impart.

All the winds shall bring to you their lore—and filled with it is every wind that reaches Eire's shore.

You will know the whistle of an Irish lad's old air. You will learn to love the visits of a young inquisitive hare. (You will not mind the wait.)

You will marvel anew that snows can be so white; you will marvel again how blue they turn at night.

You shall be one that will not be betrayed. And if sometimes the nights get long—no, you won't be afraid.

—Hattiesburg American.

LAKE ARTHUR CAMP MEETING

Dear Dr. Duren: The Lake Arthur Camp Meeting will be held July 9, to July 19, as formerly announced, with the following preachers: Rev. E. R. Overley, D. D., preaching evangelist, and Rev. Robert J. Kennedy, evangelist and singer.

Dr. Overley's record stands 18 years as pastor, 8 years as district superintendent, 9 years as general evangelist, and serving as President of Union College, at Barbourville, Ky.

You will not want to miss any of these services after hearing this evangelist. We want you to come and enjoy the services with us. All preachers that attend the camp meeting will be given their meals free, the Board of Directors paying for the same.

Rev. Robert Kennedy is an evangelist and song leader of long standing, with a record meeting that of Dr. Overley's. Special singing at all of the services. If you love good singing come and be with us in this old historic camp of 47 years. We would like to see people of all faiths attend this meeting. A hearty welcome to all people.

Fraternally yours,
Sidney W. Sweeney, Pres.
Lastie N. Hoffpauir, Sec.

RECENTLY APPOINTED CHAPLAINS

Bain, Alan Frank, Ballston Spa., New York.

Blakley, Harold Frank, Osgood, Indiana.
Boozar, Matthew Evans, Ridge Spring, South Carolina.

Cooper, Floyd Wilmer, Hollywood, Florida.
Doudna, John Charles, Verona, Pennsylvania.

Escoe, Lindsey Johnson, Garrison, Texas.
Harding, Walter William, Peoria, Illinois.
Hoffman, Nelson Miles, 1420 Kaighn Ave.,
Camden, New Jersey.

Holmes, John Frank, Wellsburg, New
York.

Jones, Sam Bruce, Elbridge, Tennessee.
Patterson, James Love, Sevierville, Ten-
nessee.

Peace, Clifford Hinshaw, Forest City,
North Carolina.

Powers, Robert Merrill, Ottawa, Illinois.
Robinson, Ralph Starkey, Brush Valley,
Pennsylvania.

Schreyer, George Maurice, Fletcher, North
Carolina.

Shumaker, Ralph Baxter, Concord, North
Carolina.

Slawson, Merritt Odom, Canal Point, Flor-
ida.

Spears, Augustus George, 522 Lake Street,
Shreveport, Louisiana.

Tarbell, Sherman Dale, Tylersburg, Penn-
sylvania.

Thomas, Clyde Edward, McLeod, Texas.
Titus, Charles Edson, Lancaster, New
York.

Weber, William Arthur, Wyalusing, Penn-
sylvania.

Weems, David Askew, 499 West 133rd St.,
New York, New York.

Whetsel, Walter Donald, McKeesport,
Pennsylvania.



Some of the girls in the boarding school at Tunda, Belgian Congo
(Story on page 10)

SIMULTANEOUS MEETINGS AT SARDIS

Dear Dr. Duren: We have recently closed in our church a revival which was unique in many respects. Some will perhaps be interested in a brief account of our methods and results. In the first place, the revival was town-wide. The Methodist, Baptist and Presbyterian Churches cooperated in a simultaneous campaign in which each church held its own meeting. Services were conducted morning and evening in each church at the same hour.

The large attendance at each church in the morning was made possible by the complete cooperation of the local Chamber of Commerce with the churches. Through the influence of this organization, every store and office in town was closed during the morning services and the business men and women came to church. While we expected

good-sized crowds in the evening, the services in the morning were equally well-attended. This was the case in each church.

Another factor contributing to the fine attendance was the absolute responsibility upon each one to go to his own church. The Methodists, for example, knew that if they did not go to their meeting no one else would, for there was no one else to go. The members of the other congregations, who usually visit our meetings, were going to their own churches. There was unusual psychological value in each service in the knowledge that the good congregation in our church was made up of our own people. As pastor of our church, I felt I had a right to be proud of our people's response. They had a large responsibility thrown upon them and they handled it.

The visiting preacher in our meeting was Dr. Joseph A. Smith, of the First Methodist church of Memphis. He completely captivated his audience the first night with his great sermon on "The Fall of Babylon—A Parable for Our Times." He was heard with increasing interest through the week. He preached with remarkable power. He never gave an invitation to reconsecration of life

or to church membership without a response. One night as the stewards were kneeling at the chancel, they were followed by several young people who asked for church membership. We had a memorable service on Young People's Night, when a throng of youth gathered at the chancel and offered themselves for Christian service. The Sunday morning following the meeting we received twenty members into the church, sixteen on profession of faith and four by letter. Our church life has been lifted to a high peak.

We have in Sardis a strong Woman's Society of Christian Service, which was formed by the combination of the old Ladies' Aid Society, which had long done good work in the church, and the Missionary Society. Not long ago the society gave a delightful evening of social activities to the Young People's Division of the church. Our Young People's Division was well-represented at the assembly of Conference Youth at Mathiston, and several of our young people will attend the Christian Adventure Camp at Castalian Springs.

We have raised our benevolences in full for the year, this item having been reported at the District Conference.

We commend the simultaneous campaign to others, providing the business firms will cooperate. We are enthusiastic in our endorsement of Dr. Smith.

Yours truly,

W. J. CUNNINGHAM.

THEME SONG

Rev. Hermann N. Morse, D. D., speaking for the alumni of Andover-Newton Seminary recently, described the self-centeredness of Protestant churches by a paraphrase of Sankey's hymn, "The Ninety and Nine," which he offered as the theme song of American Protestants. The paraphrase ran thus:

"There were forty and nine that safely lay
In the shadow of the fold
And as long as we keep the status quo
The rest may stay out in the cold."

"Hey, Ben, got any rabbits at your place?
Naw, Suh, ain't you heerd the latest
news? De boll weevils done run every rab-
bit to death tryin' to get that little dab o'
cotton off his tail!—Selected,



Graduating class, Woman's Training School, Wembo Nyama, Belgian Congo
(Story on page 10)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(Note: On account of the Pastors' School, Mrs. Wilson was not able to prepare the material for her page.—Editor.)

A CO-OP SCHOOL FOR AFRICAN GIRLS

By Joy Burch Sheffey
Wembo Nyama, Belgian Congo

He had very little to be proud of—that old, wrinkled snaggle-toothed grandfather with the gray goatee—yet he appeared to have a fine opinion of himself as he stood there stroking his chin and gazing into space, with that superior smile deepening the wrinkles around his mouth. He struck his spear into the ground beside him, clapped his hands for attention, spat into the dust at his feet and waited for absolute attention—then laid down his ultimatum. "Boys have need for an education so that they can better boss their homes and their women; but girls, yah, they have no brains—only their hands and their back need to know how to work. Teach my sons—leave my daughters to their work."

That was only a few years ago. Education for girls, in Africa, is still a comparatively new project. Girls are needed to help their mothers pound grain, cook food, carry wood and water, till the soil and to care for their younger brothers and sisters. The old generation is still arguing the question—"Should girls forsake the custom of their mothers? Will knowledge from books make her a more desired wife? What if most of the babies do die during the first few weeks of life—that is but the will of the spirits. Will spelling and arithmetic appease the spirits? Yah!"

Christianity and education are swiftly sweeping away the clouds of ignorance. A new day is dawning for all Africans, but especially for the enslaved women of Africa. Enlightened young men are asking for wives who can be more to them than sullen, dull, habit-bound, ignorant slaves. Our four "co-op" schools at Wembo Nyama, Minda, Tunda and Lodja are started in order to train Christian wives for these young men. Often students in our boys' school bring their fiancées from their back-woods villages, asking the missionary in charge of "The Home," "Will you take her and teach her wisdom and how to live right? When I am ready to marry, wisdom will have given her a happy face and she will make a better wife."

Fathers, too, are bringing their daughters to the Mission to be educated. Some because they realize the value of a Christian education; others—it is regretted—because the girls trained on our mission stations bring larger marriage dowries. A father must consent to leave his daughter under the supervision of the mission until she is ready to marry, else he must pay a small amount of money for her board and clothing. A girl may enter at the age of four years and stay until she marries, at the age of thirteen or fourteen. Her father pays nothing for her schooling or living expenses until at the time of her marriage, he gives the mission

half of her dowry, which usually amounts to from five to eight dollars. This money is used to redeem other girls from undesirable marriages or for the maintenance of "The Home."

At Wembo Nyama, at the present time, there are fifty-five girls in the home. Their delightful little campus consists of four brick dormitories, a dining hall, kitchen, chapel and office, granary and one old stick and mud building—a remnant of the old days—in which the girls keep their wood, buckets, gardening tools, etc. Each dormitory has two large rooms. Each room has an open fire-place for rainy days and chilly nights, two large cement beds covered with palm-fiber mats, and one large wardrobe. Each girl has her own blanket, one Sunday dress, a short flannel shoulder cape, two school dresses and one work skirt. Such luxury these girls have never known before. A native woman and her husband live on the campus and help to supervise the girls. Miss Norane Robkin, who has recently left on furlough, had charge of the home for three years. During her absence, Mrs. E. H. Lovell is in charge.

Recently, several new girls were admitted—with their chickens. (Nearly every African girl has a hen of her own.) The girls had never seen a wardrobe before and could think of no use for it, until one of the girls had the bright idea of setting her hen in it. When it was discovered by the older girls, they set her straight on the matter in no uncertain words.

At five-thirty every morning, all the girls go to sunrise prayer service, then return to their work, in which all of them take turns. Some pound grain, some cook, others set the table, wash the dishes, work the garden, go for wood and water, tidy up their rooms and premises. School begins at eight o'clock, work not finished in the morning must be done after two o'clock in the afternoon. Afternoons are also used for bathing and washing clothes in a near-by spring.

Once each term the girls entertain their parents and friends with a feast and program. A few weeks ago the girls had gotten up a play for "Parents Day." All of the girls knew their parts perfectly, so imagine Miss Bobkin's surprise when, on the day of the play, a committee of girls waited on her with this request, "Mama Kuku, please let us read our parts in the play." Reasoning was useless. Finally one girl explained, "But all of our parents and friends can memorize, anyone can do that; but none of them can read. We want to read our parts." Needless to say, they proudly read their lines.

For three months during the dry season, all the girls go home for a vacation. Walu, one of the older girls, met with difficulties at home. Upon her arrival she was told that her father had already received dowry money for her, from an old polygamist. Her father had spent the money, so it was necessary that Walu marry at once. It is an almost unheard of thing—but Walu revolted. She had heard at the mission that the Belgian government would help her if she were being forced into an undesirable marriage. The household and almost the whole village took sides in the controversy. Someone reported the matter to the state tribunal.

Walu's father was tried and sentenced to jail. But Walu spoke up, "Will that settle this matter? If my father sits in jail, will that return the dowry money? When he is released he will beat me again. Let me go to jail in his place, and let me stay there until he has raised the money and repaid the dowry. Only then will I be safe."

And that was exactly what she did. She is back in "The Home" now, and when the subject is mentioned, Walu tucks her head and with a shy smile says, "I'd do it again. I want to marry an evangelist or a mission teacher."

The young girls face a brighter future than their mothers have ever known—the mission came too late to help the mothers. The missionary cause is the African girl's "Star of Hopé." They need help to find their God-given place in the world. We must help them. That is what "Co-Op" means—every one helping.

F. H. SMITH HEADS NEW COMMISSION

By S. E. Evans

Organization of the Western Area Protestant Church Commission for War-time Japanese Service has been effected as an agent of the Commission on Aliens and Prisoners of War, the Federal Council of Churches of Christ in America, the Home Missions Council of North America and the Foreign Missions Conference, with Dr. Frank Herron Smith, superintendent of the Methodist Pacific Japanese Provisional Conference as chairman. The purpose of the organization is to "coordinate and promote such war-time religious, social and educational service among the Japanese residents of the Western Area as may be desired by Japanese pastors, congregations, officers of Japanese church federations, and as requested by various denominational agencies involved, especially in assembly and reception centers and also in the resettlements. This is to conform to government regulations. The Commission will also insure cooperation between church agencies in all relations with the War-time Civil Control Administration and with the Relocation Authority and its local agents."

Other officers are Galen M. Fisher, Rt. Rev. C. S. Reifsnider, vice-chairmen for Northern and Southern California, respectively, and the Rev. Gordon K. Chapman, secretary-treasurer. A third vice-chairman to represent the Pacific Northwest is yet to be chosen.

Following the pattern of Sunday programs already provided at Santa Anita and Manzanar reception centers, the group suggested that similar services in other centers include morning Sunday school, English and Japanese worship services, with Christian Youth Fellowship and Japanese service in the evenings. Systematic week-day activities for children are to include daily vacation Bible schools, Bible classes and prayer meetings.

The Commission replaces the former Central Committee and includes representatives of twelve denominational groups having Japanese work in the Western Area.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Water Valley, Miss.
June 7, 1942.

Dear Mrs. Moore:

The end of the quarter is near. So far I have neglected my duty to report. Could you visit our Woman's Society of Christian Service? I believe you would be pleased with our "set-up." We have a very consecrated, alert, up-to-date president in Mrs. Lottie Carroll. The other officers are ready and eager to help in any way they can. To say that Mrs. R. P. Neblett is one of our officers needs no further comment on how our work is carried on. We are very fortunate to have her with us.

To help our local work, we lately put on an HOUR OF CHARM. One Sunday afternoon two of the music teachers presented their pupils in piano and vocal numbers for our benefit. The program was thoroughly enjoyed and the collection gratifying. We are using a BIRTHDAY BOX for our ORPHANS HOME contribution, realizing that cash means much to that institution.

I think that we are making headway in our work, and ask an interest in the prayers of the conference women.

NINA PRYOR RAPER,
Supt., Publicity, W. S. C. S.

Main Street Church,
Water Valley, Miss.

* * *

Reports! Reports! Reports!

When you are reading this page check on your EXECUTIVE COMMITTEE to see if all reports are ready for mailing. Look over your SECOND QUARTER'S PROGRAM OF WORK, in your copy of CONFERENCE MINUTES and see if your financial report measures up to the standard asked of you there. The most interesting part of those reports to this PAGE would be a copy for publication to let someone else know how you got things done.

* * *

Rosedale and Benoit are buying an electric refrigerator for the parsonage at Rosedale. Benoit paid cash, but Rosedale is finishing her cash donations with money from Rotary dinners which Mrs. Walter Sillers, Jr., and Mrs. J. H. Lobdell are directing. From the refrigerator we go to living room furniture. Mrs. Lobdell has put lovely box-wood plants at the front entrance.

* * *

Program of Work—July

1. Business Meeting.
2. Make contribution for furnishing supplies to the Lewis Memorial Hospital in Africa. Send to Mrs. D. H. Hall, Conference Treasurer.
3. Monthly meeting with items from THE METHODIST WOMAN.

* * *

Malvina Community Center

Mrs. J. D. Dorroh, who has been supplying at the Center since Miss Brown's resignation on account of health, is sick in the Greenville Hospital. A badly infected hand and recurring attacks of gall bladder trouble have kept her there for two weeks. We expect her back by Sunday, the twenty-first. The work at the Center is badly crippled, but parts of it continue. Sunday school, the

regular program of Church School, and preaching are carried on. On Wednesday the Spiritual Life Group meets. Yesterday almost a truck load of boxes were stored in the clothes closet. These will not be opened until Mrs. Dorroh is able to resume work at the Center, and you will please be patient about the cards showing the boxes have arrived.

We have had word that Miss Glenn will arrive the first of September to take over the work at the Center. She comes to us from Virginia, where she has had large experience in rural work. We shall be happy to have her in our community and hope to make her happy here.

* * *

Another Letter from Mrs. Talbert's Files

Howard Plested Memorial Girls' School,
Methodist Mission, Meerut, India,
January 31, 1942

Dear Friends:

Do you remember the story of the old pastor who carried a brief case called Naomi? Always it was filled when he went calling, and it came back empty. I have my own little Naomi bag, and various are its treasures. Outstanding was the time it carried 50 red kerchiefs, the Christmas gift of a church at home, through Miss Buss. How gay we felt then! Today there is a blouse for the young mother, who finds it hard to save enough for clothing, on a salary of four dollars a month for a family of six. Things cost as much here as in America, too. The bag contains carrots, an extra treat for a boy who needs more raw vegetables. There are empty cotton spools, five of them, with three old graphophone needles driven in each, so that small children may use them for spool knitting. They make the strings which serve instead of elastic for trousers and panties. There is thread in the bag for the deaf old cripple, who keeps busy and happy all day long as he mends for others. Since the accident of last spring he can only walk by using a sort of baby walker, to push in front. I must see that larger wheels are made for it, for he is able to stand straighter than at first.

Yesterday Naomi carried medicine for some neighbor children who are ill, and the simplest of half-penny toys for the two able to play a little. There were flower seeds also for the woman who wishes to garden. There is waiting now for tomorrow a wee outfit for the newest baby, a cap and shoes and a jacket, all made by our girls out of scraps of material. The baby is lying now on old cotton. His mother had no clothing ready. Partly that is poverty, and partly superstition. The cotton is from a comforter which once belonged to a very old man. The parents hope that this child will therefore live long. If clothes were ready ahead of time, it would be like boasting, bad luck. Daily the bag goes with me as I visit in our neighborhood, and the little gifts of flowers, pictures, toys, food or clothing are appreciated because they show neighborly thought.

There is one gift too large for Naomi. Our girls have finished today 1,060 articles for the Red Cross, all sewed within the last few weeks. All have helped in turning the

handle of the Singer Sewing Machine, in putting tape in Tidy Bags, in basting hems, or in actually doing the machine sewing for pillow-cases and the like. "Now we are ready for more," say the girls, and we rejoice that we can thus help to make easier some of the pain in this troubled world.

One of the joys of life in kindly India is that no day passes without evidence that there is a return in kind deeds and loving thoughts. It may be that a Hindu young man is friends with some of our folk, and so comes to present a thank offering in our church when he is successful in college sports. It may be a gift of a new football from an Indian layman, or a Bible for some poor child from a more devout layman. It may be a gift of fried raisin pies, sent in by a teacher's wife, or a bag of fruit for our orphans from a wealthy non-Christian who has been helped in some family trouble. Sometimes it is a garland of small flowers, strung by the loving fingers of a servant's child. No day passes without its shining gem of neighborliness.

The first week of February we shall be in Conference, the fiftieth for this Conference. I have been asked to make a short report of the progress of our schools during that time, and have thought it of general interest, too. Surely there has been victory even beyond the vision of fifty years ago.

Sincerely,

CATHERINE JUSTIN.

WISE OR OTHERWISE

By Rev. James H. Felts

Less mouth gunnery and more war gunnery would greatly help the situation.

Because a man occupies a place of honor in this country, it does not follow that his family should live in the limelight.

The cost of owning and the cost of living seem to conspire to make it easier for the cost of having nothing.

Pay day? Why, my dear, pay day is a dream day that some people I know have only a faintly pleasant memory of.

If resignations can be accelerated and appointments improved because they are based on merit, hope will revive for many good citizens.

The coddling of "pets" by the use of public funds is so reprehensible that suitable words of indignation are barred from print.

When labor looks at the O. C. D., almost immediately a raise is asked for.

"State university degrees are pretty to look at, but they are too stiff to eat, too small for clothes, and too frail for shingling the roof."—Roger Babson.

In the above quotation, Mr. Babson seems to overlook the postage stamp brigade in certain social life.

We spend so much time bragging about what we are going to do that the Japs are encouraged in the belief that we are windbags. Disillusionment is coming!

True or false? Figures are not always what they seem?

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Zone Meeting Held at Marion

Zone Three of the Ruston District held its regular quarterly meeting in Marion, on Tuesday, June 2, at 10 a. m.

The meeting was opened with the singing of the Hymn, "Guide Me, Oh Thou Great Jehovah," followed with a prayer by Mrs. McDonald, District Secretary from Jonesboro.

Mrs. Joe Norris, zone leader, stated the general subject of her meeting, which was, "Growth"—Spiritually, physically and materially. She then presented Miss Alma Burk, of Ruston, who gave a splendid talk on "Personal Religious Growth," giving to the group some facts to be used as a yardstick for spiritual growth.

Mrs. Laskey, of Ruston, presented "The Methodist Woman" and the "World Outlook" as necessary tools for growth in every way. She then reviewed a most interesting article by Dr. Roy Smith from the "World Outlook."

Mrs. Norris and Mrs. McDonald spoke about the Summer Conference for Christian Workers and the camps for young people, urging the women to spend their vacations in this manner this year.

Mrs. Thompson, of Marion, gave a very cordial welcome to the group and made the announcements about lunch, after which Mrs. Meredith, of Jonesboro, led in the "Quiet Hour."

Mrs. Meredith used Dr. Weatherhead's little book, "The Presence of Jesus," as a basis for her talk and led the group in a very effective worship period.

The afternoon was spent in thinking of our physical and material growth and planning for our future growth. Mrs. McDonald, District Secretary, had charge of the afternoon session. She spoke of our growth in 1941, and set up some goals for 1942, presenting the Efficiency Aims, with special emphasis on memberships, gifts to missions (including Honorary Memberships), Young Women and Girls' groups, and study groups. Mrs. McDonald then asked each officer present to take her report blank. Time was given for questions on the way in which the blanks should be made out. The correct name and address of each conference officer was given and the date for mailing.

Mrs. Meredith then conducted a forum on Spiritual Life meetings, using the recommendations from conference, the Spiritual Life Handbook, the prayer calendar, and other Spiritual Life pamphlets and leaflets. She gave several suggestions for organizing and carrying on Spiritual Life groups.

The meeting was closed with prayer by Miss Burk.

Zone Two is greatly indebted to the Marion ladies for their generous hospitality and the opportunity to meet in their lovely new church.

MRS. JOE NORRIS, Leader.

Ruston, La.

* * *

Student Work at Ruston

(From "The Methodist Woman")

Our student work at Louisiana Polytechnic Institute is moving along in a fine way

despite the late opening and crowded schedule of the college. We have 528 Methodist students registered at the college—446 living on the campus and in Ruston, and 82 drive-in students.

Through our Sunday morning and evening services and weekly Wesley Foundation meetings we are reaching approximately 200 students. A membership committee has been organized for the purpose of visiting and sending cards to those who have not been attending our meetings.

Religious Emphasis Week was observed on our campus. Dr. Grace Sloan Overton gave us a wonderful series of lectures on "Normal Living in Abnormal Times." Many of our group had their lives deeply enriched by the messages and by personal interviews with Dr. Overton.

We are very happy that the church is providing us a nice student center on the campus. This building is a great improvement over the one maintained last year. Now we have a place large enough to hold our council and committee meetings in, work on programs, have interviews, read, engage in publicity activities, etc. The publicity committee begins editing a small newsheet or paper next week.

* * *

Ill Will Destroys, Good Will Restores

By Mrs. Helen B. Bourne
Secretary of Missionary Education

"The creative forces in life always spring from one source, intelligent good-will."

In the last issue of *The Methodist Woman* appeared a list of summer school opportunities. We could not include the study plans for these schools, institutes, and camps, but announcements or programs for each school sponsored by conference woman's societies may be secured from deans.

There are to be two new major courses in most of these schools and at least one new one in all. In most cases that is the course on Latin-American Missions, an interdenominational study that treats of home and foreign Latin-American Missions outside of the United States. The cooperating boards of the Missionary Education Movement differ in administration and arrangement of Latin-American Missions of North America, the West Indies, and South America as regards so-called home and foreign missions, so there is no attempt in this study to identify any part of it as a home mission or a foreign mission study. There is the effort to provide a comprehensive study of the Evangelical Witness in Latin America outside the United States, and ample provision is made for this in the major text for adults and young people, *On This Foundation*, by W. Stanley Rycroft, and the Outlook Pamphlets, Discussion Suggestions, and other splendid supplementary materials in abundance.

The Joint Division of Education and Cultivation of our board is publishing a study book on Methodist Latin-American Missions, *The Latin-American Circuit*. Accompanying this book there will be a similar but smaller volume concerning the Methodist Work among Latin Americans in the United States, thus giving a complete picture of all Methodist Latin-American Mission Work. A

map also is being provided which will be of inestimable help in the study.

But there is being prepared another new study just as important and timely, *Planning for Peace*, based on a packet of selected and approved materials and a syllabus prepared by Albert E. Barnett, professor in Scarritt College. This will be offered in several conference schools and in all four jurisdiction schools. It is one of the new courses recommended for 1942-43, along with the course on Latin-American Missions.

Read again the opening quotation from Dr. Fosdick's book, *Living Under Tension*. Do you see any connection between "Intelligent good-will" and the opportunities available in the study of such timely subjects as "Planning for Peace" and "The Evangelical Witness in Latin America." Also, have members of Woman's Societies of Christian Service any responsibility as creative forces in the interest of a righteous peace in the united world?

"Be not overcome of evil, but overcome evil with good."

* * *

Suggestions for Prayer During June

Foreign: Our Work in the Philippines.

Home: Spiritual Guidance for our Rural Work; Our Soldiers and Sailors.

* * *

Seminar on Rural Work

Deaconess Sarah McCracken will conduct a Seminar on Rural Work at Mount Sequoyah, Arkansas, July 8 through July 15, to which all rural workers and conference presidents in whose conferences rural work is conducted in the South Central Jurisdiction are invited and urged to attend. All persons interested are invited. For further particulars write Mrs. J. W. Downs, 150 Fifth Avenue, New York, N. Y.

BAYOU TECHE

By Jean MacMurphy

Where dark the secret waters slide
Of the still bayou
The water hyacinths hold up
Their candles blue.

From earth-born leaves, rich glossy green,
Translucent spire,
Each lifts a gleaming torch to heaven,
Spiritual fire.

Then as if called afar to dwell,
Each flower lets go
Its anchoring roots and toward the sea
Moves floating slow.

So on Time's sluggish stream a flame
My spirit be;
So, loosed from earth, serenely seek
Eternity.

—Presbyterian Tribune.

Tacoma, Wash.

Here I stand; I can do no otherwise. God help me, Amen!

For where God built a church, there the Devil would also build a chapel.

A faithful and good servant is a real god-send; but truly 'tis a rare bird in the land.

—Martin Luther.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copy-righted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 28, 1942

By Rev. W. C. Newman

ALCOHOL FACTS VERSUS DRINKING PROPAGANDA

Lesson Text: Proverbs 21:17; 23:32; Isaiah 5:20-23; Hosea 2:11; Joel 3:2-3; Ephesians 5:18

Golden Text: If sinners entice thee, consent thou not.—Proverbs 1:10.

One fine thing sponsored by the American Legion is the annual meeting of the "Magnolia Boys State," at Jackson. Boys from every town and village in Mississippi are elected to attend this convention, at which the boys actually set up their own "Boys State," electing their own officers and passing their own legislation. It is a most commendable project in training future citizens.

A young man who attended the recent session of Boys State tells me that one of the most hotly contested issues in their "legislature" was a bill to repeal the prohibition laws in Mississippi. But after much argument pro and con, these high school boys voted down the measure, holding it wise to retain our laws against the making and selling of intoxicants.

The members of our real legislature might well ponder this action by high school boys. Though they are immature in age, perhaps no other group is so well able to know the liquor situation as they.

Making Black Appear to be White

It sometimes happens that a perfectly good man unwittingly allows himself to be used by unscrupulous folks for bad purposes. It seems amazing to me how many have done just this as regards the control of liquor in this nation. It is an open secret that the manufacturers of alcoholic beverages have spent millions of dollars in propaganda, advertising, and bribery in their efforts to make this a drinking nation. And many people who do not for a moment approve of drinking and drunkenness have swallowed in full the lies and half-truths fostered by those who stand to make money out of the manufacture and sale of whiskey.

Let us therefore look honestly at the facts, and compare them with the propaganda, lest we be among those who "call evil good and good evil."

Whiskey is a Helpful Medicine

That is half-truth No. 1. Alcohol is used extensively in the preparation of medicines and in surgery. But the prescribing of alcoholic beverages as a medicine is not countenanced in respectable medical circles. The American Medical Association, representing the finest skill and thought in the world, is plain spoken and emphatic in its pronouncement against drinking, and in its unqualified statements as to the harmful results to the body. With all its high pressure the Brewers Association has never been able to get a great doctor to recommend drinking for the health.

Whiskey Will Help Our Soldiers

That is the contemporaneous lie. It has no justification from any reputable source. The commanders of our armed forces have nailed it as a lie, and have demanded protection for the men in uniform from the liquor interests. When local police authorities have fallen down on the job, the military police have taken over, and a more rigid form of prohibition is put in force than the civil authorities ever achieved.

The truth is that liquor and its attendant evils is commonly agreed to have been one of the principal causes of the tragedy of Pearl Harbor. This is the way drinking helps win a war.

Whiskey Makes for Gracious Living

That is the burden of all the whiskey advertisements appearing in the magazines of the day. Colorful and artistic, and written by splendid psychologists, these advertisements are calculated to prove that unless one drinks he cannot really enjoy life.

Yet with my own eyes I have seen more of heartbreak and sorrow caused by drinking than it would be possible to put into a long book.

The simple truth is that whiskey is deadly, and drinking is the great curse of this nation, and that more men fall under its fatal blows each year than are casualties of war. There is nothing gracious about it. Quite the contrary, it is a ruthless destroyer, no respecter of persons, which would as soon mark your fairest daughter for its victim as not.

Let a Lie Be a Lie

There may be some question as to the most effective way to control the drinking tendencies of a nation, but there is no reason for any honest person to attempt to deceive himself as to the real nature of intoxicating drinks. Therefore, if a man is determined to be a friend of drinking, let him honestly say so. But let no one, under the pretense of being a friend to good living, defend drinking, or the manufacture or sale of intoxicants.

A lie is a lie, even though it appear in a most expensive and attractive advertisement written by an expert.

And a lie is a lie, even though an honest man allows himself to be deceived by it, and to help in spreading it.

Drinking is evil, and nothing can make it good. Whatever else we may do, let no Methodist ever try to make it seem anything else but evil.

PRAYER

By Rev. C. B. Powell

Luke 18-1

There are many definitions of prayer, but one of the outstanding definitions is, "A key that unlocks the storehouse of God's blessings and mercies which He bestows upon us."

In the chapter referred to above, Jesus

said that men ought always to pray. I have never believed that the world at large, or even the church as a whole, understands these words. MEN OUGHT ALWAYS TO PRAY.

These words were spoken when the Master's noon-tide was past, the shadows were lengthening upon the way and the road was heavy with deepening gloom. The disciples were startled into confusion. They had been looking for a golden harvest and now the snow was falling. Men ought always to pray. Such is the fervent pressure of the Master's word.

During my ministry I have had many very unusual experiences along this line of service, some of them occurring in the midst of revivals, some in the homes of the people, some alone with God. I have always found that if the Spirit was present good results followed. No one can be a true Christian who doesn't pray. A praying man or woman has power with God and power for good. When a little child, I was taught to pray, and have tried to keep in touch with God through prayer all these years. Praying in my own home with my family has been a great source of blessings to me.

Not many, many years ago I was being entertained in a beautiful home, but prayer was not mentioned. All you could hear was money, wealth, oil interest; really I became disgusted, and when time came for me to leave I mentioned the fact that I would be glad to have prayer, and we did. They seemed to enjoy it and said, we believe in prayer.

When a person prays in the right spirit they are coming closer to God. We need not be surprised at a falling away and the weakening of our faith when people cease to pray. God help us to be a praying people and not just saying prayers. It means much to be a faithful praying person. Is it any wonder then that Jesus said men ought always to pray. Never give up, never faint and fall by the way-side.

Keep praying, it will take that to WIN.

An elderly couple were charged with creating a breach of the peace in their country home.

"How did you come to cause this disturbance at your own fireside?" asked the magistrate.

"Well, it was like this," replied the old woman. "John and I were sitting at the fire. John was reading his newspaper and I was thinking. Then I turned to him and said, 'John, sheep are awfu' stupid, aren't they?' and John said, 'Yes, my lamb.'"

—Whitechurch (Eng.) Herald.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

THE CHRISTIAN FIRESIDE

AMERICAN DRINK BILL GROWS

The impact of war hasn't sobered up the nation, but apparently is sending millions of drinkers back for seconds and thirds, National Woman's Christian Temperance Union indicated here today.

On the basis of figures on the consumption of intoxicating beverages for the first eight months of the fiscal year, the W. C. T. U. projected them to July 1, and estimated that two billion gallons will have been sold for the year. This would be an increase of 17.7 per cent over the 1940-41 total.

Although imports of distilled spirits and wines have been virtually cut off, domestic products have shown increases of as much as 20.1 per cent, Mrs. Ida B. Wise Smith, W. C. T. U. president, pointed out.

This total indicates that an average of 65 quarts of alcoholic beverages for every man, woman and child in the United States is being consumed annually—or an average of 1¼ quarts per person per week.

The estimated figures for the year, from July, 1941, through June 1942, exclusive of imported wines, are:

Domestic distilled spirits, 120,000,000 gallons; domestic beer, 1,825,000,000 gallons; domestic wines, 109,000,000 gallons; imported distilled spirits, 11,000,000 gallons. Total, 2,065,000,000 gallons.

These volumes would represent increases of 19 per cent for domestic distilled spirits, 17.5 per cent for beer, and 20.1 per cent for wine, and a decrease of 4.5 per cent in imported spirits.

"The efforts of the liquor trade to entice thousands of new persons into regular drinking," said Mrs. Smith, "are showing results. With the brewing industry openly declaring its intention to make customers of the boys in service camps, we can expect that the rate of alcohol consumption will continue to increase."—W. C. T. U. Release.

A PART OF THE GREAT PLAN

Situated somewhere in West Virginia is a portion of land consisting of some 8,000 acres and often referred to as the garden spot of the State, live a contented people who have handed down their possessions from generation to generation.

Now these people have been called upon to sacrifice this land to the god of war. How would you think they would react to this plan? I will admit at first they were somewhat resentful. But when they thought of their sons who were being drafted into the service of their country and would so badly need the material manufactured here, they seemed to rise with one accord and say, "Here is mine, thy will be done."

This area includes the United Brethren church at Bethel, and the Presbyterian church in Pleasant Flats.

In the face of these facts there will be an exodus of these people to all parts of the world, but wherever they go you can rest assured the community into which they go will be benefitted by their coming.—George C. Musgrave, in Religious Telescope.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—Hugh Black.

THE LAND OF SNAKES

By John H. Spicer

India may truly be called the "Land of Snakes." Naturalists report that at least 320 species of serpents have been found living in that country. Of these sixty-seven species are more or less poisonous. These include twenty-nine kinds of water snakes, eighteen species of vipers, eleven kraits, and nine species of cobras.

Fortunately not all of them have bites that end fatally, so that often the victims have a chance to recover. There are four of the land snakes which form a deadly group, whose bite is almost always fatal. These are the cobra, the krait, and two of the vipers, the Russell's or chained viper and the saw-scaled viper.

With such dangerous creatures lurking underfoot in a country where most of the people go bare-footed, it is little wonder that India has a high death rate from snake bites as compared with other countries. According to one authority, snakes kill more people in India in a single month than all wild beasts do in an entire year.—Youth.

THE VOICES OF THE CHURCHES

(Reprinted by permission from Dr. D. Leigh Colvins PROHIBITION IN THE UNITED STATES. Pages 265-268.)

The Presbyterian Church

The manufacture, sale and use of alcoholic liquors as a beverage, in the belief of the General Assembly, is contrary to the spirit of God's word and wholly inconsistent with the claims of Christian duty. Those who knowingly rent their premises for the traffic, or indorse licenses which legalize it, are responsible as accomplices in the guilt of the same.

The entire extinction of the manufacture and sale of intoxicating liquors as a beverage is the goal to which the Assembly looks forward and for the accomplishment of which it expects the earnest, united, determined and persistent labor of all ministers and people in connection with the religious and sober citizens of our common country.

While it is not the province of the church to dictate to any man how he shall vote, no political party has the right to expect the support of Christian men so long as that party refuses to put itself on record against the saloon.

The Methodist Church

The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the church and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it, for Christians, is that of relentless hostility. IT CAN NEVER BE LEGALIZED WITHOUT SIN.

We do not presume to dictate the political conduct of our people, but we do record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or

refuses to put itself on record in an attitude of open hostility to the saloon.

The Southern Baptist Church

We favor prohibition for the nation and the state and total abstinence for the individual, and we do believe that no Christian citizen should ever cast a ballot for any man, measure or platform that is opposed to the annihilation of the liquor traffic.

The Christian Church

We adopt as the principles of the Church of Jesus Christ on the temperance question:

First, total abstinence for the individual;

Second, prohibition for the state and nation;

Third, a political party in power committed to this policy of state and national prohibition and to the enforcement of law.

NEW DEAN AT MOODY BIBLE INSTITUTE

The Right Rev. William Culbertson, B. S., D. D., bishop of New York and Philadelphia Synod, Reformed Episcopal Church, will join Moody Bible Institute staff as dean of the educational division, September 1. Dr. Will H. Houghton, Institute president, announced the appointment for the board of trustees.

One of the youngest bishops in the United States, Dr. Culbertson is leaving the pastorate of the Reformed Episcopal Church of the Atonement, Germantown, Philadelphia, Pa. He will succeed Dr. P. B. Fitzwater, acting dean.

Dr. Culbertson has been associated with Moody Bible Institute for several years as a speaker at youth rallies and Bible conferences. He was a friend of the late Dr. James M. Gray, former president of the Institute, and a minister in the Reformed Episcopal Church.

The new Institute dean took his undergraduate work in education and divinity at Temple University, Philadelphia. He has been a member of the board of trustees and a lecturer at the Reformed Episcopal Seminary in Philadelphia, where he took subsequent theological training. The seminary conferred the doctor of divinity degree on him. Since 1928, he has been an instructor at the Philadelphia School of the Bible.

Beginning his pastorate at Grace church, Collingdale, Pa., in 1927, Dr. Culbertson next served St. John's by the Sea, Ventnor, N. J., from 1930 to 1933. He concluded a successful pastorate there to assume the duties at the Church of the Atonement. He was consecrated bishop in 1937. The Right Rev. Howard D. Higgins, formerly bishop coadjutor, succeeds Dr. Culbertson in the bishopric and as rector of the church.

The thirty-six-year-old dean elect was born in Philadelphia, November 18, 1905. He is married and the father of four children. He is active in Bible conference work, speaking in all parts of the country. He is scheduled to address the Moody Bible Institute Labor Day Week-end Youth Rally, September 4-7.

Dr. Culbertson is a member of the North American Council of the China Inland Mission, trustee of the League of Evangelical Students, and vice-president of the Philadelphia Fundamentalists. At his church seminary he teaches English Bible, biblical geography, and Christian education. He contributes frequently to Christian periodicals.

From the beginning God has sought to lead men into paths of loyal, loving service to the race. The records of our lives and of our works are best understood in the light of our response to His guidance.

MRS. T. W. HARDEE PASSES

On April 15, the spirit of Mrs. T. W. Hardee, of Pleasant Hill, La., passed away, leaving a vacant place in the home and many sad hearts to mourn her death.

Her near friends and family realized her health was failing, but only a few days of real sickness brought a close to this life, which was a great shock to her many friends in this and other communities, where her Christian influence had been a great blessing to many.

"Miss Bert," as she was familiarly called, joined the Methodist church in her early life, and had been a consistent member and devout Christian all through the years, doing active service in the different branches of the church. She was especially interested and helpful in the missionary society, where she now is so greatly missed. In earlier life she was chosen as teacher of a large class of young married women, and proved a great benefit and blessing to them, who still remember and are guided by her teachings.

She leaves a devoted husband, Mr. T. W. Hardee, Sr.; two sons, Thomas, Jr., and Hugh; and four grandchildren, with a large number of relatives and friends who feel that life has been made brighter and better for having been associated with such a Christian character as she was, and truly it can be said, "To know her was to love her, to name her was to praise."

She was buried from the Methodist church which she loved so dearly. Rev. Jeff Paul, assisted by Rev. Mr. Roberts, of the Baptist church, and Rev. H. T. Isgitt performed the funeral service, with interment in the cemetery here. The great array of beautiful flowers attested the love in which she was held.

W. S. C. S. Secretary.

NEW COURSES FOR JUNIORS

Ready October First

All who use the Closely-Graded Church School Courses will be interested in the announcement of new and fascinating teacher and pupil material for Juniors. This will be ready for use in classes October first, and there is much eager anticipation of its appearance.

Courses IV, V and VI will be published under the following general titles:

Course IV—In Wisdom and In Stature.

Course V—The Way of Good-Will.

Course VI—Our Father's Business.

Who Are the Writers?

They are practical and successful Junior teachers from many sections of the Church. They have had long experience as leaders of Junior pupils and their problems. The texts they have written have been laboratory-tested, for they were taught in local churches and summer practice schools of Christian education. They have grown out of life and have stood the test of use. Through them, these well-known leaders share their best experience with other Junior teachers.

What Are Some of the General Aims and Purposes of the Courses?

They are intended to guide Juniors in a growing Christian experience; to help them use the Bible intelligently and reverently; to understand and worship God with increasing earnestness and sincerity, and to grow steadily toward a commitment of life to Jesus and his way of living. They will help Juniors to understand the contribution of the Church to community and national life and to take their places as members

of a world-wide church. They deal with certain problems and programs of the church that are the concern of all Christians, such as the problem of alcohol control and the program of missionary activity.

What Methods Are Used by These Courses?

They utilize the best that is known today concerning the teaching of boys and girls of nine, ten and eleven years of age such as: directed Bible study, investigation and report, achievement tests, workbook exercises, careful guidance in worship and in the appreciation of great Bible stories; projects in Christian living and service.

What Will These New Courses Look Like?

A Manual for Superintendents of the Junior Department. Size, 6 by 8 inches. Price, 35 cents.

This will outline all the work of Junior grades. It will present plans for the development of departmental activities in worship, and in the understanding and use of essential memory materials. They will be charts of the various units of work in all courses, showing how they are coordinated. There will be suggestions for workers' conferences, and additional source material in stories, poems and music to supplement that in the teacher's and pupil's books.

A Teacher's Book for Each Quarter. Size, 6 by 8 inches. Price, 35 cents (per part).

Here will be found the teaching plans with an abundance of background material for the teacher's preparation, and suggestions for class procedure and activity. A work chart or synopsis of each unit will provide a thorough knowledge of purposes, materials and activities. A wise use of this book will furnish any teacher sufficient resource material for an interesting and helpful class session.

Work and Study Books for the Pupil. Size, 8 by 10 inches. Price, 20 cents (per part).

This will be very attractively printed. The covers will be: red for Course IV, blue for Course V, and green for Course VI. It will be richly illustrated with large and small pictures. It will contain hymns that are needed in the Junior program. Activities of a stimulating and interesting character, many of them new, are suggested. These books are a combination of study, work and worship, and will be a prized possession for the pupil.

What Are the Units of Work?

Course IV—In Wisdom and In Stature
(General title for year)

Part 1—Learning, Working and Worshipping at Church; Because Jesus Came.

Part 2—Finding Our Way Around in the Bible; When Jesus Was a Boy.

Part 3—When Easter Comes; The Church Cares for Children; Enjoying the Story of

Joseph.

Part 4—Making Choices; Workers in the World.

Course V—The Way of Good-Will
(General title for year)

Part 1—The Time of Thanksgiving; Writing the Story of Jesus.

Part 2—Writing the Story of Jesus (continued).

Part 3—The Church and a Fair Chance for all; Studying the Problem of Alcohol.

Part 4—Discovering the Lands of the Bible; Living Together as Friends.

Course VI—Our Father's Business
(General title for year)

Part 1—Understanding the Early Old Testament; World Carols that Make Christmas Beautiful.

Part 2—Our Church and Our Country; What It Means to be a Christian.

Part 3—The Church Around the World; Paul, Messenger of Good-Will.

Part 4—Earth, Man's Home; We Worship Joyfully.

TO GROW IN CHRIST

By Mrs. Irvin Rowland

"As new-born babes, desire the sincere milk of the Word that ye may grow thereby."

To keep the muscles in tone, one must constantly exercise them. Those which are the least exercised are the least usable. Some few people, when medical science despaired of any further use of certain parts of the body, have by sheer faith and persistent trying brought them back into use again. What a difference one's will power makes!

Familiar as the laws of life are to us, why do we fail to apply these truths to the higher planes of living? We have to learn slowly in the Christian realm—first, we are babes in Christ, and then, as we learn and understand we begin to develop and grow. Growth cannot come by frequent spasmodic efforts; we must desire the sincere milk of the Word. There must be a constant pushing ahead, a constant state of mind which can see the changes needed as they become clear. There is no fear that we can ever become so sufficiently grown that we have no need for further growth. There is always more to learn, and if we practice not what we already know, it fades into the background.

Christianity is big enough to challenge every living soul, and if we have already accepted, may we be faithful witnesses to the call, lest one's talents become useless from neglect. May we "Be strong in the grace that is in Christ Jesus."

ENGAGE EVANGELIST H. M. WOLFE

Specializing in Evangelism and Church Finance



For Visualized Spiritual Life Revival. Twenty minutes each night before Gospel message, slides are shown in technicolor, 1,000 in all, of Holy Land, Life of Christ in Art, Passion Play, Methodist Mission Work throughout the world. Hear world's greatest gospel singers over public address system. Even if you have had one revival this year you should have this program, because it is educational, inspirational, and a lasting blessing to any church, large or small.

Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

MRS. ZIPPORAH KNOX HOOPER

Mrs. Zipporah Knox Hooper, wife of the late Edward C. Hooper, was born in East Baton Rouge parish, in the year 1860, and passed peacefully to her reward from her home in Rosedale, on May 11, 1942. Her father, the Rev. Samuel Hawes, was a Methodist minister, and she was a faithful member of the Methodist Church practically all her life. She left behind eight living children, all of Louisiana, viz.: E. C. Hooper, of New Orleans; W. I. Hooper, of East Point; Mrs. W. B. Clark and Misses Ella K., Wilhelmina and Lottie Ora Hooper, of Rosedale; Mrs. J. R. Dardenne, of Maringouin and Mrs. M. F. Iles, of East Point. Misses Ella and Ora are deaconesses, and Miss Wilhelmina is a mission worker, all serving in the bounds of the Louisiana Conference. She was a consistent Christian, and her good influence will continue to bless the home, her church and the world. She lived well and died well—triumphantly. She is gone, but her loved ones and many admiring friends know where to find her. Peace to her ashes.

L. W. CAIN.

WHEN TEMPTATION COMES

(Continued from page 5)

phone and instantly it is heard on the other side of the world. Something is completely enveloping the whole earth and binding it so close together that nothing on the planet can rightly be thought of as being distant from anything else. What does it matter, in a world like this, that a boy's mother is a few hundred or a few thousand miles away from him? When we think of life in terms of its deeper realities, we realize that we are never actually separated from those we know and love.

And what if a boy's mother has left him to go into that unseen world? That does not mean that she is not with him. Something is said in the Bible about our being surrounded by a "cloud of witnesses." The writer of that statement is thinking about a fact which is better known now than it was in his day. That fact is that the universe itself is not a soul-less machine but is the expression of personality. When we pray, we speak not to a Being who conceals Himself in a distant corner of creation but to God who is in all that He has made. Through Him, all who have lived nobly are with us and are concerned about our welfare.

The writer of the Gospel says that when the devil had left Him, angels came and ministered to Him. I do not know all that is meant by that statement. I am sure that a part of the meaning is that when He had won his victory over the spirit of evil, there came into His heart a joyous sense of God's approval and of His own worth to His Father in establishing the Kingdom. The same kind of victory, by God's help, can be yours. And the reward will be worth the struggle—and more.

A YOUNG MAN'S PRAYER

In Time of Temptation

My Heavenly Father, Thou knowest how the spirits of good and evil strive within me

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. **DICKEY DRUG COMPANY, BRISTOL, VA.**

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for the mastery of my life. I pray Thee, in the name of Thy Son, Jesus, that Thou wilt help me to win this victory over my lower nature. Keep before me the memory of those who love me and whose lives are united with my life. May the fires of Thy refining love burn in my heart with a hotter flame than the fires of temptation that burn without. May I be worthy of the confidence of all who believe in me and true to the larger purpose which Thou hast for my life, through Jesus Christ, my Lord. Amen.

—General Board of Lay Activities.

Note: This article may be had in booklet form from 740 Rush St., Chicago.

MISSISSIPPI CONFERENCE

Vicksburg District—Third Round

Anguilla, at Anguilla, June 21, 11 a.m.; Q. C. 2 p.m.
Centerville, at Liberty, July 19, 11 a.m.; Q. C. 2 p.m.
Eden, at Fletcher's Chapel, August 16—Q. C. 4 p.m., preaching 8 p.m.
Edwards, at Reeves' Chapel—August 9—Preaching 11 a.m., Q. C. 1:30 p.m.
Fayette, at Fayette, Sept. 2, 8 p.m.
Gloster and Crosby, at Union, July 19, 4 p.m.
Hermanville, at Serepta, August 2, 3:30 p.m.
Lorman, at Blue Hill, date to be announced later.
Louise and Holly Bluff, August 23, 11 a.m.; Q. C. 1:30 p.m.
Mayersville, at Grace, August 23—Q. C. 4 p.m., preaching 8 p.m.
Natchez, August 26, 8 p.m.
Oak Ridge, at Porter's Chapel, August 9, 4 p.m.

Port Gibson, July 1, 8 p.m.
Rolling Fork and Cary, at Rolling Fork, June 21—Q. C. 4 p.m., preaching 8 p.m.
Roxie, at Knoxville, July 26, 11 a.m.; Q. C. 1:30 p.m.
Satartia, at Wesley Chapel, August 16, 11 a.m.; Q. C. 1:30 p.m.
Silver City, at Straight Bayou, August 30, 11 a.m.; Q. C. 2 p.m.
Vicksburg, at Crawford Street, August 9, 8 p.m.; Q. C. August 12, 8 p.m.
Vicksburg, at Gibson Memorial, August 30, 8 p.m.; Q. C. Sept. 9, 8 p.m.
Washington, at Mars Hill, August 2, 3:30 p.m.
Woodville, at Percy's Creek, July 26—Q. C. 4 p.m., preaching 8 p.m.
Yazoo City, July 12, 11 a.m.; Q. C. 2 p.m.

Van R. Landrum, D. S.

LOGIC

A man was charged with shooting a number of pigeons, the property of a farmer. Counsel for the defense tried to frighten the farmer.

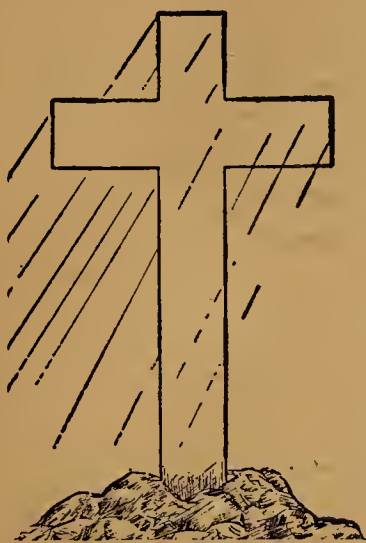
"Now," he remarked, "are you prepared to swear that this man shot your pigeons?"

"I didn't say he did shoot 'em," was the reply. "I said I suspected him of doing it."

"Ah! Now we're coming to it. What made you suspect this man?"

"Well, firstly, I caught him on my land wi' a gun. Secondly, I heard a gun go off and saw some pigeons fall. Thirdly, I found four o' my pigeons in his pocket—and I don't think them birds flew there and committed suicide."—Exchange.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

The Meaning of Life

A man's life means
Tender teens
Teachable twenties
Tireless thirties
Fiery forties
Forcible fifties
Serious sixties
Sacred seventies
Aching eighties
Nodding nineties
Shortening breath
Death
The sod
GOD.
—The S. S. Times.

THE PRAYER-ROOM TODAY

Suffer not that which Thou hast given me, O God, to be lost through any stress of temptation, or through any carelessness of mine. Quench not the poor spark that remains, but raise it to a flame. Love's fire Thou art, however cold I be; let my coldness feel afresh the glow of Thy great love. And then teach me to guard the holy fire. Or rather stay Thou nearby, that my love may daily be kindled afresh from Thine. Amen.

Vol. 89. No. 27.

NEW ORLEANS, LA.
THURSDAY, JULY 2, 1942.

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Freedom

By Marion Franklin Ham

O Freedom, vainly striving
To fend the tyrant's blows,
The will of God is bringing
Confusion to your foes;
And inward blight shall wither
Their purpose in its flower,
And, ever slowly spreading,
Destroy their evil power.

The might of unseen forces
Shall break the tyrant's rod;
They fight a losing battle
Who flout the laws of God;
Their days are quickly numbered,
The triumphs of their hands
Shall pass like words of boasting
Inscribed in shifting sands.

The men who bear your standard
In God have placed their trust;
They win the final triumph
Who know their cause is just;
And all the valiant free men,
In lands that still are free,
Have pledged their lives to safeguard
Their cherished liberty.

O Freedom, yours the future—
The lasting victory,
The age of nobler manhood,
When all men shall be free!
The power of God is moving
To make your triumph sure,
That man may build with justice
The peace which shall endure.

—Exchange.



THE MAORIS, about whom Dr. Boreham has told many entrancing stories, were the first settlers of New Zealand. Many of them still live in the idyllic haunts of that far-away land of the South Pacific. Individuality is said to be such a highly developed trait of Maori character as to have preserved their culture from the sweeping inroads of western civilization. The Maoris are a Polynesian people, tall, vigorous and brave, and with a language as well as a culture all their own.

* * *

THE HARBOR OF CALCUTTA, under ordinary circumstances, has been an insignificant port, as have other Indian ports. They were not great rendezvous for ships engaged in world trade. Since the war began, however, nearly four thousand ships have been repaired in Indian ports and the native craft have been overshadowed by the great ocean-going liners which have either docked for repairs or for the discharge and taking on of cargo for war and other uses. The importance of Indian commerce has received a temporary emphasis at least.

* * *

THE LAND OF PALESTINE has today a population of approximately a million and a half. More than nine hundred and forty thousand are Moslems, and four hundred and fifty-six thousand are Jews. Since the days of Abraham it has been referred to as the homeland of the Jews, but the race to which it was promised has been dispossessed again and again. Practically every great empire in history has held it, and today it contains the shrines of three major religions. What its future may be when the present war clouds lift, no one can foretell.

* * *

FARM FISH PONDS, when fertilized, have been found to yield from two and one-half to three times as many pounds of fish as ponds which have not been fertilized. The reason for this is that the fertilizer increases the growth of aquatic vegetation upon which the fish feed. A mixed fertilizer containing six per cent nitrogen, eight per cent phosphoric acid, and four per cent potash is recommended. The quantity recommended per acre is one hundred pounds. Under suitable conditions, this quantity should increase the fish yield from two hundred pounds to five or six hundred pounds.

* * *

METHODIST MEMBERSHIP DECLINE in England seems to offer an annual opportunity for the apologists for failure. One writer offers three factors which he thinks may be at the root of British Methodism's membership decline. 1. The people have grown to love a good homily. 2. They have developed a strong musical taste. 3. They have become church conscious. He says "these combined have obscured the real function of the Methodists—to make men's hearts burn." One thing is certain, we must come to grips with sin and we must deal with it in the uncompromising manner of Christ, or our membership recession must continue. This is true of both Britain and America.

THE NEW JERSEY SUPREME COURT is reported to have outlawed "bank night" as being the modern version of bingo, which became a feature of theater entertainment in that State about twelve years ago. A commission of the Brooklyn church and mission federation has set itself to the task of securing denominational commitments of all churches against bingo and similar games of chance as the beginning of a drive to wipe out lottery practices which have been corrupting influences in circles which should never have permitted the use of such things.

* * *

NATIVE AFRICAN DIALECTS have been enriched by the recordings of Christian songs, says an exchange: The Family Bible League of Chicago is sponsoring this enterprise. The records are distributed in African villages nearly all of which have secured a phonograph from some Arab trader. These gospel song records are played night after night in the villages, and they have become of wide-spread interest, not more for their novelty than for the exalted sentiment which is more or less new to the African mind.

* * *

AMERICAN MOTOR VEHICLES in operation in 1940 were estimated to be more than one for every four of the population of the country. It is said that under normal driving conditions, twenty million of them will disappear from the roads in the next twelve or fifteen months and that eight million will be left rolling in 1943. In the past, American cars have used one-half of the world's output of rubber. The tire situation and the rationing of gasoline will greatly change the habits of our luxury-loving age and will slow down the speed of American life.

* * *

PROSTIGMINE METHYLSULFATE added to morphine sulphate is said to double the pain-killing effect of the morphine. Drs. Donald Slaughter and F. T. Wright, of Baylor University, reported that the prostigmine alone had no pain-killing effect whatever, but a mere speck of the coal tar derivative in effect doubles the power of morphine. This discovery was reported to the American Medical Association at Atlantic City, and its immediate importance is in conserving the morphine stock in these times of national emergency.

* * *

SOCIAL DIFFERENTIATION even among those engaged in the most primitive forms of industry seems to be a characteristic of all lands. In the Orient the push-cars on which passengers ride through the valleys propelled by the power of coolies, the wicker chair and canopy indicate first class. The platform without a canopy or chair indicates third class. It is the oriental version of that which we observe in America by Pullman cars and coaches with numbered classification. In certain Mediterranean countries, third class railway passage is little better than a pig pen.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

LORD HALIFAX PAYS TRIBUTE TO MR. WESLEY

Lord Halifax, the British Ambassador to the United States, speaking recently at Ohio Wesleyan's commencement, found fruitful suggestion for his address in the name of the hundred-year-old institution. Much of what he said was statistical and historical, as was to be expected; but two thoughts of his interpretation gave it a touch of freshness and originality not always found in such efforts. In his estimate of Mr. Wesley's contribution to English history and the religious trends of the past two hundred years, his brief references to the Wesleyan dynamic and the Wesleyan technique reveal a discriminating estimate of the Methodist movement.

He passed by the cultural attainments of Mr. Wesley, but he paid high tribute to the manner of his stirring "the public conscience of England to active Christianity." This he attributed not to any ecclesiastical formula or novel social program, but to his taking "the spark of old-fashioned piety" and fanning it "by his tireless zeal into a flame that was to spread far and wide." Many elaborate analyses of the Wesleyan dynamic can be found in our voluminous Methodist literature, but we doubt that in any of them can be found a more true and graphic statement of the source of Wesleyan power and success than is to be found in this single brief sentence. Here, too, one may believe is to be found the clue to the lost dynamic of a Methodism grown fashionable and great.

His striking appraisal of Mr. Wesley's technique is found in the statement that he gave "to English radicalism a religious background." Mr. Wesley succeeded in influencing the economic and industrial struggle of the nineteenth century, not by entering the lists with the ominous looking portfolio of an industrial and social crusader, but by making religion first. By that technique, he anchored his cause in divine wisdom and thereby lessened the corrupting influences of human selfishness and unwisdom which play so large a part in modern social and industrial reform movements. Again it seems legitimate to observe that the Church never needed more than it does now a leadership with a daring religious technique—a religious background instead of the clanking mechanism of social and industrial programs. For these two suggestions alone, Lord Halifax's address would deserve to be ranked as a memorable utterance. In these two suggestions are to be found a workable method for stemming the tide of Methodist losses in both England and America. We never needed more the "spark of old-fashioned piety," nor the recovery of confidence in religion as a factor in the wholesome revolution of life in all its aspects.

HAVE MINORITIES ONLY RIGHTS?

We have felt for a long time that the one-sided emphasis of the rights of minorities was such as to justify the question, "Have minorities only rights?" Day in and day out we hear a never-ending harangue about the rights of minorities. From Cape Cod to San Diego and from Duluth to New Orleans, the Semites and the slaves, with the frills of "Ku-Klux Klanism," "anti-Semitism," "Negro-baiter" and "Hitlerism," form the many strands in the rope of unresisted argument about the rights of minorities.

The discussion reminds us of what we heard a speaker say some thirty years ago about the then popular pastime of glorifying pagan saints. He said the champions of these pagans made a lot of noise, but when one analyzed what they were saying he discovered that they were using only two or three names. When one gets beneath the oratory concerning the thirty or more minorities welded into our national life there are really two primary groups and the others are largely supporting incidentals. We desire it to be understood that we believe in according minorities the rights which are properly theirs, but we do not believe that any minority group has rights without responsibilities. The monotonous insistence upon the rights of minorities is often such as to make one feel that such minority groups are divinely exempted from the unromantic factors upon which rights rest.

Another thing which irks us is the unsung ambitions of these same groups. About a year ago a church of one of our minority groups, holding its convention in New Orleans, passed a resolution asking that the recognition of that racial group be made by appointing one of its number an Associate Justice of the Supreme Court of the United States. We have seen in publications representing two of the most vocal minority groups, statements concerning the formulation of their demands for presentation at the peace table. It begins to seem that both inside and outside such minority groups only rights are recognized. Even the rights of the majority seem to be a secondary matter.

Radicals North and South have seized upon the opportunity offered by our national extremity to force arbitrary concessions. As for the Negro in the South, we sincerely believe that ill-advised and unwise counselors are making his way difficult at the most hopeful hour of his long struggle. It seems to us that a casual study of the last three-quarters of a century of American history ought to convince anyone that the practical and workable factors of social relations cannot be created by statute, nor can freedom be implemented by imperial rescript.

If over-zealous champions would do more to inspire minorities with the idea of sacrificial service instead of creating the expectation of unearned uping into swivel-chair jobs, judicial ermine and social recognition, it would help to turn the minds of all to friendlier thoughts. It would be vastly better than the damaging course indicated by the slogan of the moment, "All or nothing." We are saying these things in all sincerity and good will, but with deep conviction.

A BY-PRODUCT

By Dr. H. T. Carley

A man seems to be busier some weeks than others. For example, last week was a drive from Sunday morning to Saturday night. There were certain things to be done that needed to be done at that particular time, and it was a question which would give out first—the man, the time, or the jobs. As it turned out, they all made it by the skin of their teeth—if time and jobs have skin and teeth.

I am not sure just what I had in mind when I started to write—but I'll try to think of something. Maybe it was this: Here it is, almost the last of June and I have been fishing one time. There are several good reasons—very good ones, I assure you—for that unfortunate situation. In the first place, a man who is declared by reputable physicians rather less well than well is not supposed to go fishing; in the second place, the weather and the water have joined in a conspiracy to make the doctors' injunctions stick—they have been highly unfavorable to the exercise of the piscatorial art; in the third place, when other obstacles might not have been insuperable, some task has bobbed up that could neither be denied nor delayed. So, thus far, the fishing season is in the red.

Perhaps, to be perfectly frank, I should explain what I meant when I said that I had been fishing only one time this year. I meant that I had made only one honest-to-goodness fishing trip—planned in advance, lunch arranged, place selected, boat engaged, tackle inspected, reel oiled, etc. I did not mean that I had wet a hook only once this year. To continue to be perfectly frank, I should add that the one trip was a complete failure so far as fish were concerned—not any a one.

Oh yes—I remember now what I had in mind when I started out. I had several calls to make one day last week. I knew that in the course of my journey I should have to cross a small bayou that is known to contain green trout. With no other thought than that I might make a few casts at the bridge if the water looked good. I put my rod in the car. When I got to the bridge, the water **did** look good. I glanced at my watch and decided that I could spend fifteen minutes trying it out. In that quarter of an hour I caught one under the bridge that weighed about a pound; about ten yards above the bridge I caught another that weighed one and three-quarter pounds; about twenty yards further I caught another pounder, and a few yards further I lost a big one. Maybe I asked for and received a slight extension of time—but I didn't stay long; and I completed in good shape the work I had set out to do.

I hadn't even gone fishing—but I'd caught a nice mess of fish!

If we are on the lookout for it, we can find a lot of fun mixed with the serious business of life.

Others Say. . .

A PLEA FOR UNITY

"I don't like him."

"Why?"

"Because he is a K. A." (or a Kappa Sigma or a Lambda Chi Alpha).

"I don't like her."

"Why?"

"Because she is a Zeta" (or a Chi Omega or an Alpha Xi Delta).

Although the above conversation might not be often audible around school—yet it governs the actions and thoughts of many of the students as gravity governs the fall of an apple. It is a very unobservant person at Centenary College who does not daily note the deep, festering wedges that have been driven between him and his fellow students. It is not unusual for rivalry to exist between certain groups in a school—but the bitter and hostile attitude that fraternities and sororities hold toward one another should never exist. Organizations have been formed on the campus to bring the students closer together—yet the members of each fraternity and sorority have developed an altogether unreasonably prejudiced attitude toward the members of other fraternities and sororities.

It is next to impossible for a student entering Centenary to be on the same friendly terms with all of his fellow classmates. Each freshman must choose a limited group with which to fraternize and in so doing makes enemies of others he has never met and may never know.

The existence of sororities and fraternities is justifiable in that a closer bond of friendship is knit between the members in each group. In other words, fraternities and sororities were created principally to develop friendships. It is an inconsistent and backward step, therefore, to become, because of one's membership in a sorority or fraternity, an enemy to the members of the others and with whom under ordinary circumstances one might be the best of friends.

There is a distinct difference between friendly rivalry and antagonistic competition. The first should exist here—the second does. The fraternities and sororities, instead of all pulling together toward some noteworthy goal, are all pulling in different directions, each one nullifying the efforts of the others—the result being agitated stagnation.

In the few remaining weeks of school all should endeavor to remember that we are after all the members of a common institution and that our country is engaged in a conflict that makes our controversies here at school seem infinitesimal. In that conflict we are pledged and resolved to give all that each possesses to defend the rights and lives of our fellow students—regardless of sorority or fraternity membership. **There is no reason why we should live apart when we are willing to die together.**—Editorial in the Centenary (College) Conglomerate, April 24, 1942.

THE ARCHBISHOP OF CANTEBURY'S BURY'S ENTHRONEMENT SERMON

In response to many requests from home and overseas, we are publishing the full text of the Archbishop of Canterbury's sermon at his Enthronement in Canterbury Cathedral on St. George's Day, 1942.

"The nations shall walk by the light thereof."—Revelation xxi. 24.

"At such a moment as this it is inevitable that we should have in our minds the background against which our day of dedication is set. For, of course, the real meaning of this day is dedication—the dedication of the Church, of the nation, of ourselves, to the service of the Most High God. It is fitting that it should be held on St. George's Day and that with the martyr who is patron saint of our country we should here, in the mother church of the Anglican Communion, re-affirm our loyalty to Jesus Christ as alone entitled to our absolute allegiance. My chief desire is to enter on my office as His bondman and His witness; and I ask of you all to hold me to this by your own steadfastness and by your prayers.

"The world is learning its helplessness apart from God, though not yet is it on any great scale turning to Him for direction or for strength. The secular movement of the world is not towards peace or mutual understanding and appreciation; rather is it towards more intense and fiercer competition, conflict and war between larger and ever larger concentrations of power. That power may be economic or military or both; but the movement towards greater concentration of power and keener tension between them is the mark of our period of history.

"If that were all that could be said, the Church could do little else but work below the surface, morally if not physically returning to the catacombs, preserving the Gospel in its purity and potential might, until it again confronts the world as the one coherent fellowship which can alone give stability and peace to a world relapsing into chaos. But there is another side to the picture. As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship inter-penetrating the nations, bridging the gulfs between them, and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the Gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world-fellowship has arisen from that enterprise. But it has arisen; it is the great new fact of our time; it makes itself apparent from time to time in World Conferences such as in the last twenty years have been held in Stockholm, Lausanne, Jerusalem, Oxford, Edinburgh, Madras, Amsterdam.

"The New Testament bids us hope for a City of God whose gates are ever open to the four points of the compass so that all may enter, and that the nations shall walk by the light of it. That City in its perfection is of eternity, and not of time; but, as the central doctrine of our faith assures us, it is God's will that the things of time should

as far as may be, represent to us the eternal realities. We may not hope for the Kingdom of God in its completeness here, but we are to pray for its coming and to live even now as its citizens. And here we find ourselves actually belonging to a fellowship which is an earthly counterpart of that City of God, though many of us are hardly aware of it and all of us are frequently forgetful of it. The City of God, which has sometimes appeared as a beleaguered fortress, again stands before us with gates wide open so that citizens of all nations may enter, but also that its own citizens may ride forth to the conquest of the nations, following their Captain as He goes forth to judge and to make war.

"Yet here is one great ground of hope for the coming days—this world-wide Christian fellowship, this ecumenical movement, as it is often called. And that is part of the background of this day's act of dedication as truly as the conflict of nations and the war which for the moment, till victory is won, claims our utmost energy.

"This is not the moment to say much here about the war; but a German victory, in Germany's present mood, would mean the end of that ecumenical Christian movement and all the hopes connected with it. This is no guess; it is the declared policy of the German State, and follows of necessity from its principles. It is our duty as Christian citizens to do our utmost towards winning the war that we may keep open the possibility of a Christian civilization and maintain the hope of a fellowship pervading all nations under the allegiance of Jesus our Lord. Of this hope itself more may be said, because it is so near the heart of those here today.

"St. Paul saw the Church as the fellowship, in which all earthly divisions are abolished; neither religious tradition, nor education, nor economic status, nor even sex, can make division there; 'there is neither Jew nor Gentile, neither Greek nor barbarian, neither bond nor free, neither male nor female; but one man in Christ Jesus.' No doubt the members of the Church have in the course of history failed signally to manifest to the world this unity which always marks the living Church itself. And the reason is not chiefly lack of good feeling among themselves, for this is the symptom, not the disease. The reason is the incompleteness of our self-surrender to the one Lord.

"But now, out of the great missionary movement with its proclamation of the Gospel of the love of God and its call for self-surrender as our response to that Gospel, is arising on a scale never before seen in the world the Christian fellowship which corresponds to St. Paul's description. It is of urgent importance that we become aware of it, that we further it in every way open to us, and that through it we take our part in providing for the Spirit of Christ the agency by which He may transform the world.

"But we, who are assembled here, are not only individuals offering our service to the world-wide fellowship of Christian disciples; we are—with some honored guests representing that wider fellowship—members of the Anglican Communion, met in the mother church of that Communion, to set in St. Augustine's seat one more in the long line of his successors. We shall impoverish our service of the wider fellowship if we let our membership of our own Communion become hesitant or indefinite. Rather we have to make strong the bonds of our own unity, with gratitude for our splendid in-

heritance so that we may bring to the universal Church a life strong in faith, in order, in corporate devotion—maintaining all that we have received but recognizing also God's gifts to His people through traditions other than our own.

"So let us set ourselves to gain a deepening loyalty to our Anglican tradition of Catholic order, Evangelical immediacy in our approach to God, and Liberal acceptance of new truth made known to us; and let us at the same time join with all our fellow Christians who will join with us in bearing witness to the claim of Christ to rule in every department of human life and to the principles of His Kingdom.

"Thus we come back to our starting point. We are representatives and trustees of that light which more than anything else the world is needing, and which can guide our feet into the way of peace. But we can be effective representatives and faithful trustees only in proportion as our hearts and minds and wills are given to Him who is Himself the day-spring from on high. To dedicate ourselves afresh to Him and to His service in our own time is the real purpose of our presence here.

"At almost any other moment in the history of the world, I should have wished my words at such a service to be concerned with this alone—God's call to us and our answering dedication. At this moment it seemed right to recall the state of the world in which our service must be given. Yet let not this obscure the primary need—hearts open to the love of God, minds nurtured by the truth of God, wills devoted to the purpose of God.

"As I try with you so to open my heart, to nurture my mind and to devote my will, in face of the task entrusted to me, you will forgive a few personal words expressing my sense of complete inadequacy to perform that task or worthily to follow those whom I have known as the occupants of this See. The first was Edward White Benson, deep and subtle scholar, wise statesman and true priest. Then came my own father, of whom I say nothing except that he was, and is, among men, the chief inspiration of my life; and I like here to recall two sayings at his own enthronement; one a quotation from his predecessor and former college tutor, Archibald Campbell Tait: *nobis apostolorum vindicamus non honores, sed labores*—We claim for ourselves the Apostles' labours, not their honours; the other his own words: 'I would rather that my intimate friends knew me as one who thought nothing of himself in comparison of the work that he had to do than that they should know me as a great scholar or a great saint.' He was followed by Randall Thomas Davidson, a man of comprehensive wisdom illuminated by direct and simple faith, who became almost at once a second father to me and whose vast influence upon the whole Anglican Communion is a priceless treasure in our inheritance. Lastly, Cosmo Gordon Lang, who, since I first knew him 41 years ago, has been to me a most wise elder counsellor and ever more intimate friend. His high sense of duty has led him to lay down an office in which he was still giving great service to a Church and nation, but we rejoice that his store of wisdom is still available for our guidance.

"To follow such men is daunting. If even what is obvious of the task in prospect did not fill one with a sense of helplessness, the memory of those in whose place I stand would abolish all self-confidence. Yet that is gain and not loss. Our chief need is an ever-revitalized apprehension of the com-

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

Request for change of address indicates that Rev. T. A. Ferguson was changed from Homestead to Pahokee, Florida, at the recent session of that conference.

Mrs. D. F. Gibbs, who has been receiving her paper at 810 Lindamood Apt., Columbus, Miss., requests a change of her address to Headland, Ala., until further notice.

Rev. Dan P. Yeager reports progress in his work on the Williamsburg charge, in the Mississippi Conference. He begins his revival campaign the first Sunday in July, to continue until the middle of August.

Rev. D. T. Ridgway reports a good revival at Kingston church recently, in which he had the assistance of Rev. Seth W. Granberry, of Mt. Olive, doing the preaching. The services were well attended and there were nine additions on profession of faith.

Mrs. S. C. Stone, Belen, Miss., has our sincere thanks for her cordial word regarding the Advocate and for a copy of the Methodist Handbook, 1908, which she sends us from the library of her late husband, Rev. S. C. Stone.

Rev. D. T. Ridgway and family, of Kingston charge, in the Hattiesburg District, are vacationing with home-folk in Pulaski, Tenn., according to information reaching the office a few days ago. They expected to be back at their home this week.

Rev. H. W. Rickey, who had an operation in the General Hospital at Baton Rouge, a little more than a week ago, is reported to be getting along well and hopes to be able to return to his home before very long. This will be good news for his many friends in Louisiana.

Twenty-four of the thirty-five pastors of the Corinth District, in the North Mississippi Conference, attended the Pastors' School at Wood Junior College, at Mathiston, the first week in June. That is just a little better than two of every three in the district.

Many interested friends will rejoice to learn that the storm-wrecked church at Baldwyn, Miss., is being rebuilt. Rev. A. C. Bishop, the pastor, reports that the people have entered enthusiastically into the program of restoring the building. The restored auditorium is to have ten beautiful memorial windows.

Mrs. T. O. Ellis, a friend of many years, says that she has been a reader of this paper since she could remember. When she married it was adopted from her father's home and is now like a member of the family. Mrs. Ellis was formerly of West, Miss., but now makes her home in Greenwood.

Rev. and Mrs. H. S. Spragins, who make their home at Buena Vista, Miss., are now sojourning at Senatobia, Miss. According to notice received from Rev. C. T. Floyd, D. S., he is taking care of that appointment which was left vacant by the death of Rev. J. W. Robertson.

Rev. William Fulgham has been appointed associate pastor of Main Street church, Biloxi, effective July 1. Bro. Fulgham was changed from Saucier, Miss., by Bishop Decell, and his task will be to take care of the soldier program sponsored by the Biloxi congregation.

Rev. A. M. Martin writes that his meet-

ings for the Clay-Ansley charge have been arranged. For the meeting at Clay, La., July 13 to 19, he will be assisted by Rev. Sam Nader, and at Ansley, August 2 to 16, Rev. James V. Reid, evangelist, will do the preaching.

Rev. M. E. Scott, pastor at Eupora, Miss., sends us a list of ten subscriptions from his church, and his own subscription is the only renewal on the list. All reports that Bro. Scott is doing a splendid work there. His building program has been carried forward under great difficulty on account of the war situation.

Announcement by Mr. and Mrs. Whitman Davis, of Oxford, Miss., of the marriage of their daughter, Jennie Featherston, to Corporal Charles L. J. Bussey, of Jackson, Miss., on June 11, is of interest to Advocate readers. The marriage took place at the home of the bride's sister, Mrs. S. G. Mounger, in Yazoo City, and Dr. C. W. Crisler, pastor of the Methodist church, officiated.

Camps for Intermediates and Young People at Bluff Creek, in the Baton Rouge District, are reported to have been off in attendance, but otherwise as having done good pieces of work. The Intermediates were led by Rev. Ira Flowers, and the Young People by Rev. W. E. Trice. Rev. R. R. Branton was business manager for both camps.

Rev. Blanton Doggett and Miss Madeline Long, both of Kossuth, Miss., were married on June 19. Rev. Caxton Long, brother of the groom, who lives in Orlando, Fla., performed the ceremony at First Methodist church, Corinth. The bride and groom will make their home in South Carolina, where the groom is pastor of a Methodist church.

It is with sincere regret that we have learned of the painful accident which befell Mrs. J. D. Rumph, of New Orleans, recently. It seems that she was either boarding or getting off of a street car when she fell and broke the small bone in her ankle. Naturally she suffers quite a little pain, but she appeared to be doing as well as could be hoped for according to our latest report.

Dr. W. P. Buhrman, who is pleasantly remembered for his brief ministry in the North Mississippi Conference, is now living at 413 N. W. 46th Street, Miami, Florida, according to request for the change of his paper from Sanford to that address. The new address indicates that he was changed to Tarboux Memorial church, Miami, at the session of the Florida Conference, which met at Lakeland, June 10.

It is with sincere regret that we report a serious accident to Rev. L. W. Cain, of Den-

ham Springs, La. The accident occurred on Sunday afternoon, June 21, as he was on his way to Lottie, to conduct a funeral. According to information, some Negroes reported to be under the influence of liquor, drove a car across to his side of the road causing a serious accident. Bro. Cain was badly bruised and suffered a broken knee cap. He is now in the General Hospital at Baton Rouge, and it is not certain just how long he will have to remain there.

MONROE DISTRICT YOUTH CAMPS

The Monroe District has planned two youth camps for this summer. The camp for the intermediate boys and girls (ages 12, 13 and 14) will be held July 6-11. Rev. J. H. Midyett, of Rayville, is the director. The camp for the senior young people (ages 15-23) will be held July 13-17. Rev. A. C. Lawton, of Mer Rouge, is the director.

These camps will be held at Chemin-A-Haut State Park, Morehouse Parish, ten miles north of Bastrop, on Highway 204. Chemin-A-Haut is a beautiful camp site with splendid accommodations, costing over \$30,000.

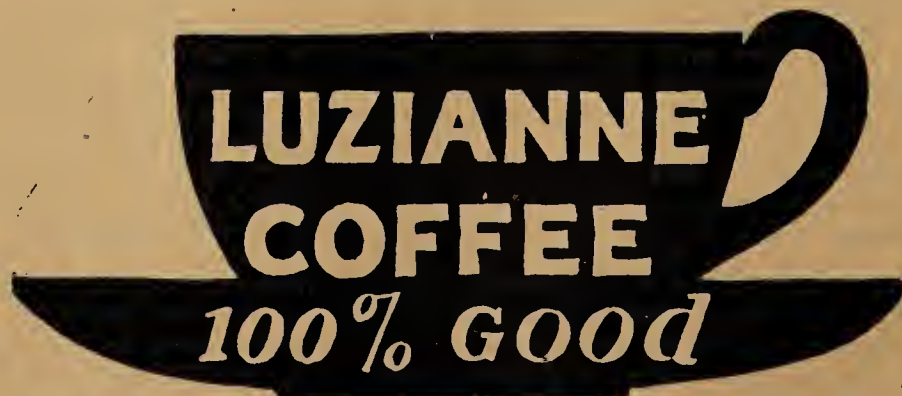
The Intermediate camp will offer the following courses: "Like Jesus Did," taught by Rev. R. L. Cooke, of Mangham; "We Live Together," taught by Mrs. R. L. Cooke, of Mangham; "Finding God in the Out-of-Doors," taught by Mrs. V. S. Garnett, of Monroe; and "Ways We Worship," taught by Rev. Lea Joyner, of Grayson. In addition to the courses of instruction, a number of interest groups (nature lore, etc.) will be provided. Programs of recreation and worship will be provided. Opportunities will be given for learning local church methods of planning and organization.

The senior young people's camp will offer the following courses: "How to Read the Life of Jesus," taught by Rev. R. L. Cooke, of Mangham; "We Methodists," taught by Rev. I. L. Yeager, of Monroe; and "Into All the World," taught by Rev. James Stovall. A well-planned program of recreation and worship will be provided.

Rev. J. F. Stone, of Newellton, is director of recreation for both camps. Rev. Webb Pomeroy, of Bastrop, is the worship leader for both.

The cost per camper for each camp is \$7. Further information may be had by writing to either one of the two camp directors.

The world has become a neighborhood and unless it becomes a brotherhood it will remain a battlefield.—Pearce.



REV. J. W. ROBERTSON

When the Holy Spirit calls a man to preach He gives him gifts for the work. John Robertson came to the North Mississippi Conference, at Winona, Miss., in November, 1916, to seek admission on trial. Then others came for the same purpose. The conference admitted seven. This past year he and I were the only two of the seven admitted on the effective roll of the conference. Through these twenty-five years we had felt a close bond from the fact that we were of the class of 1916.

He regretted that he fought the call for so many years, but when he gave himself to the ministry it was a complete surrender with all his heart. He was definitely evangelistic in his preaching and pastoral ministry. From the first year he was sought by his brethren for evangelistic meetings, for he was effective both as singer and preacher. He preached to large congregations of people. By nature he was endowed with an attractive personality and a definitely winsome, interesting and persuasive manner, which added much to his ministry. He was master over the emotions of people, thus his influence was great. He stirred people to action with his preaching. He preached a dynamic, positive, redeeming Gospel. He had fervency in his very being. He was never lukewarm on any subject of vital truth.

We of the conference will miss him. He labored well among us in every position the conference assigned him. I enjoyed his companionship and friendship. He loved the church and gave his life for it.

W. R. LOTT.

HISTORICAL SOCIETY—MISSISSIPPI CONFERENCE

The Mississippi Conference Historical Society met in the tabernacle at the Pastors' School, Biloxi, Miss., at 2 p. m., Tuesday, June 17, with J. L. Neill, President, in the chair.

The Methodist Room of Archives and History was reported as having been opened in the Millsaps College Library Building at Jackson, and ministers and laymen are urged to cooperate in depositing books, records and relics of Mississippi Methodism in this room. Such materials are to remain permanently in the room unless recalled by the donors, who will be receipted for whatever they deposit. All persons having materials that will make a worthwhile contribution to this room are urged to correspond with the secretary of the Society, stating what the materials are.

The Society urges "the continued cooperation of our pastors in depositing with our Society the historical sketches of the churches that are prepared for anniversary, dedicatory, and other historical occasions. Many such historical sketches and reminiscences are pigeon-holed in churches, parsonages, and also in our people's homes. In these days when it is patriotic to turn over all possible scrap paper for defense projects and purposes, we call upon our people to take care not unwittingly to destroy valuable historical materials and papers, but rather to search them out and turn them over to our Society."

The request was made that the district superintendents sell a copy of J. B. Cain's, "Methodism in Mississippi," either at a quarterly conference or at a preaching service in each charge, and turn the funds over to W. B. Jones, treasurer of the Hawkins Foundation.

For the approaching Centennial Celebration, at Franklin, La. (which church was in the Mississippi Conference about fifty years), W. M. Sullivan and J. B. Cain were appointed official representatives of our Historical Society.

W. B. Alsworth, J. B. Cain and Geo. H. Jones were appointed a Committee to plan for the Fiftieth Celebration of the Annual Conference that met in Natchez, December 14-19, 1892, the proposed celebration to honor those who were received into the conference on trial at that time.

It was urged that each church appoint a layman as church historian, responsible for the preservation of records and the depositing of valuable materials with the Society for safe-keeping and for recording in the future volumes of conference history.

It was urged especially that all former Methodist Protestant churches write historical sketches of their organization and file them with the Society.

By resolution the Society requested W. B. Jones to prepare a volume on "Mississippi Conference Methodism, 1870-1900," with the assistance of J. B. Cain, the author of the volume from 1846-1870.

A DAILY PRAYER IN WAR-TIME

To Our Fathers' God

God of our fathers, Who hast led our nation until now, we pray that still Thy protection and providence and power may be mercifully granted unto us. Make stout and serene our spirits, that we may endure and achieve as those who have unshakeable faith in Thee. Intensify our understanding of what our country means to us, and to the world. Purify and ennoble our lives by an ever-fresh consciousness that we have a Divine destiny to fulfill, in humble obedience to Thy will. Make us equal to this hour; so that we may emerge from this war a people fit to be citizens of Thy Kingdom. Give victory to our arms; and save the souls of our sons from stain. Amen.—W. T. E.

The president of the Society was requested to plan with the Program Committee of the ensuing Annual Conference the annual anniversary of the Society at the opening session of the conference.

Officers for the new year were elected as follows: J. L. Neill, President; T. J. O'Neil, Vice-President; Geo. H. Jones, Secretary-Treasurer; and J. B. Cain and W. B. Jones, Historians. Seven curators were elected as follows: Otto Porter, M. L. Smith, L. D. Haughton, J. W. Sells, J. L. Carter, G. F. Winfield and O. S. Lewis.

GEO. H. JONES, Secretary.
Newton, Miss.

LAKE ARTHUR CAMP MEETING WILL OPEN ON JULY 9 WITH SERVICES

The forty-seventh annual interdenominational camp meeting will open at Lake Arthur July 9 to 19, with Rev. E. R. Overley, D. D., of Lexington, Kentucky, as the evangelist; Rev. Robert J. Kennedy, of Dallas, Texas, as evangelist, song leader and young people's worker; and Mrs. Claude Mayo, of Lake Charles, and Miss Ruth Thomas, of Roanoke, Louisiana, pianists, it was announced at Lake Arthur on June 17, at a special called meeting of the board of direc-

tors of the Lake Arthur Camp Meeting Association. The following board members were present: Sidney W. Sweeney, president, of Lake Charles; Rev. Lastie N. Hoffpauir, secretary, of Indian Bayou; J. C. Mack, treasurer, of Lake Arthur; Rev. T. J. Holladay, of Lake Arthur; F. H. Helms, of Sweetlake; and Howard M. Clayton, of Roanoke. Absent: Robert Lyons, of Lake Arthur.

Services will be held daily at 10:30 a. m., 3 and 7:45 p. m., by the evangelists. Also other meetings daily.

Dr. Overley's record stands with 18 years as pastor, 8 years as district superintendent, 9 years as general evangelist, and serving as president of Union College at Barbourville, Kentucky.

Rev. Mr. Kennedy is also an outstanding evangelist, singer and young people's worker of note, and his efforts, combined with that of Dr. Overley's, should be a great inspiration and consecration to the work of the Master. There will be special singing at all of the services, accompanied by the two pianists.

About 25 of the cottages on the camp grounds are owned by people who attend the camp meeting each year, while other cottages may be rented for a few days at a time—or bring your tent or trailer. Dormitories for both men and women are on the grounds and splendid dining hall services are maintained for benefit of those desiring good and wholesome meals right on the grounds, at a very nominal price. The Tabernacle is now well screened.

Sindey W. Sweeney, president of the board, today said that from June to September the Lake Arthur camp grounds are in constant use—with this as the 47th years' use thereof. People from Texas, Mississippi, and South and Central Louisiana visit the Lake Arthur camp grounds, and since it is interdenominational, all churches avail themselves of the privilege. Young people's societies use the grounds for camps and training courses during vacation.

The memorial service, he said, will be held at 3 p. m., July 17, and will be followed by the annual business meeting. Those persons desiring any further particulars about the camp meeting or other meetings may communicate with the president, secretary, or any other members of the board as hereinabove named, Mr. Sweeney stated.

Yours truly,
LASTIE N. HOFFPAUIR,
Secretary.

Indian Bayou, La.

DEATH OF MRS. EMMETT ELIZABETH JONES

Mrs. Emmett Elizabeth Jones, 78, died at 3:15 p. m., Saturday, June 6, 1942, in the home of her son, Rev. J. A. Jones, of Gold Dust, La.

She is survived by three sons: W. T. Jones, of Pineville; Rev. J. A. Jones, of Gold Dust; and J. B. Jones, of Pineville; three daughters: Mrs. Mildred Bryant, of Pineville; Mrs. Mattie Hemphill, of Rochelle; and Mrs. Lucy Acker, of New Mexico; twenty-nine grandchildren and nine great-grandchildren.

Funeral services were held at the Pleasant Grove church, with the Rev. H. B. McCann officiating.

She is greatly missed by friends and loved ones.

Every social problem is the result of un-Christian conduct.—Arthur T. Pierson.

PERSONAL NOTES AND INCIDENTS

Mrs. J. M. Sinclair, Rt. 1, Braxton, Miss., places us in her debt for a good word concerning the Advocate. We trust that it may continue to be a source of joy and profit to her for many years to come.

Friends of Mrs. Poole, wife of Rev. D. W. Poole, of DeRidder, La., will be glad to know that she had so far recovered from her recent operation as to be able to return to her home last week.

Rev. O. S. Lewis, pastor at Broad Street, Hattiesburg, is very enthusiastic about the type of work done by Dr. Rapking at the Seashore Pastors' School last week. We understand that Dr. Rapking had a splendid class.

Rev. E. B. Emmerich, pastor at Parker Memorial church, New Orleans, had an accident last week which threatened to be very serious. At Bogue Falaya Camp, where he was dean, a boat in which a score or more of the campers were on an outing capsized. Fortunately all were rescued. His many friends rejoice that the accident was not attended by more serious results.

Rev. Frank C. Collins and his people began a union meeting with the Baptists on June 22, which is to run through to July 5. Rev. W. W. Shannon is doing the preaching, and Rev. M. A. Guido is leading the singing and conducting the young people's work. At the time of Bro. Collins' writing the revival had got off to a good start under the leadership of these men, who are from the Moody Bible Institute.

Rev. J. H. Jolly, Waynesboro, Miss., reports encouraging progress in his work on that charge. A goodly number of members have been received into the church, and at the third quarterly conference salaries were paid up to date and ahead of schedule, and four-fifths of the benevolences for the year had been paid. We appreciate a splendid list of 22 subscriptions for the Advocate, credit for which will be found in the campaign report.

DREW, MISSISSIPPI

Dear Dr. Duren: It isn't my custom to write to my paper, but believing Drew charge has more subscribers to the Advocate than it has ever had, they may want to see something from our church in it.

These are fine people, have been most gracious to us since we came to the charge, and are very loyal to the church.

We have just closed a good meeting here. Rev. S. M. Butts was our evangelist, and Mr. P. L. Cooper had charge of the young people's work and singing. They make a mighty good troupe. Bro. Butts is a good, sound thinker and preacher. I do not hesitate to recommend him to those who need a clean-cut Christian preacher for revival services. He has open dates, too, I think. Our people were well pleased with his work.

We are trying mighty hard to carry on in these dark days. Our church here has most 50 boys in the service of our country. We are trying to keep in touch with them, and get many letters of appreciation from them for so doing. Having four sons in the service myself, I guess that makes me try harder to stay in touch with these boys. Our church never had a bigger task or opportunity.

The Advocate is putting out some very good thought for us. I shall miss terribly

the contributions from the young lawyer at New Albany.

I hope your personal health is good, and that the joys one has who does a good job may always be yours.

Most cordially,

H. H. WALLACE, P. C.

APPOINTMENT CHANGES IN MISSISSIPPI CONFERENCE

Bishop J. Lloyd Decell authorizes me to say that the following changes in appointments have been made in the Mississippi Annual Conference:

Jackson District

Chaplain in the U. S. Navy—Phil H. Grice.
Terry—Thomas A. Carruth.
Lena—Harmond Dillard.

Hattiesburg District

Clara—J. W. Courtney.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Vaiden, A. L. Davenport.....	1
Shannon, G. R. Meaders.....	1
Eupora, M. E. Scott.....	10
Sidon, W. S. McAlilly.....	2
West Point, V. C. Curtis.....	2

DISTRICT REPORTS

Aberdeen District	233½
Columbus District	279½
Corinth District	386½
Greenville District	135
Greenwood District	179
Sardis-Grenada District.....	170

Mississippi Conference

Hattiesburg, B. M. Hunt.....	1
Walnut Grove, J. W. Loudenslager.....	6
Hattiesburg, J. T. Weems.....	7
Waynesboro, J. H. Jolly.....	22

DISTRICT REPORTS

Brookhaven District	121½
Hattiesburg District	212
Jackson District	138
Meridian District	111½
Seashore District	219
Vicksburg District	129½

Meridian District

Vimville—J. H. Maw (Assistant).

Seashore District

Biloxi, Main Street—W. C. Fulgham, Associate pastor.

Saucier—E. W. Scott.

OTTO PORTER,

Secretary of the Cabinet.

THE REPORT OF WORLD SERVICE

By Bishop A. Frank Smith

Receipts for the year ending on May 31, are most gratifying. The grand total of \$4,324,150 is an increase of \$157,888 over the receipts of the preceding year. Thus Methodism not only holds steady but registers an appreciable gain in the midst of confusion and war. This is an achievement of the first magnitude, and reveals a devotion and a steadfastness upon the part of the Church that cannot be over emphasized. It is true that more money is flowing now than ever before in the history of American life, but

it is also true that no period of our national life has ever seen such dislocations in industry, trade and social life as today is witnessing. Join with this dislocation the increased cost of living, buying of bonds, support of the Red Cross, U. S. O., and other war agencies, pyramiding taxes, and the removal from civilian life of millions of men, and there is revealed a condition that would inevitably make for falling income for the Church were it not for a vision and a consecration that rises above all obstacles. The Church has come through in glorious fashion—for which we all may well give thanks unto God and take courage.

The comparative figures of receipts for this year and last are interesting enough, but when an analysis of the general situation is made, the results are startling.

Let us go back to 1939—the year before Unification. In that year the three churches raised \$4,280,000. In 1940, the year of union, the three churches raised \$4,300,000, a slight increase. In 1941, the Methodist Church raised \$4,166,000, a decrease from the preceding year. The \$4,324,888 raised this year is not only an increase above last year's total, it is also more than was raised by the three uniting churches in the last year before union, and also in the year during which union was being consummated.

Let us look now at the breakdown in these figures. Before union the Methodist Episcopal Church, South, included Episcopal and superannuate support in the benevolences. These funds are now raised in a different fashion. Before union the Methodist Episcopal Church had no conference benevolences; every dollar raised for such purposes was sent to a central treasurer as World Service Funds. The General Boards then made allocations for sustenance and maintenance of charges and institutions in the various annual conferences. Since union every annual conference in the former Methodist Episcopal Church has set up a conference program, and is keeping at home from ten to fifty per cent of all benevolences raised. Only that which is sent to the World Service treasurer is credited as World Service receipts. Thus when the Methodist Church raises more for World Service with the Episcopal and superannuate items of the former church, South, and the conference benevolences of the former Methodist Episcopal Church eliminated, than was formerly raised when these items were included in the total, it at once becomes evident that we are not only holding our own, but that American Methodists today are giving at least twenty-five per cent more for the benevolences of the church than they gave through the three uniting churches the last year before union.

Let our district superintendents and pastors tell this story in every quarterly conference and from every pulpit in the church. Our people have done a magnificent thing. Let us tell them so, and rejoice together.

METHODIST YOUTH CARAVAN AT DURANT

Last night we closed out a week's program put on by Youth Caravan No. 1. This group is composed of Miss Catherine Carlton, of New Albany, Miss.; Miss Mary Smith, of Bainbridge, Georgia; Miss Louise Guffey, of Danville, Kentucky; Miss Dorothy Kirkley, of Easley, South Carolina; and Mr. Carlton Carruth, of Statesboro, Georgia. It is a very choice group and they gave us great inspiration and help.

Considering the number of our young men

off in the service, we had good attendance and very fine interest. These young people give eight weeks of hard service to the church without remuneration, save their expenses. They taught classes in Worship and Evangelism, World Friendship, Community Service, and a class for the adults. Each evening there would be in addition to the classes a period devoted to a forum which the young people greatly enjoyed. Then a worship service was held for everybody, in which the young people were shown how to conduct a helpful worship service. Then an hour of wholesome recreation was enjoyed by all under the direction of Carlton Caruth, the director. He is a student at Emory University and is preparing for the ministry.

The ladies of the church gave us a most refreshing social half hour, at which time they furnished cookies and drinks. The young people are being shown that they don't have to go to questionable places to have lots of fun, but that the church is able to supply every wholesome thing they need.

We enjoyed these young people and bid them "Godspeed" as they go to the other places assigned to them.

E. S. LEWIS.

Durant, Miss.

HAYNESVILLE REVIVAL A HUGE SUCCESS

The Haynesville church has just closed a week's revival meeting. Rev. Louis Hoffpauir, at the unanimous request of the Board of Stewards, held his own services. His messages were deeply spiritual and inspiring. His popularity as a pastor was proved by the large crowds which attended.

At the morning sermons there were over a hundred at each service, and at night the auditorium was filled. At the two Sunday night services the church was so crowded that chairs were placed in the aisles, and the balcony was filled. The Baptist church cooperated, and their pastor dismissed his congregation on these two Sunday nights. These were the largest crowds the church has had in a number of years.

Twenty new members joined the church; sixteen on profession of faith. This brings the total to forty-eight since conference; thirty-eight of these were by profession of faith.

During the meeting Bro. Hoffpauir received all the courtesies due a visiting preacher. He and Mrs. Hoffpauir were entertained at dinner in the different homes.

The music was conducted by local members. Mrs. J. R. Bevill and Mr. J. H. Hearne led the choir, Mrs. Burt E. Hoopes directed the Junior choir, and Prof. M. J. Nygarrrd, the orchestra.

REPORTER.

P. K's.

In the City of Shreveport, where I now live, there are several preachers with sons following in their fathers footsteps as far as a choice of work is concerned, namely: Wilson Watson, whose father is pastor of Wynn Memorial; Dana Dawson, Jr., First Church; Roy Mouser, living here, son of E. M. Mouser, of Hall Summit; Wade H. Boggs, Jr., First Presbyterian church; John Caylor, Jr., Highland Baptist church; Robert M. Smith, son of a former pastor of First Presbyterian, now pastor of Cedar Grove Presbyterian.

I have found 24 members of the Louisiana

Conference to be the sons of preachers. There may be others of whom I do not know. I wonder if any other one calling or profession has nearly so many. Dr. Duren, my hobby has always been "Statistics." Now that I am unable to do much of anything, I want to gather some along the line of P. K's (preachers' kids), and if anything interesting develops, which I am sure will, will report to you.

It would please me greatly to have every son or daughter of a Methodist preacher in Louisiana write me a post card, giving their own name and address, their father's name, and any other information that you think would be of interest. You preacher fathers that think your children will not see this request, will you send in the names of your children? (Of course, every preacher and preacher's child takes the New Orleans Advocate, if they live in Louisiana. Do they?) I have never seen but one preacher's son that was ashamed for any one to know just who he was. He is dead now.

If I have success in getting information from Methodists, I may ask some of the other denominations for P. K. information. I thank each of you very much.

Sincerely yours,

W. F. HENDERSON.

206 East 67th Street,
Shreveport, La.

REV. MATTHEW GUILD MATHENEY

Rev. Matthew Guild Matheney, a local preacher for forty years, died in his home in Meridian, on Wednesday, June 17.

Bro. Matheney was born in Cookeville, Tenn., April 26, 1861, and moved to Meridian early in the year 1907, and placed his membership in the Poplar Springs Methodist church, where it remained until his death.

Bro. Matheney was a public school teacher in Tennessee and at the same time served as a supply pastor in the bounds of the Tennessee Conference. His interest in the Church and in the Kingdom of God led him to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Bro. Matheney was ordained a local deacon while in Tennessee and ordained a local elder at the session of the Mississippi Conference held in Philadelphia in 1928.

Bro. Matheney possessed that quality of faith in and loyalty to the cause of Christ,

that made him an outstanding Christian, known and loved by all who had any contacts with him.

At the time of his death he was the teacher of the men's class of the Church School, president of the Board of Trustees, honorary chairman of the Board of Stewards, and honorary charge lay leader. These offices he filled in an active capacity until his health began to fail with the weight of over three score and twenty years.

At the request of his brethren of the church, Bro. Matheney delivered the special Layman's Day address last year. This message was enjoyed by all who heard it, and it was filled with faith and hope.

His loyalty was never affected by the heat of summer, the cold of winter, or the rains in their season.

Bro. Matheney was conscious that the end was near several days before his going, but he held no fear, saying many times, "The Lord is my Shepherd."

A small son and daughter preceded him in death before his coming to Mississippi. His wife passed away in Meridian on December 25, 1932. He was the last of his immediate family.

Surviving Bro. Matheney are four daughters and three sons: Mrs. Baily Farmer, Jr., Mrs. C. L. Covington, Miss Alpha and Miss Nancy, all of Meridian; Leo. L., of York, Ala.; Sherod C., and W. B., of Meridian; and fourteen grandchildren.

The funeral services were conducted in the Poplar Springs Methodist church, on Friday, June 19, by his pastor, the Rev. G. E. Allan, and a former pastor, the Rev. H. J. Moore, of Long Beach.

The floral offerings, bearing silent messages of sympathy, taxed the capacity of the pulpit and the front of the church. The large crowd of friends who loved and respected him filled the church to its capacity. His body was laid to rest in the Magnolia cemetery, but his spirit heard the call, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

He shall be greatly missed. His place will be difficult to fill.

Written by his pastor, whom he loved, and who loved him.

G. E. ALLAN.

Happiness consists not in possessing much, but in being content with what we possess. He who wants little always has enough.—Selected.

MILLSAPS COLLEGE SUMMER SESSION



Enter Millsaps July 6, and you may still acquire 9 semester hours of college credit this summer.

Millsaps, situated in Jackson, Miss., is an excellent place to spend the remainder of the summer. It offers beautiful surroundings, high scholastic rating, an excellent faculty, a wide range of courses, and varied recreational facilities. Come spend an enjoyable but worthwhile summer at Millsaps.

For Additional Information, Write

RAY S. MUSGRAVE, Director

Millsaps College Summer Session, Jackson, Mississippi

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Pastors' School, 1942

The 1942 session of the Mississippi Conference Pastors' School, held June 15-20, on the Seashore Methodist Assembly Grounds, in Biloxi, exceeded the expectations of those in charge. The attendance came within seven persons of the number attending in 1941, and the class work was excellent.

One credit course and two seminars were arranged especially for members of the Woman's Society of Christian Service, and ten women received credit in other classes.

Conference officers attending were: Mrs. W. F. Mahaffey, Mrs. E. V. Perry, Mrs. J. B. Cain, Mrs. E. E. McKeithen and Mrs. Stanley Wilson. District secretaries: Mrs. John Cirlot and Mrs. J. C. Porter.

Leadership of Mission Study Groups

The course in the leadership of mission study groups was taught by Mrs. Paul Arrington, of Waynesboro, a member of the National Board of Missions and Church Extension, and 30 women received credit in this class.

Mrs. Arrington used as the text, "On This Foundation," by W. Stanley Roycroft, which will be used in the fall study. Beginning with the first week in September, we will give on this page some of the helpful suggestions worked out in this class for the study which will begin the new study year, October, 1942—October, 1943.

Miss Clara Chalmers, who has spent many years in Colegio Irene Toland, in Matanzas, Cuba, and who is at home on furlough, was the guest speaker one morning, giving interesting information concerning our work in one of the Latin-American countries.

Since this fall study will be an "effort to provide a comprehensive study of the Evangelical Witness in Latin America outside the United States," our women should begin now to collect material which will be of assistance.

Seminar on Christian Social Relations and Local Church Activities

With the use of the seven-pointed star, the seven areas of work under the department of Christian Social Relations and Local Church Activities were discussed in the seminar led by Mrs. Stanley Wilson in the afternoons.

Under "International Relations and World Peace," 30 minutes were given each afternoon to a discussion of the Christian Social Relations study course, "Planning for Peace," which is to be used during the third quarter, with the text the Peace Packet. Plans developed for this study will be mailed to each society during the week.

Following the recommendations of the 1942 annual meeting that we "continue our study of domestic service" under "Economic Relations," Musette Christian, who directs a Domestic Service Training School in Vicksburg, led the discussion.

Mrs. Paul Arrington, who is co-chairman in the Woman's Division of the area of "Minority Groups," was present when this was discussed, and Mr. R. P. Neblett, Jr., of the Commission on Interracial Cooperation, contributed valuable material.

Under "Alcohol and Other Narcotics," Miss Ethel McKeithen, state director of edu-

cation and church groups in this area, gave a convincing presentation.

"Local Church and Community Cooperation," "Christian Citizenship," and "The Christian Family" were tied in with the total study.

Forty women and one pastor participated in this seminar.

Spiritual Life Groups Seminar

Just preceeding the platform hour each evening, Mrs. E. E. McKeithen led a seminar for leaders of Spiritual Life Groups.

Besides helps for these groups, plans were made for the Spiritual Life Retreat to be held at Hinds Junior College, in Raymond, August 24-27, 1942, at which Mrs. W. M. Alexander, Secretary of Spiritual Life of the Division, will be present.

Children's Play Hour

During the hours when the classes were in session, Mrs. H. L. Lazarus, of Vicksburg, conducted a play time for the children whose mothers were in the classes.

Art Exhibit Tea

On Wednesday afternoon, Mrs. E. V. Perry, Conference Secretary of Missionary Education and Service, on behalf of the Mississippi Conference, served as hostess at an art exhibit tea, honoring Mrs. Paul Arrington, Mrs. E. E. McKeithen and Mrs. Stanley Wilson, of the school; Mrs. Lloyd Decell, wife of Bishop Decell, and Mrs. W. F. Mahaffey, newly elected president of the conference. She was assisted by Mrs. John Cirlot, secretary of the Seashore District.

A beautiful exhibit of Latin-American art was on display, contributions from every Latin-American country being included.

Assisting in serving a delicious punch with wafers were; Mrs. Van Miller, Mrs. H. L. Lazarus, Mrs. Stanley Wilson, Jr., Miss Ethel McKeithen and Miss Catherine Ezell.

Noted among the guests were: Misses Sallie Ellis and Sophie Kuntz, of the Moore Community House; Mrs. J. H. Hicks, of Southern Methodist University; Mrs. M. L. Smith, of Millsaps College; Mrs. W. L. Duren, of the New Orleans Christian Advocate.

Moore Community House

On Friday afternoon Misses Sallie Ellis and Sophie Kuntz kept open house at the Moore Community House, when the visitors were privileged to inspect the boys' work shop, an addition since last year.

Delicious refreshments were served.

* * *

In Appreciation

To Doris Miller and Mary Frances Fairchild, who graduated from Scarritt recently, the Mississippi Conference Woman's Society of Christian Service sent brief cases. Following are excerpts from their letters:

Doris Miller writes:

"There are some things that cannot be expressed in words; such as beauty, love, appreciation—and there are no words to express my appreciation to the entire conference for all you have done for me. The brief case is lovely and is something that I had wanted for a long time. Thank you all for

it and for the thought which prompted the giving.

"It would be hard to tell you how much these two years at Scarritt have meant to me, and you have made the last one possible. I shall not say more than that I hope the quality of service I shall do will be proof of my deep appreciation and that mine shall be a life of 'thanksgiving.'

"I don't believe I have told you where I am going to work next year. I didn't know myself until late. I shall be doing what is classed as industrial work, or work with mill village churches, in LaGrange, Georgia, next year. I am looking forward to beginning in September.

"With the exception of the time we shall be in New York for the commissioning service, I shall be here at Scarritt the first six weeks of the summer quarter. On Thursday last I received my diploma for the A. B. degree and shall not be taking courses during this time, but I can work on the campus and have access to resources here that I haven't had a chance to make the most of before. I can get my files in order, add to my materials and make plans for the beginning of my work in the fall.

"My deepest appreciation to each member of the conference and may God bless you in all you undertake for him."

Mary Frances Fairchild writes:

"About a week ago Doris and I had the nicest surprise you can imagine, for at the switchboard we each found a lovely brief case, something we had both wanted for a long, long time. Neither of us had one, and, therefore, we doubly appreciated your gift. Then too, these are nicer than any we could have bought for ourselves. From the very bottom of my heart, I thank you!

"Our school work all had to be in last Saturday morning at eight o'clock, so, of course, we all worked like Trojans getting it finished. Since that time our graduation activities have been keeping us pretty busy. Saturday afternoon the faculty entertained the seniors with a picnic; Sunday morning we had the communion service and installation of new officers. In the afternoon for tea we had Stanley Jones as our special guest. Today we were invited to the Scarritt alumni meeting, which was held here.

"It was great to have Dr. Stanley Jones right here on our campus with us. He is such a challenging person to all of us. Every morning he is in our chapel from nine to twelve, leading a retreat, and then at night he speaks at Belmont Methodist church. We feel like this is a wonderful opportunity that we are having—this year when Scarritt is celebrating her semi-centennial anniversary—to have such a person to help us in our spiritual lives as we go out into His service.

"Our commissioning service is to be in New York on the 17th of June. Of course we are all getting quite excited over this trip. It hardly seems possible that our two years can be over, and that we are ready for that long looked-for diploma. They have been two glorious years, filled with opportunities of all types. I want you to know that I deeply appreciate the trust that you

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

SECOND QUARTER'S REPORT IS DUE JULY FIRST. Perhaps you are ahead of time. If so, fine. If not, hurry.

* * *

THE WOMAN'S DIVISION OF CHRISTIAN SERVICE ASKS THAT DURING THE MONTH OF JULY SPECIAL PRAYERS BE OFFERED THAT IN THE NEW INDIA WE MAY FIND NEW WAYS OF PREACHING THE OLD GOSPEL.

* * *

Seminar on Rural Work

Deaconess Sarah McCracken will conduct a Seminar on Rural Work at Mount Sequoyah, Arkansas, July 8 through July 15, to which all rural workers and conference presidents in whose conferences rural work is conducted in the South Central Jurisdiction, are invited and urged to attend. All persons interested are invited. For further particulars write Mrs. J. W. Downs, 150 Fifth Avenue, New York, N. Y.

* * *

PAYMENTS ARE STILL NEEDED ON PLEDGES TO FOREIGN AS WELL AS HOME MISSIONS BECAUSE:

1. More than three-fourths of all Methodist missionaries are still on duty and need support.

2. The United States Government has made arrangements to transfer funds for maintenance of its nationals (including all of our missionaries) interned in foreign countries.

3. Missionaries home on furlough (regular or advance) need maintenance.

4. Funds are being held in reserve to be used for rehabilitation when the war is over.

5. New work is opening up and the opportunities for service are greater today than ever before.

* * *

Third Quarter—Program of Work

1. Business meeting.

2. Make contribution for furnishing supplies to the Lewis Memorial Hospital in Africa, and send to Mrs. D. H. Hall, Conference Treasurer.

3. Monthly meeting with items from The Methodist Woman.

* * *

Item Taken from the Sessions Committee Report of Annual Conference, Oxford

A more intensive study program.

A. That the program of one of the zone or group meetings during the year be devoted to the study of some area of Christian Social Relations.

B. In local societies: (a) The third quarter be designated as the time for special studies in the various areas of this department; (b) Whereas, the current study courses are definitely in the field of Christian Social Relations, we urge the secretary of this department and her committee to co-operate with the secretary of Missionary Education and Service in her promotion of these study classes; (c) That 10 or 15 minutes of each circle program, or one entire circle program a month, be devoted to the study of some topic on Christian Social Relations, the topic to be provided by the sec-

retary of C. S. R. and L. C. A., following as far as possible the prayer objectives on the calendar of the Spiritual Life Committee.

If you are taking any of this summer work, will you please write me how well you are getting along. Most of us have only one meeting a month during these summer months. We might get out of our lethargy if you inspired us to do better and bigger work.

* * *

Spiritual Life CULTIVATION CALENDAR FOR JULY, Summer Assemblies, Institutes, etc.

* * *

Melvina Community Center

We are glad to report that Mrs. Dorroh is back from the hospital and able to be at the Center part of the day. Yesterday four little boys stopped by to play and stayed to weed the flowers and water the beds, with Mrs. Dorroh watchfully advising. The shrubbery and new annuals are making the Center more home-like.

* * *

Sent Out by Elizabeth M. Lee

Bible School,
Mexico City,
April 18, 1942.

Dear Friends:

Our opening service this year was very simple and private. Miss Chagoyan told the girls, who had heard rumors outside that the school was not to continue, that we were to run for one more year while the matter was being studied. Later she let the girls give testimonies, tell what they did during vacation, etc. Some of them helped themselves to two or three turns apiece, for it was very informal and spontaneous. The over-age girl we have in the course for volunteers is now in fourth grade and is both disconcertingly stupid and astoundingly keen. She understands things her own way. When she spoke, she nearly convulsed Miss Chagoyan and me by saying, "Well, I certainly thank the Lord that the Seminary was not united to the Bible School this year!" If only dear Bro. Davis could have heard that one! Miss Arbogast thought it a grand joke when I told her!

Even though our family is smaller this year, we have discipline problems enough to keep life interesting. The other day the youngsters in the pre-deaconess course had a general falling out, insulted each other rather generously all around, and then came to have Miss Chagoyan straighten out the kinks for them. She helped them see how they were failing to use the grace of God for daily living. The little girl from the country who last year was like a scared kitten, spoke out in meeting, "Now, I want E. to tell me in what sense she thinks I was responsible for this trouble." At the end, when they all prayed it out, the ring-leader said, "Lord, you know I'm the rotten apple of this group." But looking back we realize that in spite of all their misdeeds they have really grown in grace and in the formation of Christian character.

We often feel deeply touched and humbled at the way the girls of former years come back to their school for help—meth-

ods, teaching material, and especially personal problems. Next week one of them is going to be married here. She has a home, but I guess her family are not specially interested in helping her. We do not say no to their requests.

Recently one of the girls called Miss Chagoyan on the phone. She was in anguish because her year-old baby was dying, of meningitis, so the doctor said. At the same time she was in the home of her husband's family and since they are Catholic, they were making life miserable for the young mother because the baby was going to die unbaptized. "I know, senorita," she said, "that it doesn't make any difference, but they can't understand. Won't you ask the pastor to come and baptize the baby, and you come as witness?" The doctor had told them there was no hope. When Miss Chagoyan arrived, the child was evidently almost gone. Then as she knelt to pray, the mother began to cry, "Oh, my baby's gone, my baby's gone." True, they could no longer detect her breathing, though Miss Chagoyan found her tiny racing pulse. Just as she finished her prayer, the pastor arrived and they proceeded to baptize the baby, dead or alive. But after the baptism, she opened her eyes and began to move her hands and feet. In a few moments she was able to sit up long enough to take her medicine. Within a few days she was entirely well, and the little mother called up to say that she felt an added sense of responsibility to take good care of her, now that God had given her back to her. There seemed no doubt at all that God had touched the tiny baby, perhaps as a witness to the room-full of relatives.

A few years ago one of our girls who had married said to her husband before the baby came, "Now, if anything goes wrong, the school is the only place where they will do anything for me." And they did call us in the hour of need, although neither baby nor mother survived.

Recently another girl who lived in the country realized that she was dying. "All I regret is that we are here like sheep among wolves," she said to her husband, referring to the Catholic relatives in whose home she was. "And then the baby. I'm praying that she may go at the same time I do, but if she doesn't, take her to the Bible School, or to M. (a preacher's wife)." Then she said to the relatives, "Go to bed and go to sleep. I'm going to sleep now, too." She turned her face to the wall as she lay on a mat on the floor. Long afterward they realized that she was gone. We lamented the circumstances which had abandoned her to the care of those ignorant people; then we wondered whether God might have ever ruled it to let them see how a Christian dies who knows she is saved and is at peace. The father declined to give up the baby and turned her over to an ignorant sister-in-law. We pray for her, that the tiny thing may be protected or taken Home.

This week I had a new experience—trying to distribute New Testaments to Jewish people. In three hours we placed five, in Hebrew and Yiddish. The eagerness with

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Join the Fight Against Slot Machines Telegraph Your Protest

The House of Representatives of the State of Louisiana has passed a bill placing an excise or penalty tax on slot machines. This bill now goes to the Senate for its consideration. Immediate action is necessary if this bill is to be defeated!

The Constitution of Louisiana declares gambling to be a vice, and the Legislature is directed to enact legislation to suppress it. This proposed legislation is directly contrary to the provisions of the Constitution of Louisiana and is likewise violative of the fundamental principles of decency and morals. All Christian women deplore the suggestion that the State of Louisiana might seek to legalize vice and immoral conduct in the effort to raise revenue at the expense of the individual citizen. In this time of national stress, it is all-important that the moral fiber of our people be strengthened and that no action be taken which will tend to destroy from within the strength of character which is essential to ultimate victory.

The women throughout Louisiana should wire their State Senators and other officials of the State protesting this proposed vicious and unwarranted legislation, which seeks to place the protecting arm of government around vice and lawlessness. Send your telegrams immediately, urging your Senators to vote against this attempt to undermine the morals of our people.

* * *

Highlights of the Year with the Wesley Foundation at Southwestern

(Miss Betty Glassom, Counsellor)

September—A good send-off with the program-planning Council. One whole day spent in looking into year's activities. First project: The workshop center in classroom of church.

October—Opening party for freshmen and old-timers. Theme: "School Days." Timely topic for weekly meetings during October: "How to Make Good in College." Presented through plays and skits.

November—Organization of interest groups—Music, Dramatics and Study of World Affairs. To be continued until other interests replace them.

December—On the home front: Presentation of the Christmas play: "Peace I Give Unto You."

In Urbana: The National Conference for Methodist Students with four of our delegates among the hundreds present.

January—At home: Weekly meetings to study "This is the Victory," and in Monroe: The State Executive Council of Student Work, with a good delegation from Southwestern. Our Wesley Foundation president was elected to a state office.

February—Religious Emphasis Week, with two guest speakers of National Reputation, Murray Dickson and DeWitt C. Baldwin. During the week a Fellowship Dinner was enjoyed with guests from every other religious group on the campus.

March—Moved into Protestant Student Center! A red-letter day. First services

were early morning devotion during Holy Week.

A pre-Easter service was held at the church—planned and presented by members of Wesley.

April—Mailed books to Prisoners War Relief, to be given to students in concentration camps.

Prepared a devotional booklet for use in our own group.

May—Open House daily at center. Brief worship services weekly with good attendance. Picnic and soft ball in Girard woods.

June—Our delegates returned from the Regional Conference with fine reports, and a new title for our song leader, who is now vice-president of the Mid-West student conference. The summer term has begun with a small but enthusiastic group of Methodist students. Activities center around the College Class and church service on Sundays; a weekly Fellowship Hour; and Open House at the center.

Two members of the group are teaching in the Church School. One is giving a summer to Youth Caravan service, and others are helping in local churches and in other communities with the work of the church.

* * *

Columbia W. S. C. S. Entertains at Silver Tea

On June 3, Circle Three of the W. S. C. S., of the Columbia Methodist church, was hostess to the society in the home of Mrs. L. R. Adams, for program and Silver Tea. The following program was rendered:

Devotional

Quiet Music—Mrs. V. M. Mouser.

Song—Jane Jarrell, Bettie Traylor, Addie McGinis, chorus girls.

Opening Statements—Mrs. W. R. Wendt.

Hymn—Miss Bertha Pierce.

Scripture, Mark 10:15—Mrs. R. M. Irwin.

Meditation—Mrs. Nina Redditt.

Poem—Margaret Ann Wooten.

Hymn—Miss Vivian Wendt.

Prayer—Mrs. H. B. Prewitt.

Program

Schools for Children—Mrs. John Fridge.

Hospitals for Children—Miss Ida Lee King.

The program closed with a prayer led by Mrs. Nina Redditt. During the social hour we were favored with a reading by Miss Myra Nell Myers. The silver offering was \$23, which is to be applied to the Organ fund.

Those present or sending donations were: Mrs. H. B. Prewitt, Mrs. R. R. Redditt, Mrs. Earl Harris, Mrs. Clifford Chapman, Mrs. Loraine Turner, Mrs. R. M. Irwin, Mrs. Vinson Mouser, Mrs. A. J. Butler, Mrs. May Butler, Mrs. Lilla Gilbert, Mrs. John Fridge, Mrs. L. R. Adams, Mrs. B. O. Cummings, Mrs. H. W. Blanks, Mrs. W. R. Wendt, Mrs. Gilbert Jerrell, Mrs. C. E. Myers, Mrs. D. O. Sherman, Mrs. J. M. Sassir, Mrs. Howard Woods, Mrs. Bernice Traylor, Mrs. Audie May Roland, Miss Bertha Pierce, Miss Vivian Wendt, Miss Mary Miller, Miss Sara Mc-

Conell, Miss Myra Nell Myers, Miss Adele Redditt, Miss Marjorie Funderburk, Miss Vivian Wendt, Miss Jane Jarrell, Miss Bettie Traylor, Miss Addie May McGinis.

The Columbia W. S. C. S. is progressing nicely under the leadership of Mrs. J. E. McClanahan and her co-workers. We have completed a Bible study book, "Exploring the Bible," by Ernest G. Hoff, and will soon finish the mission study, "Christian Roots of Democracy in America," by Arthur E. Holt. We are taking up a study in Stewardship, using as a text, "I Have a Stewardship," by Ralph S. Cushman.

MRS. MAY BUTLER.

Columbia, La.

RESOLUTIONS OF APPRECIATION

Whereas, it has pleased the Heavenly Father to take from our midst our much beloved Mrs. Lillie F. Blanks, who passed away May 11, 1942;

Be it resolved, that we, the Woman's Society of Christian Service, of the Methodist Church, Columbia, La., take this method of extending to her loved ones and friends our heartfelt sympathy.

Mrs. Blanks, affectionately known to her friends as "Miss Lillie," was a Mother of the Methodist church here in Columbia in every phase of its work. She was a charter member of the first missionary society organized in Columbia; also a charter member of the W. S. C. S. She always stood for right against wrong, good against evil, in her church and community.

In her younger days she did a great work against the liquor traffic, using her influence, time and means to rid our country of that great evil. Her efforts in this respect were a major force in causing liquor to be voted out of this parish, and the repeal of the 18th Amendment was a deep sorrow to her.

Mrs. Blanks has gone, but her influence will live on. She had a love for her fellowmen which few possess, showing by her many deeds of kindness that in her way of life, we are all equal in the sight of God.

"Not passed away the love,
So rich, so true, so pure;
But perfected above,
Ever to endure."

To her loved ones and friends we would say, "Weep not as those who have no hope. Let no gloom dim thine eyes, but lift them up on High, where she is waiting for you. Her example is worthy of emulation. A brave soldier of the Cross has gone. If we follow her example the world will be better for our having lived."

Mrs. J. E. McClanahan, Mrs. May Butler, Mrs. D. O. Sherman, Committee.

Well Enough Alone

Holowynge—It says here in the paper that they are now making shingles out of concrete.

Cryeng—Then I take back what I just said about wishing I was a boy again.—Ex.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 5, 1942

By Rev. W. C. Newman

GOD, THE CREATOR

Lesson Text: Genesis 1:1-5; 24-31; 2:1

Golden Text: In the beginning God created the heavens and the earth.—Genesis 1:1.

When scientists first began to announce their marvelous discoveries about the physical universe and how it came into being, there were many people, both scientists and religious folk, who thought it meant the end of all religion. Religion is superstition, they said, and cannot live in a scientific world.

This so distressed some church people that they immediately made an attack on all science. They, too, thought religion could not live in a scientific world.

But the more thoughtful people remained undisturbed. They knew too well man's deep need of religion. And they reasoned that all truth is God's truth, and remembered that Jesus himself had said, "Ye shall know the truth, and the truth shall make you free." And they were not afraid of what the discovery of new truth would do to religion.

The More Wonderful the Universe, the More Wonderful is the God Who Made it

When little children used to recite that old rhyme about

"Twinkle, twinkle, little star,
How I wonder what you are,
Up above the world so high
Like a diamond in the sky,"

God seemed sure, and unquestionable though mysterious and awesome, dwelling in His detached heaven. And this first chapter of Genesis, interpreted with exact literalness, was a logical explanation of our little world.

Then science came along with the new truth to tell us fairly accurately what that twinkling star is—and that this planet on which we live is only one of many such, and a small one at that, and that the world is not just five or six thousand years old, as theologians had thought, but millions of years old and more. And that life, as we know it, has been millions of years in developing through a slow, patient process.

So some thought these new truths would drive God out of the universe! But they did not. We came to see that creation is vastly larger, vastly more wonderful than man had ever dreamed. Therefore, our conception of God was enlarged, and we came to see that He is much more marvelous than man had ever thought Him to be.

Thus has truth set us free from old, narrow, inadequate conceptions of God, and helped us to know Him a little better. May the discovery of new truth never cease, for it will surely lead us nearer to the Giver of all truth.

From Chaos to Order—God's Purpose

I doubt that there is a more eloquent pas-

sage in all of literature, sacred or secular, than these first few verses of Genesis.

In the beginning God created the heavens and the earth.

And the earth was without form, and void; And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, "Let there be light!" And there was light!

There, in the most lovely poetry, is the story of the universe and its long, slow, emergence from formlessness and lifelessness. We are still a long, long way from order and light. Confusion and chaos still mark man's blundering conduct. But running like an electric beam through all of history is the evidence of God at work in the world to bring order out of chaos, light out of darkness.

Man—the One Unpredictable Element in Creation

When I was a boy in school I was amused to the point of hysterics by the story of how Archimedes, lying in his bath tub, suddenly saw the truth about the displacement of liquids by a solid, and rushed out into the streets, undressed, crying, "Eureka—I have found it!" He had discovered one of the laws that control the universe.

Gradually man has come to see that the universe is governed by laws that can be discovered, and by the use of which the very actions of that universe can be predicted, and even turned to man's own use. The law of gravity is not capricious. It works every day in the same way.

But in this predictable universe there is one rebellious and unpredictable element—man himself. Most of all the chaos in our world springs from that rebellion of man against God. Angrily demanding the right to do as we please, we, the people of this world, have created our own disasters. For we refuse steadfastly to live by the laws of life, the will of God.

God Can Give Light and Order to Each of Us

"The Kingdom of God is in you!" Jesus said to his hearers. And that meant that the Kingdom was not only a new order that would come on earth, but a new life that could come to any individual in the world.

So creation is not just something that happened to the world centuries ago. It is something that can happen to any one of us, in our own minds, attitudes, motives, character. We have only to hear and heed the creative words of God to us, and light and order will come into our own lives.

ARCHBISHOP OF CANTERBURY

(Continued from page 5)

pleteness of our dependence upon God. I have spoken of the meaning of this service as being our dedication of the Church, the

nation, ourselves to the purpose of God. But that, though true in its measure, does not go far enough. For dedication is an activity of our wills, necessary but not ultimate. The chief need of all is that we here and now let our dependence upon God become so living a fact of actual experience that we become from henceforth channels of His living energy.

"This, then is my call to you today, and, beyond you who are gathered here, to all whom my words may reach; just because our hope is set on that City in whose light the nations shall walk, let us abide in Christ that Christ may abide in us.—Spiritual Issues of the War.

MRS. W. J. WOOD, DECEASED

On April 30, 1942, a long and useful life ended as the weary body of Mrs. W. J. Wood fell asleep at Tchula, Miss. This day finished a journey of a little more than seventy-five years. Sister Wood was born Feb. 11, 1867, in Pontotoc county. Before her marriage to Bro. Wood, on Aug. 9, 1885, she was Miss Susie Purvine. She was of one of the most useful families of Pontotoc county. She was the mother of five children, four girls and one boy: William Eugene Wood, of Memphis, Tenn.; Mrs. L. R. Cole, of Memphis, Tenn.; Mrs. G. W. Sartor, Water Valley, Miss.; Mrs. R. M. Russle, Detroit, Mich.; Mrs. J. T. Howard, Tchula, Miss. She leaves to mourn her going four sisters and four brothers also: Mrs. W. B. Barksdale and Miss Sallie Purvine, of Okmulgee, Okla.; Mrs. W. Beard, Mobile, Ala.; Mrs. Cosby, Newell, Pontotoc, Miss.; Mrs. Lena Roach, Shawnee, Okla.; W. W. Purvine and G. A. Purvine, of Okmulgee, Okla.; D. M. Purvine, Terrell, Tex.; A. S. Purvine, Muskogee, Okla. Sister Wood lived a rich life for her God, her children, and her family. A great part of her life was spent in Methodist parsonages. No one in our midst was better fitted for that great place than Sister Wood. Her deepest concern was to know her duty and then perform it. She gladly took the task that came her way as a work of pleasure.

Sister Wood leaves five Christian children who, through faith in God, look forward to the great reunion around God's Throne some day. Since the death of Bro. Wood, sister Wood has made her home in Tchula with her daughter, Mrs. J. T. Howard, where she died. The body was laid to rest in the Jernigan cemetery, in Pontotoc county. Funeral services were conducted by the writer, assisted by Bro. Buskirk, pastor Algoma.

W. W. BRUNER.

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THE CHRISTIAN FIRESIDE

THE FEAR

By Rev. Vivian T. Pomeroy, D. D.

As you may not know, the parsonage where I live was once a barn. Long ago the horses stamped and snorted in it, and the sign of their stable is still on the roof—a golden horse facing the wind. When the horses went, the barn was used by a clever man who did wood-carving there, and the sign of the wood carver is outside and inside; the trellis full of stars where the wisteria grows, and the amusing lace fringes on the gables, and the golden stairway at the end of the parlor, all are his work.

But, before the horses and the wood carver, somebody else was there—somebody who made patterns in the wood and scampered where the horses could not go. In the dark little cellar and along the secret alleys under the floor there scuttled and gnawed the rats.

So it was clear that, when we were to live in the house which once was a barn, we must get the rats to move out. And there came to see us the nicest man called an exterminator. We expected that he would be fierce-looking, but he was not. He was one of the gentlest persons I ever saw; he looked as though he would hate to kill even the buzzing fly. And he gently told us to go away for a day. We did; and when we came back there was not a rat in the place. So we dwelt in peace and safety until—

One morning I began my work at five-thirty, when it was still dark. I worked until seven, and then decided to take a cup of tea. The house was very quiet. Then, as I sipped my tea, I heard a small sound. It grew louder. Scratch, Scratch. Tap. Tap. Horrors! The rats had come back.

I stood up, prepared for the worst. The noise came from the corner by the window. Yes, there it was. Scratch, Scratch. Oh! How rats spoil everything! I slid the curtains back to see more clearly. A thin streak of daylight came in. I stood stock still. Rats! What nonsense!

For there, just outside the window, on the tin tray fixed to the sill where the birds come to feed, were four goldfinches, pecking and banging away at the sun-flower seeds. Tap, tap, went their little beaks. Scratch, scratch, went their tiny feet. So that was what the noise was! Not rats, but goldfinches. There in the first daylight, goldfinches, their wings banded in black and white, having their breakfast.

Well, what do I mean by telling you this? I mean just this: When you are afraid of the worst, face it, face it; for very often indeed it turns out to be better than you feared.—Reprinted by special permission of the author and The Christian Leader.

He who reforms himself has done more toward reforming the public than a crowd of noisy, impotent patriots.—Lavater.

THE TWELVE

They have no church. They have no organ. They have no hymn-books. As one of them humorously added, they have no collection. There are no pews and there is no minister. But He is in the midst, for the twelve gather together in His name.

Once a week they meet under a palm in a quiet spot somewhere in the Middle East. The desert is round about them—but did not our Lord Himself find strength in the wilderness? Tanned by the sun, weary of the sand, longing for home, these twelve young men meet as often as they can, holding an informal service.

Life is tough and rough out there. There is much to depress, and more to coarsen. Easy it is to let go one's hold on the precious things, the sweet things, the things that are highest and noblest; and hard it is to keep one's faith.

So (as I hear) these fellows, who look anything but saints, meet under a palm, read a few verses from a New Testament, sing a hymn or two, and pray together. Belonging to many denominations, they strive in this simple fashion to build each other up; and one of them tells me that sometimes there stirs in every heart some Pentecostal power so that they rise up refreshed, strong, happy, sure that they have met with God.

Should not we who worship in buildings hallowed by the years remember this little nameless open-air church of God in the wilderness, praying that these young men may return with the flame of freedom in their souls and the light of knowledge in their eyes?—Methodist Recorder.

TREE OLDEST LIVING THING

After a world-wide search for the oldest living thing on earth today most authorities have agreed that the honor probably goes to the Tree of Tule in the State of Oaxaca, Mexico, says "Popular Mechanics." This cypress stands in a church yard of the village of Santa Maria del Tule. It has been estimated that it is between 5,000 and 10,000 years old.

In addition, it is still growing at the rate of about seven-eighths of an inch in diameter a year. The branches are very thick and extend outward for more than 100 feet. In height it is dwarfed by many trees still standing in this and other countries. Despite its age it is less than 200 feet high. A much younger tree, the sequoia known as "General Sherman," towers 280 feet above the ground. The extreme corpulence of the Mexican tree gives it a volume, however, which few trees can match. It is estimated that its wood alone weighs 1,208,000 pounds, the equivalent of 360,000 broad feet, or enough to build twenty-two American homes.

—Evangelical Messenger.

CHINA'S HERO—GENERALISSIMO CHIANG KAI-SHEK

One of the outstanding leaders of the world today is Generalissimo Chiang Kai-shek, of China. He is now well-known as a Christian general. But at one time he was the leader of those who used such slogans as "Down with Imperialism!" "Return All

Concessions to China"; "Abolish All Unequal Treaties"; "Boost the Power of the Kuomintang (the people's party) Above All Else"; and he established a military academy for the training of a modern army and promoted a violent anti-foreign campaign.

What brought about the change in General Chiang? The remarkable story of the transformation in his life will be told in the July 4th issue of THE SUNDAY SCHOOL TIMES, Philadelphia, by the Rev. William Henry Webb, a missionary of the China Inland Mission, who on several occasions was invited by Madame Chiang Kai-shek to speak in their home to a group of China's government officials. "Ye must be born again," was the text provided for him.

Madame Chiang is a brilliant Christian woman, having been graduated in 1917 from Wellesley, where she majored in English Literature. In her senior year she was named a Durant Scholar, the highest academic distinction conferred by the college, and only this year was elected an alumna of Phi Beta Kappa. She is a member of the famous Soong family, which includes among its members one of China's leading bankers.

Mr. Webb will tell the story of the romance of General and Madame Chiang Kai-shek, which is closely related to his conversion. China's two leaders today are earnest, humble Christians, faithful in personal Bible study and prayer and in family worship, and praying continually that God will grant victory to China and the United Nations in this present terrible conflict. The General himself has given three Christian broadcasts to the nation, in which he spoke on these topics: What Good Friday Means to Me; What the Bible Means to Me; and What Jesus Christ Means to Me.

But to me preaching was a necessity of my being. I felt it as something wonderful that I was allowed to address a congregation every Sunday about the deepest questions of life.—Albert Schweitzer.

Although the manufacturing schedules of the American Bible Society for the Army and Navy New Testaments have been stepped up from 3,000 a day to 6,000 and then to 9,000, it has proven impossible as yet to overtake the demand, nor have the receipts in the Society's special Emergency Fund overtaken the expense. At least 50,000 Testaments have been ordered for distribution to service men. The Bible Society is continuing steadily its policy of supplying every chaplain with the Scriptures he requests as rapidly as it can get them from the presses.




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WESLEY GRAIE GOZA

The Tallulah Methodist church has lost one of its most faithful stewards in W. Graie Goza.

Mr. Goza was born in Indianola, Miss., Nov. 25, 1893. He joined the Methodist church at the age of 12. In 1922, he married Miss Annie Windham.

His father, T. H. Goza, was an active member of the Board of Stewards in the Methodist church for many years. His mother is a sincere Christian. He was reared in a Christian home.

Mr. Goza was a quiet, unobtrusive man, with many friends and no enemies. In his humble way, he had become one of the most useful citizens of Tallulah, working in the Masonic Lodge, the American Legion, the Boy Scouts, and in Civilian Defense.

As a loyal member of the Methodist church, he served as an active member of the Board of Stewards, attending church regularly, helping to keep the church equipment in good shape, and making himself useful in many ways in the church.

His personal life was a credit to the church. He had acquired a good name from his godly parents, and he kept that name unspotted.

He leaves his devoted wife, and two fine boys, Richard, a student in Louisiana Tech, and Jeff, a student in the Tallulah High School. He is also survived by his mother, Mrs. T. H. Goza; his sister, Miss Alma Goza; and three brothers, R. E., T. M., and Hurn.

His many places in the church and community will not be easy to fill. We miss him, and look forward to seeing him again, in the place God has prepared for those who love Him.

The funeral was held in the Tallulah church, Sunday, June 21, by the pastor, Henry A. Rickey, assisted by the Rev. C. K. Smith, of West Monroe, former pastor at Tallulah. The burial was in Silver Cross cemetery, at Tallulah, conducted by the Masons, under the leadership of R. C. Leeves, Grand Lecturer, and close friend of the deceased.

His pastor,
HENRY A. RICKEY.

MRS. LOU DAY CHANEY

Whereas, on May 25, 1942, God, in His infinite wisdom, called from our midst a friend and co-worker, Mrs. Lou Day Chaney; and

Whereas, we, the members of the Woman's Society of Christian Service, of the Clinton Methodist church, desiring to give expression to our deep sense of loss and our appreciation of the helpful life she lived among us; and

Whereas, she was active and keenly interested in every department of our church; and

Whereas, she was not content to merely "Live in a house by the side of the road,

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where the race of men go by," but her urge to serve, her ability as a leader, and her dynamic energy took her out on that "road of the highway of life," where she could better serve and "be a friend to man"; and

Whereas, her life, her devotion, her loyalty and faithfulness were and are an inspiration to us; therefore be it

Resolved, that we deeply regret her passing; that we will miss her counsel and service; be it further

Resolved, that a copy of these resolutions be spread on the minutes of our society, and that copies be sent to the members of her family, to the local press, and to the New Orleans Christian Advocate.

"Safe in the arms of Jesus,
Safe on His gentle breast.
There by His love o'er shaded,
Sweetly my soul shall rest.
Hark! tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the Jasper sea.

MRS. LEE IRWIN,
MRS. ZACH HATCHER,
MRS. FRED FLURRY.

BISHOP LEE, FRESH FROM SINGAPORE, TO BROADCAST ON "CHURCH OF THE AIR"

Bishop Edwin F. Lee, whose Singapore Area he was forced to leave behind by order of the United States consul, is to be the preacher over the Columbia Broadcasting System's "Church of the Air," Sunday morning, July 12, at 10 a.m., E. W. T. He will speak from Pittsburg, but the service will be carried from coast to coast. The ship on which Bishop and Mrs. Lee escaped just before the Japanese close-in was attacked 27 times from the air.

In interviews with the press, Bishop Lee is reported as believing that there is one enterprise which cannot be seized by any enemy. It is the Christianity that has patiently been taught by missionary teachers for half a century. While the work is suspended, Bishop Lee is sure that the efforts have not been wasted.

Bishop Lee, an Iowan by birth and educated at Northwestern and University of Chicago, has been for thirty-two years in Malaya. He was a chaplain in the World War. His decorations include Officer of the Academy, Order University Palms, 1919, France; Cross of Mercy, 1921, Serbia; King George V Silver Jubilee Medal, 1935.

—Methodist Information.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

have placed in me, and my prayer is that I may in some way repay this trust in the work that I shall endeavour to do at St. Marks, in New Orleans.

"I appreciate your thoughtfulness in sending the very useful and beautiful gift, and again let me say 'Thank you!'"

* * *

Mrs. Norman Taylor Goes Home

Very quickly and unexpectedly Mrs. Norman Taylor, formerly secretary of the Jackson District, slipped away to her heavenly home on June 12.

Recent news from her bedside at the Mayo Clinic had been most encouraging, and her friends were shocked when the news of her going came.

To her husband and daughters the members of the Mississippi Conference extend their deepest sympathy, for we loved "Bessie Taylor."

* * *

July 4—Christian Citizenship

According to our calendar of monthly events to be emphasized, we see: "July 4, Christian Citizenship."

Since the 4th comes on Saturday, why not plan to make Sunday, the 5th, a time when Christian citizenship is emphasized? Is there some condition in your community which Christian citizens should do something about? What is meant by Christian citizen? Let's work to make Independence Day mean "freedom of speech and expression, freedom to worship God in His own way, freedom from want and freedom from fear" for all of our people.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

which three business men received them was refreshing. Senora Garcia was with me. One of the men said, "But I still don't understand why you do this. One of you is Mexican and the other American. What makes you do it?" We told him it was the Book and the Savior which united us and that we wanted to recommend to him what was so precious to us. It was a delightful sort of recreation and I hope to follow up these cases, and we are praying that the Holy Spirit may lead us to prepared hearts. One's heart aches for Jewish people in this increasingly hostile world.

The girls are working five different churches this year. Miss Chagoyan visits the girls at their work and counsels with them during the week, in addition to the classes in religious education that she teaches.

With loving greetings from us both,

(Signed) RUTH V. WARNER.

Seashore District—Third Round

Picayune, June 14, 8 p.m.
Saucier, at Nugent, June 26, 8:15 p.m.
Ocean Springs, at Epworth, June 28, 8 p.m.
Mentorum, at Alexander, July 5.
Poplarville, July 12, 11 a.m.
Carriere, at McNeil, July 12, 3 p.m.
Bay St. Louis, July 12, 7:30 p.m.
Coalville, July 13, 7:30 p.m.
Brooklyn-Bond, at Maxie, July 19, 11 a.m.
Purvis, July 19, 3 p.m.
Lumberton, July 19, 7:30 p.m.
Biloxi, July 22, 7:30 p.m.
Logtown, at Pearlinton, July 23, 7:30 p.m.
Columbia, July 26, 11 a.m.
Hickory Grove-Hub, July 26, 3 p.m.
Handsboro, at Burton, July 26, 7:30 p.m.
Long Beach, July 29, 7:30 p.m.
Escatawpa, at Big Point, Aug. 2, 11 a.m.
Pascagoula, Aug. 2, 3 p.m.
Kreole, Aug. 2, 7:30 p.m.
Wiggins, Aug. 6, 7:30 p.m.
Americus, at Roberts Chapel, Aug. 9, 11 a.m.
Moss Point, Aug. 9, 3 p.m.
Gulfport, Aug. 9, 7:30 p.m.
Leaksville, at Winburn Chapel, Aug. 9, 11 a.m.
Lucedale, at Shipman, Aug. 16, 12 noon.
Vancleave, Aug. 16, 7:30 p.m.
J. F. CAMPBELL, D. S.



MRS. REV. W. B. TURNER

Monday morning, June 1, 1942, Mrs. Sallie Shannahan Turner ended her earthly pilgrimage, and went to her eternal home. She grew up in the Clear Creek community, Tippah county, Miss., and united early in life with the Methodist church at Paine's Chapel, now a point on the Dumas charge. There never was a doubt as to her preparation for the journey she has taken. She could say with Job (Job 19-25) and Paul (2 Tim. 1-12): "I know." Sister Turner was a patient sufferer. Was in poor health for quite a long while, and confined to her bed five months and one week before her departure. Her aged husband, who is a retired minister, was at her bedside continually through the trying ordeal. Now he is very lonely, and tells us he knows the separation will be for a short time only.

Bro. and Sister Turner were married Jan. 16, 1896. To them were born five children, four of whom survive. Besides her husband are: J. R. Turner, W. L. Turner, Mrs. Mack Nance and W. E. Turner.

The Turner home was a home for the writer, and he knew full well that an invitation was not needed, as the welcome had been extended, and did not need to be repeated. Her pastor, Rev. S. T. Ledbetter, had charge of the service, and was assisted by Rev. J. M. Spires and Rev. J. F. Mincy. She will be sadly missed, but earth's loss is Heaven's gain, and those left behind have an added attraction over on the love-lighted hills of "sweet deliverance."

J. F. MINCY.

MRS. ALLA WHITE NORWOOD

Whereas, on May 28, 1942, God, in His infinite wisdom, called from our midst a friend and long-time member of our society, Mrs. Alla White Norwood; and

Whereas, we, the members of the Woman's Society of Christian Service, of the Clinton Methodist church, desiring to give expression to our deep sense of loss and our appreciation of the kindly, helpful life she lived among us; and

Whereas, she was from early girlhood a faithful and devoted member of the Clinton Methodist church, and a good neighbor, and although she was denied parenthood, her motherly instincts found an outlet in the love and service which she rendered to her sisters, brothers, nephews, and to many others within the reach of her kindly hands and heart—"She hath done what she could"; and

Whereas, her life, her loyalty, her kindness, neighborliness and friendliness were and are an inspiration to us; therefore be it

Resolved, that we deeply regret her passing; be it further

Resolved, that a copy of these resolutions be spread on the minutes of our society, and that copies be sent to the members of her family, the local press, and to the New Orleans Christian Advocate.

MRS. LEE IRWIN,

MRS. ZACH HATCHER,

MRS. FRED FLURRY.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. **DICKEY DRUG COMPANY, BRISTOL, VA.**

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

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Boyce, L. R. Nease.....	2	Gordon Ave., W. A. Cross.....	10
Ferriday, T. T. Howes.....	5	Bastrop, C. E. McLean.....	12
Marksville, W. C. Mason.....	2	Grayson, W. H. Carroll.....	4
Melville, C. B. Powell.....	2	Oak Ridge, J. F. Dring.....	2
Natchitoches, C. F. Lueg.....	23	Pioneer, J. C. Price.....	14
Pineville, R. M. Bentley.....	2	Rayville, Jack Midyett.....	3
Pollock, Ruth Nuttall.....	2	Sterlington, J. W. Lee.....	10
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Baton Rouge, J. H. Crowe.....	27	First Church, N. H. Melbert.....	2
Bonchatoula, H. T. Carley.....	3	Gretna, A. H. Hoffpauir.....	2
Istrouma, R. R. Branton.....	3	Parker Memorial, E. B. Emmerich.....	7
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Greensburg, R. V. Fulton.....	3	Clay, A. M. Martin.....	4
Hammond, T. H. Trotter.....	20	Cotton Valley, J. F. Wilson.....	2
Jackson, W. B. Hollingsworth.....	2	Dubach, J. W. Ailor.....	16
Kentwood, L. L. Booth.....	2	Farmerville, W. O. Byrd.....	4
Lottie, L. W. Cain.....	2	Gibbsland, G. A. LaGrange.....	15
Pearl River, W. B. VanValkenburgh.....	3	Haynesville, Louis Hoffpauir.....	7
Pine Grove, Elmo LeBlanc.....	2	Heflin, A. M. Wynne.....	13
Plaquemine, A. P. Boyd.....	2	Homer, W. H. Giles.....	4
Springfield, M. D. Felder.....	18	Ringgold, E. W. Day.....	19½
Tickfaw, P. W. Sibley.....	13	Ruston, Guy M. Hicks.....	16
Zachary, G. A. Galloway.....	5	Sibley, Rex Squyres.....	2
Miscellaneous.....	12	Miscellaneous.....	12
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Kinder, R. T. Pickett.....	3	Pelican, A. A. Collins.....	18
Lafayette, V. D. Morris.....	2	Plain Dealing, L. A. Carrington.....	2
Lake Charles, J. H. Bowdon.....	33	Broadmoor, Geo. Pearce.....	2
Leesville, A. A. McKnight.....	2	Park Avenue, S. A. Seegers.....	5
Single subscriptions.....	3	Single subscriptions.....	5
Miscellaneous.....	18	Miscellaneous.....	26

R. W. SHARP

In the death of R. W. Sharp, at Grenada, Miss., on April 12, a good citizen and a staunch Methodist layman finished a long and honorable career. At the time of his death, he was the Mayor of Grenada. His death came rather suddenly following a heart attack on the previous day. At his bier, a large concourse of people from over the State of Mississippi paid solemn and sincere tribute. The services were in charge of his pastor, Rev. W. L. Robinson, who was assisted by Dr. J. R. Countiss, Rev. C. A. Parks, and Rev. T. B. Thrower, long-time friends.

Bro. Sharp was the son of Dr. J. W. Sharp, originally of Wall Hill, and later of Grenada. He was reared in a Christian home and joined the Methodist Church at an early age. He was a church official for forty years, a trustee of Grenada College for twenty years, he often represented his district in Annual Conferences, and he rendered to his church a service in every way worthy of the confidence reposed in him.

Surviving him are his wife, Mrs. Marnie W. Sharp, and four children: Miss Bessie Phelan Sharp, secretary, Y. W. C. A., Mon-

roe, La.; Robert W. Sharp, medical student, University of Mississippi; Mrs. Mary Ida Parks, Grenada; and Donald Sharp, post master at Grenada. He leaves also four sisters and a brother: Mrs. J. A. Roane and Miss Bird Sharp, of Grenada; Mrs. A. H. Howze, Texarkana, Ark.; and Dr. J. Sidney Sharp, Grenada.

In his going, his church and the little city which he served and loved have experienced a great loss. We are not disconsolate, however, for we sing with the assurance of its truth in the triumph of our friend:

"Servant of God well done!

Thy glorious warfare's past;

The battle's fought, the race is won,

And thou art crowned at last."

PART OF GOD'S PLAN

What made us friends in the long ago
When first we met? Well, I think I know.
The best in me and the best in you
Hailed each other because they knew
That always and always, since life began,
Our being friends was part of God's plan.

—Anon.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Spirit, proclaim in me today
Such of Thy wonder as I may
Articulate: fill up this span
Of manhood with that Son of Man
In whom my body hath a part,
Whom Thou, that art my spirit, art:
That splendour that continues dim
Divided between me and Him—!

—Henry Bryan Binns.

THE PRAYER-ROOM TODAY

Abba, Father, I thank Thee for the spirit of sonship which Thou hast awakened within my heart, for that in me which longs to please Thee and to live in the sunshine of Thy face. I thank Thee for Thine own love shed abroad in my heart, for the love that meets me with ever renewed forgiveness when I come back to Thee. I thank Thee for the love that will one day make me less unworthy to be a son in Thy house, less unlike the perfect Son through whom I am admitted there. Abba, Father, I would commit myself now and always to Thy loving will. Amen.

JACKSON, MISS.
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Preparation for National Prayer

We are grateful for any movement, such as America's Prayer Minute, which is calculated to turn the minds and hearts of our people to God. But it is my deepest conviction that we have no real right to try to use God and His power until we have sincerely given Him our love and our allegiance and identified our lives with His will and His plan for world redemption. God is not just a blind, impersonal force to be manipulated through the magic of the prayers of a superstitious and godless generation who suddenly face a world crisis.

If we are to appropriate God's almighty power and have His blessing, we must first of all meet His conditions and reciprocate His love. Jesus said, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." And what he said regarding worship is certainly applicable to prayer, which is a vital phase of worship. That is to say, we cannot really pray to God—not even for a minute—unless we are willing to start by being humble, truthful, and sincere about ourselves. Therefore, I do not hesitate to say that if we are really going to pray we must start with ourselves and get right with God.

Recognizing, as we must, that this war and the appalling world conditions that accompany it have been brought on by our personal and collective sins, the first and the only appropriate and acceptable prayer we can offer—in the beginning, at least—is the prayer of the humble publican: "God have mercy upon me a sinner!" When we have prayed this prayer in all sincerity and have met the conditions upon which God's blessings rest, then—and not until then—can we reasonably expect the fulfillment of the promise contained in James 5:16: "The effectual fervent prayer of a righteous man availeth much."—David Leon Woodward, in Watchman-Examiner.



KOREAN SPEECH is said to be one of the Turanian family of languages, which includes Turkish, Finnish, Mongolian and Japanese. Ethnologists claim that a Korean verb may have a thousand forms. The Koreans are believed to have originated in northern India or central Asia, and they are sometimes called "the white men of the Orient." The fact that the Korean verb may have a thousand forms should increase sympathy for the people of the "Hermit Nation."

* * *

ST. LUKE'S GOSPEL has just been issued by the American Bible Society, a corrected edition in the language of the Mohawk Indians. It is designed for a considerable number of the Iriquois who are living on an Indian reservation in the city of Brooklyn, New York, and for their relatives in Canada as well. It is expected that the Oneidas in Wisconsin will be able to use this edition also. The most surprising thing about this announcement is that there is an Indian reservation in the city of Brooklyn.

* * *

AMERICAN PROTESTANT PREACHING, according to *The Public Opinion Quarterly*, has had two brief periods of optimism in the last thirteen years. The optimistic years were 1933 and 1937. In the period from 1929 to 1940, the analysis of the sermons preached shows an increase of pessimism from five to sixty-four per cent. It is easy to condemn the ministry for this abdication to the material aspects of our world situation, but the extreme gloom of radio commentators since the very beginning of the struggle should not be overlooked.

* * *

THE GENERAL ASSEMBLY of the Presbyterian Church, U. S. A., is threatened with a shortage of seminary students in preparation for their ministry. The shortage is threatened because of the subtraction made by the chaplaincy and the drafting of the young men who might otherwise be in preparation for the places made vacant by chaplaincy assignments. The Assembly advised presbyteries to seek deferment of ministerial students by local draft boards and advised ministerial prospects to register with the seminaries as early as their sophomore year in college.

* * *

ALL-INDIA RADIO RESEARCHERS seem to have made some discoveries in the study of meteorites and shooting stars which may add much to the general knowledge of those heavenly bodies. It is claimed that meteorites travel through the air at the rate of one hundred and seventy-five thousand miles per hour and only one in millions ever reaches the earth, the others being burned out by the heat generated through friction with the air. Researchers at Delhi, India, claim that the meteor in transit causes a whistling sound on the radio and that the longest heard lasted only three seconds. It is believed that the counting of shooting stars may soon be automatically recorded by radio.

THE PAINT BRUSH situation in the United States is approaching an acute stage on account of the impossibility of securing the large exports of bristles formerly furnished by China. It is said that the most of the bristles used in a sixty million-dollar brush business of the United States came from China, and it is now reported that there is an effort to revive the use of hog bristles which constituted a profitable industry in the central North a third of a century ago.

* * *

AERIAL MINE-LAYERS is an arm of the Royal Air Force Service which has been little publicized in official reports. Night after night, according to reports from Sweden, bombers sow mines in the coastal waters of Germany and occupied countries. Swedish freighters are said to have been hard hit in their efforts to transport materials to Rotterdam, and masters and officials of sixteen small ships have refused to make that port because of the losses caused by the mines in Dutch coastal waters.

* * *

THE ESKIMO KAZHIM is the place where the primitive peoples of the far north hold all their ceremonials. The large circular room in which the ceremonial festivities occur is reached by crawling through a long tunnel in which there are three doors and a guard keeps each door. Every person is examined by the guard before he is allowed to pass. The floor of the main room is covered with reindeer skins and seats usually about a hundred persons. One of the food delicacies served at the beginning of the ceremonies is Eskimo ice cream, made by whipping seal oil into masses of snow.

* * *

THE COAST GUARD SERVICE is reported to be seeking an addition of more than seven thousand pharmacists for that arm of the service alone. The yearly list of pharmacy graduates numbers around sixteen hundred, and ten per cent of them are women. The College of Pharmacy of Columbia University is seeking to aid in the emergency by training "pharmacist's mates" in an intensive twelve-weeks course, to be followed by a period of hospital duty. These emergency pharmacists will then be ready for either ship or shore duty, to act in emergencies or to give first aid.

* * *

THE ENGLISH FENLAND, a tract of swamp land about three and one-half miles square on the eastern sea-coast, has been reclaimed for agricultural uses. This task was accomplished in a period of nine months, in the midst of war, by the aid of American engineers and American machinery. This first project is a part of a nation-wide movement to increase the domestic production of food. This tract of eight thousand acres has long been used as a duck shooting range for English sportsmen. Last year it produced forty bushels of wheat, twelve tons of sugar beets, and eight tons of potatoes per acre, and only required the use of three hundred pounds per acre of superphosphates for fertilizer.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

IS OUR GOD REAL?

There are two aspects of faith which we think need to be guarded against. The first is a too dogmatic certainty about the design of the infinite and the eternal expressed in specific incidents. We believe that it does not reflect great credit upon God for one to be sure that he has all the answers with reference to God and His movements in the universe. It tends to reduce the bigness of the infinite and to create a suspicion of fanaticism on the part of the interpreter. The second aspect is that of a hazy uncertainty about God and His relation to men. If the first aspect tends to ensmall God, the second makes the whole concept of His being and providence uncertain and unsatisfying. Either extreme makes the value of religion debatable if not unimportant.

In ancient mythologies, the pagan gods were gradually evolved out of life. They were first removed from the intimacies of the hearthstone to the mountain top, and from there the journey to the sky, to unreality and to meaninglessness followed as a natural consequence. Our God may not be so material and earthy as were the pagan gods, and the changes may not be so definitely localized, but that does not mean that changes are less radical and real. The effect upon faith is no less deadly and the recovery of its idealism is not less difficult.

There seem to us to be many evidences that our concept of God and religious values are undergoing just such a change now. We are thinking particularly of the speculative element in religious opinion and even in preaching. Sermon subjects lack a note of certainty and our very affirmations of faith often lack the ring of reality. Great texts are often studied in a tone of debating with one's self. We could give examples to illustrate our meaning, but our observations are not intended to be personal. Without a great concept of God, prophetic inspiration and authority are impossible. In the absence of a real grip upon God, there is a tendency to capitalize tragedy, to dramatize international disaster, and to play up every variety of emotional irrelevance as a substitute for the dynamic of the present and personal God.

We are too much disposed to fit God in the framework of human circumstance instead of subjecting life to the pattern of His perfect holiness and unquenchable love. Religion is changed into a kind of pious rationalism with the vital and transforming factors left out. In times of tragedy, our concept of God is a fatalistic tying-in with the worst in the past, without an accounting of the good factors, and ignoring altogether the fact of redemption.

THE "SKY PILOT" GETS A VOTE OF CONFIDENCE

Dr. Guy E. Snavelly, a former president of Birmingham-Southern College, was a speaker at the recent "jubilee commencement" of Boston University. In the course of his address, he expressed the belief that in order to defeat demagogues and racketeers, it might become necessary for scholars and ministers to stand for public office, local and national. He was quoted as saying, "Not only must the educated layman, but also the trained clergyman participate more actively in public affairs" if "wrong in high places and low (is to) be fought actively and effectively."

Dr. Snavelly is himself a layman and his views are in strange contrast with what has been the traditional attitude of the country toward the most consistently repressed groups in American society. It has been made to appear that professors and preachers were impractical and otherworldly mortals and that they have neither place nor value in such mundane affairs as politics. Dr. Snavelly seems to think that there are now those in the ranks of the two groups who might be able to show demagogues and racketeers a thing or two, and he believes that they may have to consent to become political standard-bearers in the fight against official crookedness and public corruption.

We have no doubt that there are some who might qualify on the score of worldly acumen, but our observation is that the most of those who do offer themselves for immolation on the altar of sacrifice are also of the demagogical stripe. We are not sure that, as standard-bearers, the professor and the padre would be able to deliver a fair measure of the moral dynamic of their vocations even for such desirable political ends. Neither are we sure that such activity would help either religion or letters. Besides, taking the most optimistic view of what might result, just think what an exodus there might be beginning at Capitol Hill and reaching all the way down to "hizzonner" and the city hall satellites from ocean to ocean! We do not expect a great deal to come of Dr. Snavelly's suggestion, but it is comforting to know that the "sky pilot" has at long last been accorded a vote of confidence.

EXPIRED SUBSCRIPTIONS

We have just sent out more than eight hundred expiration cards. Please take notice that subscribers who are in arrears will have to be cut off unless they are renewed promptly. This is required by postal regulations, but the cost of the paper at the present time is such as

to make it impossible for us to continue subscriptions indefinitely on the assumption that they will be renewed. Examine your label and do not let your subscription expire. If you have remitted recently, your label may not have been changed as yet, but it will be set up just as soon as the mailing list is revised. If there are errors, we will correct them. By all means do not ignore your expiration notice, as it might mean a discontinuance of your paper at once.

A CHRISTIAN CENTER

For many years religious activities at Millsaps College have been housed in a "shack"—one of the temporary buildings which was a legacy of the first World War. This building never truly represented the interest which it housed and far less does it do so in a day like this.

Recently, Mr. R. L. Ezelle, a Methodist layman and a staunch friend of Millsaps College, proposed that a "Christian Center" be built in honor of the three hundred Millsaps men who are now in the Armed Service of their country. It is proposed that the families and friends contribute from \$200 to \$500 each for every Millsaps man in the service, in War Bonds, Series G, and that this money shall be used for the erection of the "Christian Center" when the war is over. Mr. Ezelle made the initial gift of \$1,000, to represent his two splendid soldier sons in this worthy project. The fund has already reached the five thousand dollar mark, and we feel sure that it will appeal to the patriotism and the Christianity of those who have Millsaps sons or friends in the Service of their country.

DR. A. T. McILWAIN GOES TO IMPORTANT PENSION POST

At a called meeting of the General Board of Pensions held in St. Louis, on June 30, Dr. A. T. McIlwain, of the North Mississippi Conference, was chosen Executive Secretary of the Missouri Corporation to succeed the late Dr. C. W. Tadlock. The new secretary will take active charge of the office on August 1.

In our opinion no better choice could have been made than was made. We know that he will give an able and conscientious administration to our Pension interests, and that his leadership in that field will be in every way worthy of the man and his Church.

Before he entered the ministry at Tupelo, Miss., in 1913, Dr. McIlwain had been a banker at Artesia, Miss. In the twenty-nine years of his ecclesiastical service, he has borne himself well in every assignment that he has had. At the present time, he is in the first year of his third term as a district superintendent. He is therefore a seasoned administrator. We believe that it is not too much to say that he carries into his new responsibility the character, the business training, and the ecclesiastical experience and understanding which together fit him for a great service in the sacred and exacting office to which he has been called.

DR. CARLEY SIDETRACKED

A congestion of material in type and the week-end holiday has somewhat disorganized our schedule. Among others, Dr. Carley's contribution was sidetracked. We

hope to get adjusted by next week. Some of our own material shares the wait. Well, this is a day of priorities. Why not?

THINKING OUT LOUD

July the Fourth is, as it should be, a significant day in United States history. On this day, in 1776, a New Nation was born—a Nation dedicated to the principle that all men are created free and equal. We have been justly



B. P. Brooks

proud of this heritage. Men have boasted of our great Democracy; unselfish men have lived for it; courageous men have made the supreme sacrifice, that our nation, under God, might not perish from the earth.

It sounds trite to say that we are in a crisis, the greatest crisis America has ever faced, the greatest that democracy everywhere has ever faced. Even if we are successful on the field of battle, we shall be confronted with problems whose solution will affect the mode of living and the ideals of government for generations to come. If unscrupulous politicians make the terms of peace; if selfish, unprincipled demagogues control the aftermath, then again we shall have "won the war but lost the peace."

The theory that men are equal in the eyes of the government, that justice, law, opportunity are for all citizens alike, had its inception in Christianity itself. Jesus came to earth to emphasize the fatherhood of God and the universal brotherhood of man. Since Democracy is built on the foundation stone of Christian faith and Christian charity, can it survive if Christianity dies?

We call ourselves a Christian nation and yet, when statistics show that not half of our people belong to any church and a large percentage of those who call themselves Christians are playing at the job, isn't it time we sat up and took notice? Jesus said, "I am the Vine, ye are the branches." He might have said with equal truth and little variation in meaning, "I am the Vine, Democracy is the branch." Of course, if the vine dies, the branch immediately withers and dies. What kind of a democracy is a twenty-five per cent democracy? How long will it be until it is no democracy? Christianity lost its hold in Germany. That nation immediately went after other gods, for all humanity instinctively turns to some kind of worship. Naziism was the result. Fascism became the god of Italy. Godlessness led to Socialism in other lands. In America, if Christianity loses its hold, Democracy will cease to exist—and where will we be? What shall it profit this glorious land of liberty if we win the war and gain the whole world—and lose our own soul?

Men of Methodism, isn't it time to renew our faith, confirm our hope, and exert our fullest effort in preserving our "first line of defense"—the Church? Wouldn't it be a great forward move if we all re-enlisted for a more active service in the greatest branch of the Service—the Church of the living God? As our Church goes, so will go Democracy. As Democracy goes, so will go America. As America goes, so will go the world. The world hangs breathless on the fate of the church and Christianity. "Onward Christian Soldiers, Marching as to War."

B. P. B.

VIRGINIA JUSTICE ON TRIAL

By Bishop James Cannon, Jr.

Dear Mr. Editor: The statement which follows has been written, because having been out of Virginia for several days, and having met with many very prominent people, I have found such a lack of information and misconception concerning the actual facts, that it seemed that some statement should be made by some one who had read the entire record of the trial.

Virginia justice has been indicted and put on trial, largely by people, newspapers and agencies, in large measure, outside the State of Virginia, few, if any, of which have read the record of the case. One newspaper declared: "Principles of Democracy at stake." The New York Times editorial, Odell Waller—a Test Case"; the Christian Century editorial, "Democracy Demands Justice," stating categorically that "the case of Odell Waller symbolizes the issue of whether the favored classes would rather save their pride and privileges, or save their country"; the circulars sent out by the Workers' Defense League of New York City, urging "clemency for sharecropper Waller, condemned to die by a poll tax jury"—these are samples of the attacks which have been made upon Virginia justice. The Times-Dispatch reports that Gov. Darden received 910 communications on the Waller case in one day; 680 letters and 190 telegrams from out of Virginia, 34 letters and six telegrams from parts of Virginia. This raises the question—"Are Virginia laws, Virginia juries, Virginia judges as fair and as just as those of any other State in the Union?"

The Constitution of the United States leaves to each state to determine the qualifications requisite for electors (Article I, Sec. 2). No amendment to the Constitution has changed this basic right of the several states, inserted by the framers of the Constitution. The State of Virginia has embedded in its Constitution that qualified voters must pay a poll tax of \$1.50 per year, and be able to make application in their own handwriting for registration as voters. The meaning of this provision of the Virginia Constitution is that any man who is not able, or willing, to pay \$1.50 a year for the privilege of participating in the Government of the Commonwealth, and can not write his own name, does not have, or does not show sufficient interest in the affairs of the State to be allowed to vote. This provision applies to whites and Negroes alike. Bricklayers and carpenters in Richmond get \$1.50 per hour for work. Any rough hand will get \$1.50 per day. It seems almost absurd to hold that a man is not tried by a "jury of his peers," because the jury is composed of men who have shown enough interest in the welfare of the State to pay \$1.50 for the privilege of voting, while the man on trial has not shown \$1.50 worth of interest; or that a jury must be uneducated and of low-capacity, because the person on trial is uneducated, or in the low-wage class, and unable to sign his name. It is regrettable true that much crime is committed by poor, uneducated, ignorant persons (possibly not out of proportion to their percentage of the population), but surely it can not be contended that it is for the best interests of society that crimes committed by such persons shall be judged by poor, ignorant, uneducated jurors. But it certainly seems that the argument which is being made of a trial by a "jury of his peers" logically leads to such a conclusion.

It is doubtless difficult to estimate properly one's freedom from bias, but I do not think that the question of race affects in any way my attitude toward the question at issue. I have had frequent, indeed, almost continuous, kindly associations with Negroes all my life. They have been in my home since childhood. As college president, I employed fifty or more Negro women and men as maids, cooks, laundresses, and men-workers, and knew them all. Courtesy, kindness, understanding and justice have characterized our dealings with each other, and I have received as many genuine manifestations of kindly regard from Negro as from white friends—in proportion to our association—except, of course, from my school girls, my relatives and immediate family. I have had very helpful associations with Negroes in reform and church work, and I have given my support to all movements to improve race relations, and the welfare of the Negro, and to secure for him equal justice.

I abhor lynching, and I have exerted whatever influence I may have had to bring an end to it as an assault upon the law of the State and the nation. But I abhor just as greatly crimes by whites or Negroes, which are the occasions for mobs, riots and lynch law, and I have insisted that the condemnation of assaults, rapes and murders must be equally as severe by both white and black leaders as of the crime of lynching. To cry out against lynching, and not to cry out as strongly against crimes which produce lynching, will never stop lynching. Wherever there is assurance that fair-play and justice will characterize our Courts, the crime of lynching is proportionately diminished. The fine record on lynching in Virginia for the past forty years has been made because Virginia justice has been of such a high order. The failure of the Courts to convict, and to give adequate punishment for rape and murder will almost inevitably incite to lynching by those who have suffered from the crime, and who with their friends feel outraged at what they think is the failure of justice.

When I received by mail—letters and petitions—signed by prominent men, some from friends in the North, urging me to exert whatever influence I might have to secure justice in the Odell Waller case, I went to the office of the Secretary of the Commonwealth in the Capitol at Richmond, and read the official record, from the beginning to the end, not once, but twice. Last week I was in New Jersey and New York for several days. I met some of the men who had signed circulars which came to me, and I asked them whether they had read the record in the case. They said they had not, but had read what they thought to be reliable press statements. I told them that I had read the record, and that I did not think most of the writers of statements I had seen in the press could have read the record.

On my return home, I read the letter from Judge Clement, the trial judge, which very properly was not written until the decision by the highest Court. Judge Clement declared: "This was the most dastardly and cold-blooded murder that ever came under my observation, either as a child, a lawyer, a prosecuting attorney, or a judge, and if Waller is not given the electric chair, no one should." I went to the Capitol on yesterday, and once again read the record and am compelled to agree with Judge Clement, that "if Waller is not given the electric chair, no one should." The Virginia law places the responsibility upon a jury to determine whether first degree murder shall be pun-

ished by life imprisonment or by electrocution. If the jurymen, hearing all the testimony, conscientiously believed with Judge Clement that it was a "most dastardly and cold-blooded murder," and that to fail to give to the murderer the extreme penalty would not only be a miscarriage of justice, but also an incentive to similar crimes, they should have given the death penalty. It is very important to discriminate at this point. For the Legislature of Virginia to abolish the death penalty is one thing, but with the death penalty in the Virginia law, it is the duty of a Virginia jury, representing the State of Virginia, to determine what will carry out the intent of the law, meet the demands of justice, and at the same time be a deterrent to future crimes.

Briefly, the record shows that two Negro men testified, that Waller told them, the day before the murder, that he was going to get his wheat, or kill Davis, and to one of the men he stated that another man had done so, and had gotten away with it. The record shows that he went fully armed to Mr. Davis' home. The record shows that a young Negro man, who was present all the time, testified that Mr. Davis gave Waller no provocation, but that Waller fired at Mr. Davis four times, twice after he had fallen to the ground, those two shots entering Mr. Davis' back, and that he shot also at the young Negro. The record shows that Mr. Davis in the hospital made a death-bed statement to his two sons, "I am going to die. Odell shot me without any cause. He shot me four times, twice when I was lying down." After Waller knew that Mr. Davis was not armed, and that he was helpless, he shot him twice. As Judge Clement states: "The evidence in the case, and his general reputation, disclosed that he was a vicious, lawless and dangerous Negro, with whom the officers had had considerable trouble, and on one occasion attempted to shoot one of the officers. On the other hand Davis, while not a man of prominence and influence (he was a sharecropper himself), was at least an unoffending man." This statement by Judge Clement is fully borne out by the record of the case.

The record to this case has been subjected to the closest legal scrutiny possible in the Courts of the United States: First, before the Virginia Court of Appeals where, based on the record, a new trial was denied; then to the U. S. Supreme Court on the plea of the denial of Waller's rights to a trial by a "jury of his peers," on May 4 the Supreme Court declined to review the case, and again denied a review on June 1; the Federal District Court, in Richmond, denied the appeal for a writ of habeas corpus; the Circuit Court of the Fourth Federal District dismissed the appeal as "without merit"; Chief Justice Stone later denied application for a writ of certiorari. Thus the highest State and Federal Courts have upheld the rulings of Judge Clement in the Virginia Circuit Court, and the verdict of the jury was so clearly justified by the testimony in the record that it has been upheld by every state and federal court.

This statement is made as a protest against the attempt of uninformed, or poorly informed, or sectionally-minded writers, or agitators, to bring an indictment against Virginia law, and the administration of that law in Virginia courts; and now it might be added an indictment against the fairness of District, Circuit and Supreme Federal Courts. The important question is, as stated in the beginning, "Are Virginia laws, Virginia juries, and Virginia judges as fair.

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Mrs. J. M. McWilliams, DeKalb, Miss., makes us glad by her gracious word concerning the Advocate: "Too many good things to mention just here, and too many good things to live without."

Rev. W. O. Lynch, pastor at Logansport, La., says that his work is progressing in a most satisfactory way. Among other things his Advocate campaign is off to a good start and he feels that success is assured.

Rev. H. R. McKee, pastor, is in a meeting at Bruce, Miss., this week, in which Rev. J. J. Baird, of Louisville, is doing the preaching. The meeting will continue through July 17.

Mrs. Holmes, wife of Dr. W. W. Holmes, has been ill with a carbuncle on her shoulder. We are glad to say that her ailment does not seem to be serious even though it is anything but pleasant.

Rev. J. E. Hearn, pastor at Delhi, La., says that he is running late with his Advocate campaign, owing to his having been shifted to that appointment after Conference, but that he is planning to get the number assigned to him.

A card from Mrs. H. W. Rickey says that her husband is now at the home of Dr. Frank A. Rickey, in Baton Rouge. The operation appears to have been very successful. They hope to return to their home on Back Bay, Biloxi, in the near future.

Rev. Roland W. Faulk, a member of the Louisiana Conference, and a chaplain in the U. S. Navy, is in a Puget Sound hospital. At first his trouble was thought to have been a heart involvement, but it now seems to be a case of exhausted nerves. We hope that he may soon be much improved.

Rev. H. B. Hilburn, pastor at New Augusta, Miss., reports the conclusion of a very successful revival in his church last week. Dr. B. L. Sutherland, district superintendent, did the preaching and it is said that he stirred the church with sermons in which he plead for a revival among the church members.

Mrs. Abner Armstrong, whom the editor knew many years ago, at Vaiden, Miss., now lives in Wesson. She is still the friend of the Advocate, although her health is poor and bad sight makes it difficult for her to read. We appreciate her continued loyalty through the years.

Dr. N. C. McPherson, at present pastor of Peach Tree Road church, Atlanta, Ga., was elected president of Wesleyan College, at Macon, by the unanimous vote of the trustees, on June 24. Dr. McPherson, who is well-known throughout this section, is well qualified for his new task and he will take up his duties at once.

A letter from Rev. L. W. Cain, who was seriously injured in an automobile accident some days ago, indicates that he was improving at the time of his writing and hopes to be able to return to his home in a day or two. He said that in addition to his cuts and bruises, his leg was badly broken below the knee.

Bro. W. W. Brown, of Wisner, La., inquires about his remittance which he thought might have been improperly addressed, but which was duly received and properly credited. We appreciate his inter-

est in the Advocate and his saying that he and his wife are old and alone and can not do without it. We hope it may continue to be a source of comfort and help to them.

First Church, Water Valley, Miss., Rev. R. G. Moore, pastor, lists 35 members of the congregation who are now "first-line defenders of democracy." Six are in the air force, 15 in the Army, 12 in the Navy, and one in the medical corps. Among those in the Navy is the pastor's son, Rufus. The service on Flag Day, June 21, was dedicated to the soldier representatives of First Church.

Col. J. H. Johnson, Treasurer of the North Mississippi Conference, has just made his sixth statement and remittance for the Conference year. The statement shows total re-

A DAILY PRAYER IN WAR-TIME

For Spiritual Reassurance

To whom may we go in times of the soul's deep need, but to Thee, God of our fathers and God of our sons? Thou art all power and all wisdom and all love. Our only dependence, in dark and lonely days, is upon Thee. Stretch forth Thy mighty arm, O living God, to defend our souls from despondency; to grant inward peace to us who abide at home and to our sons who serve afar; to protect and strengthen our Country's forces; and to give victory to the right. Forbid that our faith should fail or our efforts lag. Open our eyes that we may perceive the spiritual character of this war; and teach us that we battle for all mankind throughout all the ages to come. In the greatness of our Cause may our own spirits grow, that we may be made ready for a Christian peace. Amen.—W. T. E.

ceipts on Benevolence for June of \$1,703.86. The amount distributed for Conference work was \$979.04. We venture the assertion that no conference in the connection has a more accurate and prompt treasurer than has the North Mississippi Conference.

The Sunday School at Sandersville, Miss., on the Heidelberg charge, is doing what we think to be a very lovely thing in having the New Orleans Christian Advocate sent as the gift of the Sunday School to Miss Boyd Duke, who is a patient in the Crippled Adult's Hospital, in Memphis. We sincerely trust that she may get encouragement and help from the weekly visits of the paper in her hospital home. Rev. B. M. Lawrence is the pastor of the church.

It is with sincere sorrow that we have learned of the death on Sunday of last week of Bro. C. M. Purvis, of Tchula, Miss. We knew through a letter received from Mrs. Purvis that he had been quite ill, but we did not anticipate the sudden turn which took him from us. Bro. and Sister Purvis, members of the Methodist church at Tchula, and were among our very best friends. We deeply sympathize with the family in their great loss. We presume that a fuller account of the life and passing of Bro. Purvis will be sent us for publication.

A telephone message from Rev. C. B. White, of Ruston, La., on Monday of last week, brought us the distressing news that the two new barns at the Methodist Orphanage had been burned by lightning. The barn was struck by lightning just about a year ago and was burned. Now the two barns by which the one burned was replaced, have been destroyed—the second major catastrophe in a year's time. The loss was about eight thousand dollars, with three thousand dollars insurance. We asked Bro. White for a full statement for our Louisiana readers and for friends elsewhere.

ATTENTION: NORTH MISSISSIPPI CONFERENCE PASTORS AND PEOPLE

The following missionary literature is available and may be ordered in quantities free of charge from the Joint Division of Education and Cultivation, Methodist Board of Missions and Church Extension, 150 Fifth Avenue, New York, N. Y.

"When Singapore Fell," booklet by Bishop Edwin F. Lee.

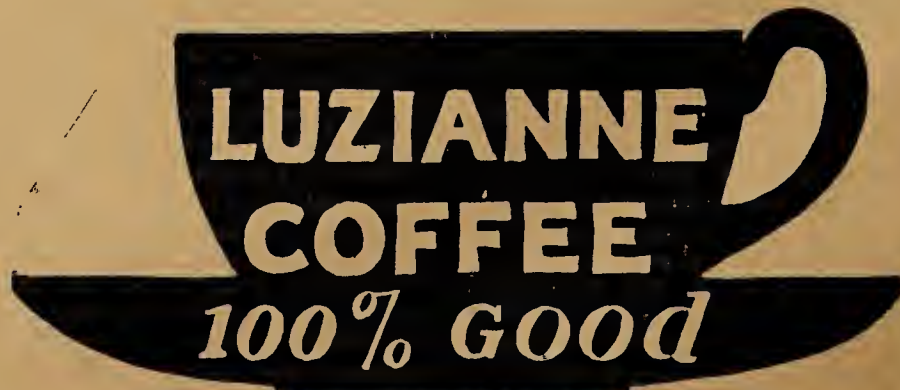
"The Cop Killer," "The Redemption of Sandy," "The Blue Dress," three stories by Dr. Ezra Cox.

Leaflets for Fourth Sunday Cultivation: "Preachers Go to School" (for July); "The Methodist Veteran" (for August).

R. G. MOORE,
Conf. Mis. Sec.

A MINISTER'S PROTEST

Dear Dr. Duren: A few days ago I saw on one preacher's car these two mottoes: "GOD BLESS AMERICA," and "REMEMBER PEARL HARBOR." I think we should change these to: "PEARL HARBOR, REMEMBER," and "AMERICA BLESS GOD." Our nation to a large extent has forgotten God and we have placed our trust in material things, violated the sanctity of the Sab-



bath, indulged in liquor traffic, and broken practically every known command of the Bible. And these result in the disaster of Pearl Harbor. Galatians 6:7-8.

JAMES L. NABORS, JR.
Mooreville, Miss.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: By special arrangement there will be a joint meeting of the six Jurisdictional Boards of Lay Activities, in connection with the annual session of the General Board of Lay Activities, at Chicago, on July 8-10. During this conference year there has been encouraging progress and blessing in the field of lay activities of the church, and your conference lay leader takes this opportunity to express his personal appreciation of the cordial cooperation of preachers and laymen in the promotion of the lay program of the Mississippi Conference.

Especially has it been heartening to receive many expressions from pastors and lay leaders of interesting and profitable services held in observance of our Layman's Day program. Many of these were held on the appointed day in February, but it has been important and well to defer some to a more suitable time. In one circuit of eight churches the service was held in all of the churches on the same day, with a manifestation of much interest. There has been a general cooperative effort to reach our goal of a service in every church of the conference by July, and with the exception of very few churches, it has been accomplished in every district. There is every reason to believe that we will soon reach 100 per cent.

Among our chief goals for every Methodist layman, are: spiritual attitude in stewardship living, liberal practice in stewardship giving, worshipful purpose in church attendance, more general and vital interest in the literature of the church, and evangelistic effort in Christian service.

It is interesting to note that, from a recent Report of our General Commission on World Service and Finance, Methodism is making progress in its benevolent giving during difficult days. It is shown that there has been an increase of \$157,888.02 in World Service income as reported in 1942 over that reported for 1941, and that the World Service income of the Methodist Church for the fiscal year 1942 exceeds by \$23,745.64 the income for General Benevolences of the three uniting denominations in 1940. When even a majority of our membership is given to the practice of tithing, the increase in giving will be much greater and the benefits inestimable.

The report of our conference treasurer one year ago showed receipts on World Service funds of \$19,484.68. His report for the current year to June 2, shows receipts amounting to \$24,296.72. The report is as follows:

Brookhaven District: Total, \$3,677.71.—Adams, \$250.82; Barlow, \$7.10; Bogne Chitto, \$43.98; Brookhaven, \$508.88; Crystal Springs, \$617.39; Foxworth, \$33.36; Gallman, \$94; Georgetown, \$38; Hazlehurst, \$582.07; Magnolia, \$60; McComb, Centenary, \$43.64; McComb, LaBranch Street, \$69.85; McComb, Pearl River Avenue, \$170; Meadville and Bude, \$125.34; Monticello, \$88.45; Nebo, \$7.68; Osyka and Fernwood, \$14.25; Prentiss, \$321.19; Sartinsville, \$16.85; Scotland, \$13.81; Silver Creek, \$56.67; Summit and Felder, \$157.38; Tylertown, \$205.57; Utica, \$7.27; Wesson and Beauregard, \$144.16.

Hattiesburg District: Total, \$5,029.63.—

Bay Springs, \$50.18; Bonhomie, \$70.60; Bucatunna, \$60.16; Clara, \$45.22; Collins, \$35.54; Ellisville, \$193.58; Hattiesburg, Broad Street, \$319; Hattiesburg Circuit, \$60.46; Hattiesburg, Court Street, \$542.37; Hattiesburg, Main Street, \$1,418.06; Heidelberg, \$111.17; Laurel, First Church, \$710; Laurel, Kingston, \$91.96; West Laurel, \$44; Magee, \$177.92; Montrose, \$125.76; Moselle-Soule's Chapel, \$48; Mt. Olive, \$69.50; New Augusta, \$85.97; Ovette, \$4; Petal, \$64.16; Richton, \$117.83; Seminary, \$16.58; Taylorsville, \$78.44; Waynesboro, \$281; Waynesboro Circuit, \$139.25; Williamsburg, \$68.92.

Jackson District: Total, \$6,674.36.—Benton, \$350.37; Bolton and Raymond, \$443.72; Brandon, \$272.83; Camden, \$1.50; Canton, First Church, \$375; Canton, North Side, \$10.46; Carthage, \$100.61; Carthage Circuit, \$4; Clinton and Ridgeland, \$72.79; Fannin, \$59; Flora and Benton, \$119.30; Florence, \$100; Greenfield and Richland, \$20.29; Harperville, \$60.96; Homewood, \$105.93; Jackson, Bessie Shands, \$4.77; Jackson, Capitol Street, \$939.21; Jackson, Galloway Memo-

\$253.54; Picayune, \$163.59; Purvis, \$99.27; Saucier, \$67.45; Vancleave, \$113.56; Wiggins, \$46.41.

Vicksburg District: Total, \$2,791.24.—Amite, \$2.50; Anguilla, \$117.94; Centerville and Liberty, \$45; Edwards, \$138.64; Fayette, \$171.50; Gloster and Crosby, \$12.67; Hermanville, \$100; Lorman, \$12; Louise and Holly Bluff, \$25; Mayersville, \$24; Natchez, \$334.29; Port Gibson, \$177.52; Rolling Fork and Cary, \$121.20; Roxie, \$67.88; Satartia, \$97.81; Silver City, \$9.14; Vicksburg, Crawford Street, \$459.96; Vicksburg, Gibson Memorial, \$353.84; Washington, \$83.81; Woodville, \$101.93; Yazoo City, \$334.61.

Grand Total—\$24,296.72.

Only eleven charges are not included in this report. It would be valuable and quite interesting to know the number of tithers in each of our charges.

J. M. SULLIVAN.

NAVY CHAPLAINS

A far cry from the Sunday stay-at-home's conception of a minister is a Navy chaplain.

Devout men of God indeed they all are, but something else too—they are men's men, physically and mentally. They are equally "in place" either before the altar of a chapel or on the deck of a cruiser wallowing heavily in a North Atlantic gale.

At the U. S. Naval Air Station, Corpus Christi, Texas, sea-going propensities are not an immediate concern of the chaplains, but they are confronted with something as strenuous and demanding, if not more so, as the sea. Here they must deal with the problems, the thoughts, and the ways of a twentieth century breed of men who either fly or are intimately associated with airplanes which race through the sky at great heights, at several hundred miles per hour.


Mentally, they must keep pace with these men, and physically too. That they should be well qualified to do this at the "University of the Air" is shown by the fact that five out of the six chaplains who comprise the staff are young men, most of them having been ordained in their various faiths within the past eight years. And the sixth, the Senior Chaplain, Commander J. H. Brooks, has spent 21 years in the Navy, and has served with the fleet and on foreign stations.

In physical trim comparable to the men of the fighting line, they are all devotees of the outdoor life, and have penchants for such things as hunting, fishing, tennis and swimming. One chaplain, Father Francis L. McGann, of the Roman Catholic Faith, who has just been detached for duty with the Fleet Marine Force, held a private pilot's license.

But this does not necessarily mean that they have as much time to pursue the strenuous life as their other Navy comrades. These are some of the duties of a chaplain at the Station quite aside from his regular clerical functions:

Visits to the sick in the hospital, to the unfortunates who are momentarily prisoners in the brig, to families in their homes, particularly when there is sickness or some other form of distress; providing facilities for letter writing and quiet games; lectures to cadets and recruits; arranging community singing and sightseeing trips; preparing invitations to cadets and enlisted men to visit in church homes in the city.

The Chaplain's Department also provides facilities for reading and study through the Station library; handles Government life insurance for Naval personnel; and takes care of emergency relief and hospitalization for



The crystal gazer may express surprise at the secrets which he sees in the magic dome, but it would be as easy to get the pot of gold at the end of the rainbow, as to cash in on the fakir's vision. The prize just isn't there.

A \$3.50 Gift*

Send us thirteen or more subscriptions and we will send you one of the most beautiful "Parker" mechanical pencils you ever saw. No foolin' and no failin.' Lists for which you have received a fountain pen or a pen and pencil set do not count on this offer. Send your list and we will do the rest.

rial, \$2,812.16; Jackson, Glendale, \$182; Jackson, Grace, \$164.50; Jackson, Millsaps Memorial, \$39.99; Lake, \$15.44; Madison and Pocahontas, \$121.49; Mendenhall, \$18.47; Sharon, \$5; Shiloh, \$114.75; Terry, \$11.96; Vaughn, \$83.92; Walnut Grove, \$60.22; Spring Ridge, \$3.72.

Meridian District: Total, \$4,045.95.—Chunky, \$74.46; Cleveland, \$33.70; CoMinsville, \$43.70; Decatur and Hickory, \$79.86; DeKalb, \$10.81; DeSoto, \$148.80; Enterprise and Stonewall, \$40.76; Hope, \$14; Lauderdale-Daleville, \$7; Matherville, \$15.57; Meridian Circuit, \$72.23; Meridian, Central, \$952.03; Meridian, East End, \$461.67; Meridian, Fifth Street, \$425.66; Meridian, Hawkins Memorial, \$110.54; Meridian, Poplar Springs, \$236.52; Meridian, Wesley, \$60.86; Newton, \$168.30; Pachuta, \$76.10; Philadelphia, \$400; Philadelphia Circuit, \$4.01; Porterville, \$40; Quitman, \$156.10; Rose Hill, \$63.20; Scooba, \$54.46; Shubuta, \$131.91; Union, \$120.70; Vimville, \$43.

Seashore District: Total, \$2,077.83.—Americus, \$33.60; Bay St. Louis, \$84.25; Biloxi, Main Street, \$170.12; Brooklyn-Bond, \$34.41; Coalville, \$9; Columbia, \$245.67; Escatawpa, \$67.88; Gulfport, First Church, \$200.10; Handsboro, \$58.96; Kreole, \$83.71; Leakesville, \$20; Logtown, \$7.28; Long Beach, \$15.57; Lucedale, \$55; Lumberton, \$67.84; Mentor, \$24.25; Moss Point, \$78.08; Ocean Springs, \$78.29; Pascagoula,

dependents of Naval personnel in case of sickness or financial difficulties, the chaplain being Chairman of the Relief Committee of the Navy Relief Society.

For all these reasons it can be seen how constant and powerful a battle the Station chaplains wage against any slump in morale.

In addition to the feeling of "in place," produced in Naval Air Station men by the chaplains, there is another distinct and quite different feeling. It is the feeling that the chaplain is still a chaplain and that his office is always one haven of peace and quiet nearly as much so as the chapel itself.

Almost everyone on the Station briefly seeks that peace at one time or another. And when someone does, Commander or Seaman Second Class, he will always find a chaplain ready and glad to talk to him. It doesn't matter so much what he wants to talk about, nor even what faith the particular chaplain embraces, for there is a certain universality about all the chaplains. What matters is that the chaplain is the one man to whom he can talk at times when no one else in the service quite answers the purpose.

The U. S. Marine also feels a strong bond between himself and the chaplain. He knows that someday, when he may be gone from the Air Station, and is fighting on the battle front, that somewhere nearby or even beside him, there will be a chaplain, sharing the same possibilities of death as he himself is.

He knows that in war or peace, ashore, afloat, or in the air the chaplain is a particularly constant figure in one respect—he will never be afraid, he will always be an example for his brother men of the Navy to follow.

These are the chaplains at the U. S. Naval Air Station, Corpus Christi, their faiths, their homes, and last parishes, in that order:

Commander J. H. Brooks; Methodist; Okolona, Miss.; Okolona, Miss.

Lieutenant J. L. Parker; Baptist; Burlington, Iowa; Rochester, N. Y.

Lieutenant (jg) P. S. Croke; Catholic; Milwaukee, Wis.; Milwaukee, Wis.

Lieutenant (jg) Glenn S. Eckard; Lutheran; Hickory, N. C.; Lexington, S. C.

Lieutenant (jg) J. J. McGowan; Catholic; Lowell, Mass.; Buffalo, N. Y.

Lieutenant (jg) J. W. Fulton, Jr.; Presbyterian; Danville, Va.; Bishopville, S. C.

PERSONAL NOTES AND INCIDENTS

We regret to learn that Mrs. Chas. Higgins, of Woodville, Miss., has not been very well recently. We are glad to know that her health appears to have taken a favorable turn.

Mrs. Genevieve B. Jones, Winnsboro, La., has our thanks for her gracious note regarding the Christian Advocate in her home, an interest which was a legacy from her precious mother, who was translated more than ten years ago.

Dr. B. L. Sutherland, district superintendent at Hattiesburg, in the Mississippi Conference, was chosen to fill the vacancy on the General Board of Pensions caused by the election of Dr. A. T. McIlwain as Executive Secretary of the Missouri Corporation.

Rev. Andrew J. Boyles, pastor at Magee, Miss., drove to Texas with Dr. Hicks, following the Seashore Pastors' School, and spent two days at the Pastors' School in Dallas, while his wife and daughter were visiting in Jacksonville.

Miss Mary Bynum, member of Rayne Memorial church, New Orleans, good friend of the editor and the Advocate, is spending the summer at Lookout Mountain Hotel, Lookout Mountain, Tenn. She expects to be at that address until September 1.

Rev. Roy A. Grisham, of the North Mississippi Conference, is on the last list of Methodist chaplains sent out by the Commission. Bro. Grisham was until recently Secretary of the Board of Education for the North Mississippi Conference. His family will live in Greenwood, Miss.

Rev. R. M. Bentley, Pineville, La., is the director of the Advocate campaign in the Alexandria district. Every charge in the district is urged to organize between July 15 and 20th, and to set their drive date not later than July 20. We have sent Bro. Bentley mailing lists covering as nearly as we can tell the Alexandria district.

LIGHTNING STRIKES ORPHAN-AGE

The Louisiana Methodist Orphanage has suffered another tragedy by lightning. On

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Chester, E. G. Potts.....	1
Kosciusko, J. L. McElroy.....	5
Maud, J. B. Connor.....	1

DISTRICT REPORTS

Aberdeen District	233½
Columbus District	285½
Corinth District	386½
Greenville District	136
Greenwood District	179
Sardis-Grenada District	170

Mississippi Conference

Heidelberg, B. M. Lawrence.....	3
Jackson, Dr. C. G. Chappell.....	1
New Augusta, H. B. Hilburn.....	20

DISTRICT REPORTS

Brookhaven District	121½
Hattiesburg District	233
Jackson District	139
Meridian District	111½
Seashore District	219
Vicksburg District	129½

Sunday evening, June 28, during an electrical storm, a bolt of lightning struck a large tree near our two new barns at the dairy. The lightning leaped across, igniting the buildings instantly, or struck the buildings at the same time of striking the tree. The barns burned rapidly; the fire department was on hand immediately, but nothing could be saved. The two barns, grinding shed, approximately \$2,000 in hay and feed, and three fine milk cows were all a total loss. We have \$3,000 in insurance, which will be a great help toward rebuilding, but will be only about half the amount needed.

This is the second time in less than two years that lightning has struck the Home. In January of last year lightning struck and burned our old mule barn, which stood about one-fourth of a mile from the scene of this last fire.

Plans are under way to rebuild at once. We are asking for a special permit from the Board of Allocation and Priority. However, considerable help must be received. The Board of Directors of the Orphanage will meet Wednesday, July 8, to decide up-

on the raising of funds. In the meantime contributions of cash or materials can be sent in.

This leaves us without storage space for fifty acres of corn and beans to be harvested in August, and without storage space for three cuttings of alfalfa and other hay and feedstuff. Since the larger barn was a shed for our dairy herd, we are left with no place to serve for protection of our herd during bad weather.

I know you will do your part. May we receive a ready and good response in order to begin at once toward rebuilding.

C. B. WHITE, Supt.

JUDGE PERCY BELL DIES

The death of Judge Percy Bell, of Greenville, Miss., on Sunday, was a great shock to his many friends in Mississippi and elsewhere. He had been ill for two years and had been in a local hospital for the past five months. Judge Bell had lived in Greenville practically all his life. He had a brilliant mind and was an able lawyer. He was an official of the Methodist Church, and was for a long time a teacher of a Bible class in the Church School. He is survived by his wife and one son. Funeral services were held on Monday, at Greenville, with Dr. Countiss, a former pastor and long-time friend, officiating.

DR. AND MRS. R. H. HARPER— RESOLUTION OF APPRECIATION

With deep appreciation for the untiring service our district superintendent and his wife have rendered during their six years on the Alexandria District, and with gratitude for their gracious hospitality today, and with every good wish for their future years of usefulness wherever they may go; therefore be it

Resolved, that this District Conference, meeting at Camp Brewer, on May 21, 1942, give them a rising vote of thanks for their many courtesies and unselfish devotion to the causes of the Church and that we assure them of our esteem and love as they leave the Alexandria District this year.

CHAS. N. WHITE,
B. C. TAYLOR,
W. D. WADLEY.

THAT WESLEY MEMORIAL AT ST. SIMONS: A PROPOSAL

By Ralph Stoody

Long before the Methodist bishops met to sing and pray under the Wesley Oak on St. Simons Island last December, there had been in process of development a widespread sentiment for a tangible memorial there to the mission of John and Charles Wesley to that part of the Colony of Georgia. The meeting of the Council of Bishops on these islands last autumn both awakened dormant interest in the project and made many new friends for it.

Such proposals as have to date been made have been a little vague. The feeling of those most interested has been that a more important first step was the establishment of a universal conviction that something ought to be done. There was faith that when this had been accomplished the exact form of the memorial would by that time become clearer. As to its general nature there would

probably be ready acceptance of two or three guiding principles. Certainly it would be a point in its favor if the memorial were in some way related to the lives of the Wesleys. Naturally it should be of artistic design and enduring construction. Its dedication ought to summon to Georgia notable people and command world attention. Then, if following its erection, there were some way in which it could actually function as a perennial center of inspiration and education, it would seem that the ideal had been achieved.

Believing that the need for some type of memorial has already been given such general recognition that it now awaits time and

significance arrangements might be made to obtain, for the cornerstone, some fragment of the original, or perhaps a stone of the same vein.

For the dedication, were it to take place while our country is still honored by the service of the present British Ambassador, it is likely that His Excellency, Viscount Halifax, might be persuaded to have some part in the ceremonies. He is currently chancellor of Oxford University, and like the Wesleys, to whom he has paid frequent tribute, he received his university training in the identical halls of Christ Church.

This would take care of two of the essentials for a good memorial—a form that would tie-in with the lives of the Wesleys and a dedication that would draw international personalities and command world-wide notice.

There is, however, something further to

transcriptions. In the lower story of the tower, in the custody, perhaps of the pastor of the St. Simons Island Methodist Church, provide for an ever-growing library of recordings to be supplied by direct gift of Methodists from all over the world. With the aid of these the tradition of a Sunday vesper service for those who gather there could be established. Arrangements could doubtless be made to broadcast it over the Brunswick radio station to reach a larger audience.

Recordings of Wesley hymns sung by Methodists from all parts of the world could be solicited for this library: the choir of City Road chapel, churches from the Antipodes, choruses from every Methodist college, songs in the languages of all the varied races among whom Methodist missionaries labor. Organ selections from widely-scattered Methodist churches could be collected. Particularly appropriate would be compositions of Samuel Sebastian Wesley, a descendant of Charles Wesley. (He composed the music for "The Church's One Foundation.") Recordings of spoken messages from all our bishops should be procured and greetings from other world-known Methodists, such as Generalissimo and Madame Chiang Kai shek. There is simply no end to the possibilities. Here, where the Wesleys spoke and sang, would be the world's greatest depository of transcriptions of the voices of the Wesleyans of today.

From the educational angle, however, the least important aspect would be the Sabbath renditions in the gloaming gothic of the moss-hung cathedral at St. Simons Island. More significant would be the chance to teach Methodist history. Here and there, in one country and another, individuals and groups in response to invitations would be making transcriptions.

The musical, public speaking, and publicity departments of Methodist colleges everywhere would gladly cooperate. A radio workshop, such as the one at Syracuse University, could prepare scripts and dramatize the Wesleys' sojourn in Georgia. Wherever such recordings were made they could first be played to a local audience in connection with a service in which a speaker might tell the story of the Wesleys' journey with General Oglethorpe to the new world. The musical organization of every Methodist theological seminary would naturally be represented. One can easily imagine other famous choirs such as St. Olaf's, or the Westminster

(Continued on page 16)



"Tom" Tower of Christ Church
A College of Oxford University

an appropriate plan for completion, the writer is making bold to offer a specific suggestion. His proposal is frankly a trial balloon. There is nothing official about it. The plan has been before no committee. It is simply one Methodist's idea of what might be done. It is given in the hope that it may receive consideration, cause discussion, and evoke amendments or substitutions to the end that eventually there will be evolved a plan so obviously the right thing that it will have unanimous approval.

Here Is the Proposal

On the land near the Wesley Oak, already generously made available to Methodism at whatever time the Church is ready to claim it, there be built a replica of the upper part of the tower of Christ Church (College) of Oxford University. This tower, designed by Sir Christopher Wren in 1681, was there when the Wesleys were students in Christ Church. Such a structure, properly marked, would be a constant reminder that it was from England's great university center that the Wesleys had come to Georgia and that it was in the minds and hearts of scholarly men that the Methodist movement had its birth. Familiar as this is to Methodists, this fact is not too well known outside. A reproduction of the outstanding architectural feature of Christ Church College would be of additional appropriateness since the Wesleys gave to the church they established on St. Simons Island the name of their alma mater, Christ Church.

It is conceivable that for a project of this

be desired. If this memorial could be a living, serving thing—not just a pile of beautifully arranged stones—it would be twice blessed. It is therefore proposed that this tower be made perpetually functional.

Surround its base with flowers and shrubbery. Plan radial pathways to lead out from this hub. Between them, but not in rigid rows, place rustic seats. In the tower which is well adapted for this use by reason of its louvres, provide an excellent amplifying system for the quality rendition of electrical

MILLSAPS COLLEGE CHRISTIAN CENTER

A plan has been launched by which a Christian Center building will be constructed at Millsaps College. Millsaps has 300 soldiers in the armed forces of the country. Friends and alumni are being asked to contribute from \$200 to \$500 in Defense Bonds (series G) for each of the 300 soldiers. By adopting this plan, both the government and the college will be served and at the same time Millsaps soldiers will be honored.

The plan is being sponsored by Mr. R. L. Ezelle, a member of the Millsaps Board of Trustees and a business man of Jackson. He inaugurated the idea by giving a \$1,000 Bond to the cause. Mr. Ezelle himself has two sons in the service.

The plan is being enthusiastically received by the families and friends of the Millsaps soldiers. Already, something like \$5,000 has been donated.

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

A student entering Millsaps August 10 may still acquire 3 semester hours of college credit this summer.

Millsaps College is: centrally and conveniently located, with commercial transportation facilities to all parts of the State in case of gas rationing; fully accredited, reasonably priced, well-equipped; has a beautiful campus, friendly and Christian campus atmosphere, an outstanding faculty and high scholastic recognition.

For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"If there is righteousness in the heart,
There will be beauty in the character.
If there is beauty in the character,
There will be harmony in the home.
If there is harmony in the home,
There will be order in the nation.
When there is order in the nation,
There will be peace in the world."

—Old Chinese Proverb.

* * *

"Planning for Peace"

The short-term study course under Christian Social Relations and Local Church Activities for this year is "Planning for Peace," and in the Mississippi Conference the third quarter has been designated as the time when it is to be used.

In each society the study committee, composed of the Secretary of Missionary Education and Service, the Secretary of Christian Social Relations and Local Church Activities, and the Secretary of Spiritual Life, should work together to make the study a success.

In 1941, the Mississippi Conference was the only conference receiving credit for the study under this department and we hope to make an even better record in 1942. Write to Mrs. E. V. Perry, Rolling Fork, Miss., for an application blank and work for an accredited class.

At the recent Assembly meeting in Columbus, Ohio, the Methodist women adopted a resolution that we seek the cooperation of similar organizations in the United States and other countries in requesting representation of women at the peace conference and that, if such representation is denied, an advisory peace conference made up solely of women be held simultaneously with and in the same city of the peace conference.

It has been suggested that when we study "Planning for Peace," we "pretend" that we are this group of women attending a peace conference. The first meeting might be an introductory one with women from all nations, in their native costumes, attending. (Of course, we will want the Methodist women from Japan and Germany there.) Around a table these women might discuss why they feel that women should sit in the peace conference and each woman might tell of the contribution which her country can make to the building of a better world and of what her country needs to live the abundant life. The following lessons can be the sessions of this conference as the women study to understand the factors necessary to build an enduring peace.

The last session might close with a worship service built around the verse on our Prayer Card—with the women of all nations (again in costume) joining hands and "uniting in prayer the broken world." Then, from a large candle, each might light her smaller one and quietly leave the room—going to "share her candle's light" with others, the light of love which will banish hate.

Invitations: Invitations to the members of the society might be a very legal-looking summons to a peace conference.

Booklets: Covers for the booklets might carry the verse from the Prayer Card and be decorated with candles (you may have

gummed stickers left from Christmas). Or the Old Chinese Proverb at the head of this page might be used.

Text: Peace Packet. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 75 cents.

This packet contains the Study Guide for Leaders and nine pamphlets. For an accredited study, each member of the class must read the nine pamphlets. There is an advantage here, for nine women may be reading at the same time.

Supplementary material: The use of at least one good book is required. This book may be from your book shelf. It has been suggested that stories from "Author of Liberty" and "City Shadows" may be used. "The World Mission of the Church"; "A Christian Imperative"; Christian Roots of Democracy in America"; "A Preface to Racial Understanding"; "Toward a Christian America"; "Right Here at Home"; "For the Healing of the Nations" (Foreward and last chapter), etc.

From the Carnegie Endowment of International Peace, 405 West 117th Street, New York, N. Y., 10 copies each of the following leaflets may be secured free. (Write immediately before the supply is exhausted.)

"The Atlantic Charter."

"Foundations of the Peace," Wallace.

"The World We Want," Davis.

"Lines of Action in Economic Reconstruction," Ezekiel.

"Planning the War for Peace," Hill.

"An Appraisal of the League of Nations," Gerig.

"Can We Save Free Enterprise," Wilson.

Class sessions: There must be at least six hours spent in class sessions—either 4 sessions of 1½ hours, 5 sessions of 1¼ hours, or 6 sessions of 1 hour. No all-day meetings.

Attendance: An average attendance at the sessions of 70% of the class is required.

LESSON NO. 1

"The Role of the Church in the Establishment of Peace"

a. Is the hope for a better world implicit in Christianity?

b. Can changed individuals alone, without collective action, change the social order?

c. What is the relevance of Christian faith to the problems of our age?

d. What are the elements in a Christian declaration of what is socially right?

e. What is the responsibility of the Christian as a citizen in a democratic society?

f. Is right wholly on the side of our nation and her allies?

g. Is hatred constructive or inherently self-defeating?

h. Can the church most effectively affect the making of peace by creating a genuinely Christian public opinion?

i. What is the significance of missions in a world conflict?

j. Should women sit in the peace council at the close of this war?

Worship.

LESSON NO. 2

"The Importance of Planning for Peace in the Midst of War"

a. Does the Roosevelt-Churchill Declara-

tion illustrate planning for peace while war is in progress?

b. Is the recurrence of world war today partly due to inadequate planning for peace in 1918?

c. Is war itself a way of trying to make peace?

d. What are the Christian standards by which peace proposals should be judged?

e. Is negotiated peace preferable to an imposed peace?

f. Should revenge or reconciliation be the governing principle in making peace?

g. What is the relationship between the immediate steps toward peace when actual fighting ceases, to the long-term peace program?

h. What are some of the peace objectives currently mentioned?

Worship.

LESSON NO. 3

"The Desirability of Some Sort of International Authority"

a. Is it possible that the insistence of each nation on the absoluteness of its own sovereignty is responsible for the frequency of wars?

b. Is it preferable that the relations of nations be governed by law?

c. Can there be an orderly world community of nations unless there is some sort of governmental authority?

d. Can resort to force be obviated without provision for change by voluntary action?

e. What are some of the reasons why the League of Nations did not achieve success?

Worship.

LESSON NO. 4

"Economic Bases of Peace"

a. What is the meaning of "economic nationalism"?

b. What are the geographical factors affecting relations between European countries?

c. Are natural resources unevenly distributed?

d. If peace is to be maintained, must there be access on equal terms to trade and raw materials?

e. Have the best interests of "colonial peoples" been the thing of paramount importance in colonial administration?

f. What is meant by the welfare of colonial peoples?

g. What is meant by the "right to traverse the high seas and oceans without hindrance?"

h. Should all nations be responsible for the economies of each other?

i. What is "The Charter for World Economy"?

Worship.

LESSON NO. 5

"The Survival of Political Democracy Requires the Establishment of Economic Democracy"

a. Does a survey of the economic past of the United States shed light on the problems of the present?

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

George Washington Prays

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large; and, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord.

—George Washington, 1783, appearing on a plate in his pew, St. Paul's Church, New York City.

* * *

Why Attend a Summer School of Missions?

By Mrs. Helen Bourne
Secretary of Missionary Education

The May issue of The Methodist Woman contained information concerning the opportunities being provided for members of the Woman's Societies of Christian Service at the various schools, sponsored by the Woman's Division or by conference societies, or in cooperation with conference boards of education.

In view of the difficulties of transportation, one may wonder whether the special values realized from attending these schools will offset the difficulties. With confidence in the validity of certain benefits to be derived from such schools, attention is called first to the personal contacts one has with missionaries and deaconesses direct from fields of service. We not only get stimulation from such personalities, but we learn through face to face conversations the facts about the situations in those fields. Also from contacts with Nationals and with authors of current books, the same rich results are experienced.

Then, at most of the schools, there will be several Division or Jurisdiction leaders who should be sources of inspiration, but who will accept experienced counsel regarding woman's work and make use of it in planning policies for the work.

There will be opportunity for exchange of ideas and methods of work in the churches and in the districts and conference societies.

Another great advantage accruing from attending a school is learning new methods of presenting the different study themes and the total educational work of the Woman's Society. Those who have planned the programs for the schools have kept in mind TEACHING AND LEARNING VALUES, especially in jurisdictional schools. In these and in some conference schools, provision has been made for a course on THE WORK OF THE WOMAN'S SOCIETY OF CHRIS-

TIAN SERVICE, and a seminar on Program Building, which afford unusual opportunities for training in leadership of woman's work. Two other sources provided are MIS-SIONS IN LATIN AMERICA (including those in the United States) and PLANNING FOR PEACE.

Besides this very worthwhile opportunity for leadership education, which is an imperative need of the church at this critical hour, great inspiration, increased courage, and vital motivation are in store for those who come, hoping to find real uplift and a surer technique for teaching and learning the Christian way of life.

* * *

Halfway Mark?

Has your society made the two-thirds net gain in subscriptions to THE METHODIST WOMAN? Is every officer a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK? Beginning with the November issue, we shall print an honor roll of all societies reaching these goals. Be sure to notify your conference secretary, Miss Mamie Jones, Hernando, Miss. She has no other way of knowing this.

Note: Only subscriptions running through January, 1943, can be counted.

* * *

Guild Reports

The report forms for the corresponding secretary in each local unit have been sent to the conference Guild secretary for distribution. If you have not received yours, write your conference (or district) Guild secretary at once, or send for a pad at Literature/Headquarters.

The dates for reporting have been changed to correspond with those of the Woman's Society (July 1 and January 1).

* * *

The Assembly Bulletin

Each society should have a copy of THE ASSEMBLY BULLETIN, with detailed reports of the meeting in Columbus for frequent reference. (25 cents at Literature Headquarters.)

* * *

Ask Yourself

1. We have a charter not confined by oceans.
2. Who is Arthur J. Moore, Ortha Lane, David D. Jones, Helma J. Fernstrom, Edwin F. Lee?
3. "Getting along with people is another sign of an educated person."—Explain.
4. "My money can make for me friends in the eternal abodes."
5. Amount of money pledged at the Assembly.
6. "We must keep them in training so they will be ready to answer."
7. Eighty per cent have secured American citizenship.
8. Thirty teachers, over 600 students, and a plant worth \$240,000.
9. There are still more than a million Methodist women outside this organization—a challenge.
10. Two new fields leaflets,

MISSISSIPPI CONFERENCE

(Continued from page 10)

b. Is the purpose of an economic system to supply what people need, or to create profit for the owners of capital?

c. Do the actual facts of the existing economy represent the success or the perversion of its true function?

d. What are the chief difficulties in securing the right ordering of economic life?

e. Are social legislation and labor organization democratic ways of securing social change?

f. Should provision be made for giving everyone "the right to work"?

g. Should rural life be safeguarded?

h. Just how desirable is the restoration of the old order?

i. Do people want to create a "contributive society"?

j. Should society itself own the basic community resources?

k. What are the typical conceptions of the elements a sound economic system must embody?

l. Is the basis of peaceful adjustment among nations strengthened by the development of a just social order within each nation?

m. Where should we, as women, begin? Worship.

LESSON NO. 6

"Will America Perpetuate Caste"?

- a. What is the "master-slave" pattern?
 - b. What is the meaning of "caste" as distinguished from "class"?
 - c. Do attitudes within the pattern of "caste" vary widely?
 - d. Why do people who naturally group themselves together object to being required to do so?
 - e. Does the democratic ideal to which the United States is theoretically committed function or break down in the usual treatment of racial minorities?
 - f. What are some of the possible ways of handling race relations?
 - g. Is it "Hitlerism" or merely "Hitler" that Americans dislike?
 - h. Is it important to be correctly informed?
 - i. Are the attitudes of differing races toward one another "inborn" or "learned"?
 - j. Should the church attempt in realistic ways to work out a Christian basis for race relations?
 - k. What are some of the ways you and I may help to work out these relations?
- Worship.

Oil Financing

A wildcat oil operator who was always talking in terms of thousands of dollars, was greeted one evening by his 11-year-old son, who announced:

"Well, Dad, I've sold our dog."

"Yes, for how much?"

"Ten thousand dollars."

"Ten thousand dollars! Let's see the money!"

"I didn't get the money, Dad," replied the son, "I got two \$5,000 cats for it."—Sel.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

A Message from Mrs. Bragg and Mrs. DeVinny

Presidents Take Note!!

Dear Friends: During the past week the Executive Committee of the Woman's Division, in session in New York, was faced with the need of giving serious consideration to the large decrease in missionary giving for 1941, and the disastrous effect this decrease will have on the work maintained by the Woman's Society of Christian Service unless something is done immediately to increase the income from the conferences.

It was decided that this problem should be brought to the attention of the officers and members of the Society in jurisdiction, conference, district and local societies, through a plan devised to give the entire constituency a share in helping to save the Division from decreasing the appropriations to the field, or, perhaps, closing some of its much needed work.

Before outlining the plan decided upon by the Executive Committee, further explanation of the reason for this emergency request should be stated. The appropriation for this present year of \$3,713,082, for the work of the Woman's Division of Christian Service, was made on the expected income in 1941, of at least the equal of that contributed by the merging groups in 1940. The income, however, for 1941 was \$384,474 short of this expected amount. The Woman's Division of Christian Service may not appropriate in any year more than the income of the preceding year. The reports on conference pledges for 1942 show that while some conferences made encouraging increases, many decreased. Thus it is obvious that the situation is serious and must be faced realistically. We feel confident that no officer or loyal member of the Woman's Society of Christian Service would be willing that this great new organization shall retrench its program of service or do less than Methodist women did formerly in their separate organizations. The following plan is submitted in the hope that with your loyal support of it we may continue to care adequately for our responsibilities.

The Plan

Through our officers in jurisdiction, conference, district and local societies, the publications of the Division, in summer conferences and institutes, an appeal will be made to the constituency, asking every member to help meet this deficit by making an emergency gift of not less than twenty-five cents a member. These gifts will be in addition to the conference pledge, but will be credited as receipts from the conference. A little mathematical calculation shows that a minimum gift from each of our 1,250,000 members will not bring in the total needed amount, therefore it is hoped that many who can, give more than the minimum amount.

May we remind you that according to the report from your conference corresponding secretary for 1941, the membership of your conference was 10,729. This means that a minimum gift from your conference would be \$2,682.25. The in-gathering of these gifts should be made at the September meetings

of the local societies and sent through the regular channels to the conference treasurer. The conference treasurers are expected to send the gifts to the Division treasurer by October 15.

While this plan pre-supposes that the responsibility is to be placed upon each individual member to make a gift, if the total quota for your conference is not raised by this method, we hope that the conference will devise other means of reaching the needed amount. There is no other way to meet this emergency than to place the responsibility for publicizing the plan and securing the gifts upon the conferences.

Leaflets giving further information and offering envelopes will be sent in quantities to the conference corresponding secretaries, to be distributed as the conference executive committee may instruct. These will be circulated as soon as they can be printed. Every officer in this organization should share in the responsibility of promoting this project. A personal contact should be made with every local society in the conference, either by jurisdiction, conference, district officer or Division member. We cannot over-emphasize the importance of personal work. The president of each local society should be asked to appoint a Chairman of Gifts who, in turn, would choose her assistants and solicit every woman member of the local church to make her gift. All this should be planned with careful, prayerful preparation if the plan is to succeed.

Our patriotism in these days of war stirs us to make extraordinary efforts in behalf of our country. This is as it should be. But let us remember that not our country alone, but the total Christian cause is in jeopardy and demands the same devotion and sacrificial effort as we make in behalf of our beloved land. Ours is a victorious cause. Let us prove it now by our determination to retrieve our losses and keep our work on the home and foreign field on a high plane of efficiency and effectiveness in these days of great opportunity.

With deep appreciation for your interest and cooperation, we are,

Yours in fellowship of service,

MRS. J. D. BRAGG,

President.

MABEL L. DeVINNY,

(Mrs. V. F. DeVinny)

Secretary, Organization and Promotion.

* * *

Zone Meeting Held in DeRidder

Mrs. R. C. Guy Presides

The second quarterly zone meeting of Zone Three, of the Lake Charles District, met in DeRidder, Wednesday, June 24.

The meeting opened with Quiet Music by the DeRidder organist. Hymn, "My Faith Looks Up to Thee," was sung. Devotional by Bro. W. D. Gray. Welcome by Mrs. Frazier, DeRidder. Response, Mrs. McDonald, Leesville.

Our theme being "Prepare for Tomorrow," Mrs. R. C. Guy, zone leader, gave a very inspirational message, assuring us that faith is the first step in preparing for tomorrow.

"A Closer Walk with God" was given by Mrs. Stella Harrison, Prospect. Mrs. Har-

ison's message was very touching, as happiness radiated in her voice, from her experiencing "a close walk with God" throughout the days of her life. She closed her message by singing, "Is There a Longing for a Closer Walk with God in Your Soul."

"Tomorrow's Outlook of Our Missionaries" was given by Mrs. Fortenberry, Merryville. "Spiritual Essentials in Christian Education" was given by Bro. A. A. McKnight, Leesville, making us realize more clearly our need of a greater spiritual teaching in our educational system.

A high point in the program was the special music brought by Corporal Zabawa and his accompanist from Camp Polk. He sang, "The Lord's Prayer" and "I'm a Pilgrim." If there had been no other messages on the program this message in song was worth the trip to DeRidder. Corporal Zabawa is an opera singer.

The quiet hour was in charge of Chaplain McLeod, Camp Polk. Chaplain McLeod showed us so plainly where we, as Christians, are neglecting our duty when we don't build our Church on the Rock, and that we must make this a Christ-centered world. The message was so inspiring everyone went back home determined to put more into our Christian work. Adjourned for noon, and a lovely luncheon and social hour were enjoyed.

Mrs. D. W. Smith, Merryville, gave the afternoon devotional, bringing an inspiring message on being in the "Service of God."

"The Church of Tomorrow" was given by Mrs. Charles Williams, of Many, bringing out the task the church faces in winning the war and planning the peace hereafter. Mrs. Guy advised us to go home and take inventory of our churches.

Merryville won the banner by having the largest percentage present.

Benediction by Bro. R. T. Pickett.

Everyone was very grateful to the DeRidder ladies for being hostesses for such a lovely day.

MRS. C. D. HANCOCK,

(Acting Sec. for Zone.)

Old age seizes upon most men while they still retain the minds of boys, doing actions from principles of great folly, and a mighty ignorance, admiring things useless and hurtful, and filling up all the dimensions of their abode with business of empty affairs. . . . They cannot pray, because they are busy, and because they are passionate: they cannot communicate because they have quarrels and intrigues of perplexed causes, complicated hostilities, and things of the world; and therefore they cannot attend to the things of God, little considering, that they must find a time to die in; when death comes, they must be at leisure for that. Such men are like sailors loosing from a port, and tossed immediately with a perpetual tempest lasting till their cordage crack, and either they sink, or return back again to the same place: they did not make a voyage, though they were long at sea.

—Jeremy Taylor, 1613.

Regenerated people are the only material out of which regenerated society can be built.—Shailer Mathews.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON

JULY 12, 1942

By Rev. W. C. Newman

ADAM AND EVE: TEMPTATION AND SIN

Lesson Text: Genesis 3:1-13; 23-24

Golden Text: The soul that sinneth, it shall die.—Ezekiel 18:4.

There was nothing light or laughable about sin in the minds of church people of the older generations. To them sin was a very real and fearful power for evil, and hell a very terrible and near place, over the brink of which any man would certainly plunge at any moment if he were not exceedingly careful.

As typical of that conception of sin and hell I quote from a sermon by Dr. W. E. Munsey, a well-known preacher and publisher of sermons during the last century. Said he:

"It (Hell) may be a world riven and shivered by volcanic fires and smothered gasses, where smoke flames ooze from a thousand crannies, and flicker and flash from a thousand fissures; where serpents hiss in every gorge, and goblins dance on every hill, and spectres creep from every rock, and phantoms ride on every wind, and demons sit on every mountain, and where redoubtable horrors mounted upon fiery dragons chase the ruined soul forever and forever over smoldering plains, gloomy hills, foul morasses, and squalid abysms."

Sin Nothing to be Laughed at

So did those of old "let out" their imagination in trying to picture the unutterable horrors to which sin would bring a man. Of late years we have learned to laugh at such crude notions, and therefore to laugh at sin itself. The predominant note in modern social circles is to the effect that anyone who is not a deliberate sinner is stuffy and uninteresting. This idea has been most frankly put by a contemporaneous author who, in the foreword to a vulgar novel, says, "The most unexciting people in all my acquaintance are the good people." And he goes on to caricature anyone who makes the slightest effort to be decent.

But if the preacher from whom I have quoted was superstitious and unscientific in his conception of hell, the author from whom I have quoted is ignorant and shallow.

One cannot look realistically at what evil has done to individuals and to whole generations without a shudder of revulsion. One cannot look honestly at what sin has done to himself without being overwhelmed with remorse.

Whatever else may have been wrong about the old-time idea of sin and hell, this much has been indisputably proven true—sin is no laughing matter. It is the most destructive force in our world. Only an ignorant person could laugh at it.

What Sin is—And What it Does

Years ago there fell into my hands a little book that revolutionized my whole thinking. It was Henry Drummond's, "Natural Law in the Spiritual World." Until I read that book I had supposed, like so many others, that sin was merely the breaking of some moral tradition of no special consequence.

Then came the amazing revelation that we live in an ordered universe, whose every action is prescribed by laws, some of which we have not even discovered. And that the breaking of any one of those laws is a sin.

Because fire will burn and injure the human body, it is a sin to put one's hand on a hot stove. That is one of the laws of the universe. No man can break it without paying the penalty of his sin.

But the universe is not entirely physical. There are spiritual laws too. And the penalty for breaking them is just as grievous, though not always just as obvious, as the penalty for breaking the law of gravity.

Sin, therefore, is anything that brings injury to the body, mind, or character of one's self or another. And the inevitable action of sin is to destroy.

Sin Its Own Judge and Executor

Another of the old concepts so dear to preachers of another generation was that of the **Judgment to Come**. John Wesley called it, in one of his most famous sermons, "The Great Assize." It was to be a fearful time of accounting for one's sins before God. And woe unto him to whom it should be said, "Depart from me. I never knew you."

This, too, has become the object of much mocking on the part of moderns. But there is an essential truth in it that cannot be ignored.

Every man is constantly being judged and many are constantly being banished into outer darkness by the very processes of life itself.

An old story tells how an atheist wrote a famous preacher to say, "I have a field which I plowed on Sunday, planted on Sunday, cultivated on Sunday, and harvested on Sunday. And in the autumn that field yielded more than any other on my farm. Where is your God?"

To which the preacher replied, "God does not always pay off in the autumn. But He pays."

The atheist had thought the only loss he could suffer would be the material loss of goods and possessions. He never knew how much he lost in spiritual strengthening, peace, fellowship, and genuine joy by his failure to worship God and put his life to service to mankind.

The Hope of the World—Sin Forgiven

And because the people of ancient times honestly faced the ugliness and deadliness of sin, they also heard with unbounded joy the good news that sins can be forgiven, and the sinner redeemed.

Can any intelligent man, looking at the mess we are in now, doubt that what the world needs is redemption?

The first recorded words of Jesus' ministry called upon men to repent. And this was the burden of his teaching from first to last—that the whole purpose of his life and death was to redeem men and nations.

"Fools make a mock of sin!" So said the Old Bible. And reading the book of the history of men, one cannot question the truth of that statement.

DEDICATE EDUCATIONAL ANNEX, NEW IBERIA, LA.

A few years ago the New Iberia Methodist Sunday School executives, realizing that the school had outgrown its educational building, began plans for a new and larger one. The first donations were received in December, 1937, and in February, 1939, the work was started. By fall of the same year the new building was usable but not completely finished on the inside. Since then various improvements have been made. Several contributions proved to be of great help in adding to the new structure. The ladies' room was completely furnished and decorated by Mrs. Donelson Caffery in memory of her sister, Miss Louise Taylor, and Miss Lucy Gebert has recently placed a plaque in the room in memory of Miss Taylor. Mr. E. L. Bernard donated some beautiful ornamental grill work for the top of the stairway. Some of the classrooms have been decorated by individual classes. The Woman's Society of Christian Service was responsible for the three pianos and the modern kitchen equipment. The entire \$17,000 paid by the church for the building, and some of the furnishings, was raised through contributions. Ten classrooms, a pastor's study, a boy scout room, a kitchen and two assembly halls make up the new building. The two large assembly halls have been useful, not only to the Sunday School, but to various other civic organizations—Boy Scouts, Girl Scouts, Music Club, etc. The final payment on the building was made in February, 1942, and on Sunday, June 28, Bishop A. Frank Smith, of Houston, Texas, dedicated the building, presented by Mr. Henry Pharr, of New Orleans, on behalf of the Board of Trustees, in a very impressive ceremony. Rev. R. H. Staples was the pastor-host, while Rev. B. H. Andrews, district superintendent of the Lake Charles District, and former pastor of the New Iberia church, and Rev. Martin Hebert, of Sulphur, La., former missionary in this district, participated in the service. The vested choir, under the direction of Mrs. John W. Trotter, furnished special music for the solemn occasion, with Miss Lucy Joyce Miller at the organ. Visitors from neighboring towns, some of whom had been active members of the New Iberia Methodist church in former years, were noted in the congregation.

SUE BRADLEY.

If Prohibition was a noble experiment, then Repeal can only be considered an ignoble or tragic experiment.—Selected.

THE CHRISTIAN FIRESIDE

AN INDIAN RIP VAN WINKLE

Those who have made a study of Indian lore say that the common Indian interpretation of thunder is that it is caused by birds or groups of birds known as "thunderbirds." There are many variations of the superstition, but the bird origin of thunder is common. Some exceptions to this idea are found, especially among the Iroquois of the East, whose "Dew Eagle" is probably a modification of the thunderbird idea, and the Zuni of the Southwest, who think that thunder is caused by the "gaming stones" being rolled by the celestial Rainmakers.

Among the Iroquois the Thunderer is called Hino, and his bride is the Rainbow. They think that Thunderer is ordinarily a friend of man, but man must not encroach upon his domain. The Cherokees, who were of Iroquoian stock, tell a tale of "The Man who married the Thunderer's sister." The maiden lured the young brave to the Thunderer's cave, he was there surrounded by shape-shifting horrors and when the unhappy groom refused to mount a serpent-horse, with a living turtle for a saddle, the Thunderer grew angry, lightning flashed from his eyes and the young brave was knocked senseless by a crash. When he regained his senses and made his way home, he thought that he had been gone only a few days, but to his surprise he found that his people had long ago given him up for dead. Indeed, the brave lived only a week after his return. Perhaps some friendly chief told this story to Washington Irving to remind him that matrimonial adventures, celestial and mythological, have something in common with the experience of ordinary men. At any rate, here is an Indian version of the "Legend of Sleepy Hollow," and its hero, Rip Van Winkle.

THE BABY ACT—GEN. 3:12

The woman whom thou gavest to be with me, she gave me of the tree. Here is the first example of that universal indoor sport of "passing the buck." In a bank in Philadelphia there is a department with which I have business. This department employs a number of young women. Some years ago I formed them into an imaginary Bible Class of the Rock Run Sunday School, calling them "The Money Maidens Bible Class of Rock Run Sunday School." Every Christmas they get a letter from me and the box of candy I give the children.

One year I was able to find some of the largest and most beautiful Starking Delicious Apples I have ever seen. I put one of these on the desk of each of my "Money Maiden" girls, saying, "This apple is to remind you of the scrap you got us men into some years ago."

These fine bank girls all respected my gray hairs and did not answer back, as I thought they could have done, "Uncle Billy, our Mother Eve may have bit the fruit, but it was your Father Adam who did the baby act."

The honor—or dishonor—was even, so far as that score was concerned.

Satan made fools of our first parents as he has done for thousands of others all down the centuries. Many an Eve, living happily in her Eden, has had Satan to enter

in some beautiful and attractive form—such as dress or jewelry.

The serpent is one of the most beautiful and graceful of animals, both in form and decoration.

Some years ago, under the leadership of Mr. John D. Rockefeller, Jr., the Government made war on the "white slavers." Out of this war came the famous "Mann Law." The researches of the Rockefeller committee made a heart-rending story, showing how Satan, in the form of human beasts, lured to their destruction innocent girls.

—S. S. Times.

THE FARMER

When I looked in at the door of the big farm kitchen I was told that the farmer was somewhere "at top side of the land." So I went in search of him.

I met him a few minutes later, and together we skirted a field of wheat. As we tramped along, now on a narrow strip of turf, now on the soil, clouds of dust rose up about our feet.

"The land's dry," I remarked.

He nodded. "Very," said he.

"It's a wonder anything will grow in soil as dry as this," I said.

Again he nodded. "It's wonderful that anything grows at all," he replied. "Everything's wonderful in Nature."

I waited, for my old farmer friend is something of a philosopher, and I like to hear him talk.

"Plants are all wonderful," he continued presently. "They've wonderful reserves. Come a dry spell, and they keep on longer than you'd think. Come wet weather, they take a lot of drowning!"

It was my turn to nod.

"Pity more folks isn't like 'em," was the odd comment. "There's too many folks today that can't stand extremes of anything! A bit of bad luck, half a peck of trouble, loss or bereavement, and over they go . . . bowled out middle wicket. And likewise a bit of good fortune, a step up in the world—and they can't stand it."

He paused again, this veteran of storm and sunshine.

"I reckon," he concluded, "that it's only them as is rooted and grounded in the love of God that can stand firm whichever way fortune's wind happens to blow."

—Methodist Recorder

A WEEK OF SUNDAYS

By Rev. Thomas Tiplady, Hon. C. F.

Lord, teach us how to give
Our daily life to Thee;
That all things, great or small,
May consecrated be.

Our business sanctify,
Thine audit to endure;
Till every house of trade
Be as Thy temple pure.

May no dishonest act
Our worship qualify;
But may each contract meet
With Thine approving eye.

Beside the bench may we
Thy mind and will obey;
And honest, working hands
Upon Thine altar lay.

O let us give our hands
To Thee, our living Head;
For on a cross of shame
Thy hands, for us, have bled.

—Amen.

—Methodist Recorder.

ENROLLMENT IN SUMMER SESSION SETS RECORD; 1,299 REGISTERED

By John L. Sandlin

Emory University has the largest summer session enrollment and greatest medical school registration in the history of that institution. Because of the war need for doctors, 240 have enrolled in the medical school. Dr. Goodrich C. White, the new president, said: "It's the largest ever."

The total summer registration, announced Registrar Stipe, is 1,299. "And those figures are incomplete because there will be more late registrants," he said.

The summer session registered only 669 last year, but the one this year is something else again. The roll of 1,299 even exceeds the spring session registration of 1,189.

And, in addition to the above, Emory has just started out with a new class of 50 young women in its nursing school—turning out nurses to care for the victims of war. The present nursing class is the third this year.

The detailed enrollment is as follows: 696 are listed in the college of liberal arts; 240 in the medical school; 89 in business education; 108 in the graduate school; 35 in library science; 12 in law; 70 in the principal's workshop in the education school, and 49 in the school of theology.

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Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

MRS. J. E. WILLIAMS

Whereas, the Woman's Society of Christian Service of Poplarville, Miss., has sustained a sad bereavement in the passing of our friend and co-worker, Mrs. J. E. Williams, whose gentle spirit, devotion to her Savior, loyalty to her church, and beautiful Christian character endeared her to all who knew her. She lived among us for many years, the wife of our pastor; after his passing, as a member of our congregation, always faithfully helping him and us in our church work. At one time, when ill health prevented her being active in the work, she said: "I'll see that flowers are in the church every Sunday," and they were there beautifully representing the absent one; therefore be it

Resolved that we love and cherish her memory and count it a privilege to have known her as a friend and co-worker in the kingdom of our Lord; be it further

Resolved, that we extend to her loved ones our deepest sympathy and sincere prayers;

That a copy of these resolutions be sent to the family, a copy sent to the New Orleans Christian Advocate, a copy sent to the **Weekly Democrat**, and a copy spread on the minutes of the Woman's Society of Christian Service.

(Signed) MRS. C. P. RAWLS,
MRS. J. H. HARVEY,
MRS. W. H. O'DONNELL.

IN MEMORIAM

After a long and useful life our Heavenly Father saw fit on May 27, 1942, to call to her reward Mrs. Mary Agnes Thomason.

Mrs. Thomason was a charter member of the Little Creek W. S. C. S., with our beloved Mrs. Hattie Barmore, who passed on several years ago. The other member (three in all), remains with us, although feeble, she is cheerful and a benediction to all who visit her. We thank God for such women as these, who through their devotion and perseverance, made possible the work that has grown and developed through the years.

In appreciation of this devoted interest of the Master's work, we offer these resolutions:

Whereas, a beautiful and consecrated life was finished when our beloved member, Mrs. Thomason, was called to come up higher, and enter into the reward that awaits God's people; and

Whereas, our W. S. C. S., of Little Creek, recognizes the great loss they have sustained in the death of Mrs. Thomason; therefore be it

Resolved, first, that in the death of Mrs. Thomason our society has lost a leader in Christian work, efficient and devoted to the missionary cause;

Second, that we bow in humble submission to His will, thanking Him for her life and wonderful influence;

Third, that we express our love and sympathy to her loved ones, may the memory of such a mother and grandmother be an inspiration for a greater service for the Master, and may we all strive harder to do the Master's will so that we, too, may be ready to answer the call;

Fourth, that a copy of these resolutions be sent to the family and one sent to the New Orleans Christian Advocate and one to our local paper for publication.

LITTLE CREEK W. S. C. S.

PRIVATE EUGENE B. CROWE, SPEAKING!

In an early May issue of a national weekly appeared an unusual letter from Private Eugene B. Crowe, who is with the 528th School Squadron, Lemoore, California. Taking vigorous issue with those who had criticized Lew Ayres for his expressed convictions as a conscientious objector, young Crowe declared that while not a conscientious objector himself, he was fighting to save freedom—freedom for all and freedom for Lew Ayres as much as any other. He went on to suggest that those who criticized the movie actor would do well to examine their own motives first and discover whether possibly they had less moral courage than the one they maligned.

The letter so impressed me that I wrote Private Crowe to say: "Great stuff! Neither am I a pacifist. . . . And I agree with you one hundred per cent. Good luck and God bless you."

Now comes an unusually significant reply from the young man preparing to fly for his country. He writes: ". . . I am more positive than ever that tolerance and understanding in the world are fed by only one thing—religion. I am the grandson of an Alabama foot-washing Baptist and it was from that fine old lady that I learned to be tolerant with reason. I wish that the world had more of her kind. War conditions impose the great danger of total conformity upon our land. During peace-time, thousands of people are excused daily for greater misdeeds than that of being honest with one's convictions. . . . The fact that I am a Christian is responsible for the fact that I can forgive."

Private Eugene B. Crowe registers a moral high for the fighting forces of his country, but significantly he does something more. He sets an example for those, who, renouncing arms, consciously or unconsciously arrogate to themselves a monopoly of the peace program and spirit. Private Crowe and his comrades, with weapons of war in their hands, believe that they, too, are men of peace. They believe that not to defend freedom with their lives is to surrender the very hope of peace. They, too, are idealists, but they reconcile their idealism with reality. Private Crowe is one of those who, hating evil, hates no man "in all the world's wide border."

Strangely unconscious of Private Crowe are some men and women who insist upon starting at their destination. That can't be done. Jesus couldn't do it and didn't try. With His eyes fixed on the goal, He went "bearing His Cross." At a recent great religious gathering, resolutions were adopted declaring for the feeding of the starving in war-torn lands, asking that the American government agitate and organize to get food into occupied countries and repeating a number of highly debatable claims that this could be done without aid to the Axis. The resolutions warned of tragic consequences for the democracies if such aid were not given. The gathering then refused to incorporate the following in the resolution: "One of the primary factors in the solution of the problem of hunger and starvation is the defeat of Axis powers, re-establishment of the sovereignty of enslaved peoples, and the triumph of freedom and democracy."

A little later, this same convention defeated the following resolution: "Resolved, that in this day of decision, we reaffirm our allegiance to the government and people of the United States and to the thousands of

our sons and brothers who are engaged for the preservation and assured maintenance of those essential freedoms won by generations of heroic men and women, and for the establishment after the war of a peace which shall hold within its just and equitable terms the seeds of reconciliation and enduring friendship."

It should be pointed out that the vote was 367 to 331, that it was taken when hundreds of delegates were not present, and under conditions that hopelessly confused the great issue, but it was a vote. The final resolution of this same body reads: "Resolved, that we request the government to provide a means of conveying a copy of these resolutions to the Christian people of the nations with whose governments we are now at war."

The expressed amazement, the severe criticism of the secular community in which this convention held its sessions, were only exceeded by the resentment of the lay constituency of the churches that felt itself shamed and betrayed. There were splendid passages and high commitments among these resolutions, but in the light of the denials they will be little regarded. Extenuating circumstances there are, but these will not be remembered. Nor was it pacifism speaking. Without questioning the sincerity of those who won the decision, it was activism speaking, activism speaking for the Axis and in some instances echoing the very words of the dictator himself.

These defeated resolutions did not announce support of war. They did declare loyalty to holy causes now threatened by unholy war. They would have identified a great church with her own sons now training, suffering, dying in defense of freedom, democracy and human personality. With all its worthy speech for others, this religious gathering had not one word for England, feeding her own people and sharing her scanty supply with hundreds of thousands of continental refugees.

With freedom of worship in jeopardy and all the freedoms threatened, with sons of the church on the land and sea and in the air defending America and battling to win the just and durable peace, "Let Christian men beware!" The judgment of our sons is upon us. Perhaps we should declare a brief moratorium on ecclesiastical convocations while we get acquainted with Private Eugene T. Crowe.—Editorial, The Christian Herald.

THE FOOL

By Ruth Franks Whitton

"Thou art a fool," mocked the wordly man
As the Christian passed him by.
"Thou art a fool in a foolish clan,"
But he got him no reply.

"Thou hast no ease nor glory here,
But with burdens thou art laden,
While I face no hurt nor irking care,
Secure in comfort's haven."

"Thou art a fool!" he cried again
To this man who would not hear—
And he laughed aloud at the cool disdain
Of the man who did not care.

This man of mirth did die at last
And 'fore judgment's bar he stood.
"Thou art a fool—thy day is past."
Too late he understood.

VIRGINIA JUSTICE ON TRIAL

(Continued from page 5)

and as just as those of any other state in the union?" I think they are.

I fully recognize that the Constitution of Virginia gives to the Governor of the State the right of commutation of sentence, or of absolute pardon. Nothing in this statement is intended to imply that the writer thinks that the Governor of the State has not the absolute right to do what his judgment and his conscience may dictate in the Waller case, and whatever decision he may make, I believe it will be made in all good conscience before man and God.

N. B.—Since the above statement was written the press reports that President William Green of the A. F. L., and President Philip Murray of the C. I. O. (most of the local unions of which organizations bar Negro membership), have petitioned Gov. Darden, urging clemency, Green declaring that "Labor throughout the country will be grateful"; and Murray attacking the jury's verdict, saying, "The execution of Odell Waller would be a gross miscarriage of justice." I capitally doubt whether either of them had read the record in the case before making this attack upon the justice of the verdict by a Virginia jury.—J. C. Jr.

THAT WESLEY MEMORIAL AT ST. SIMONS: A PROPOSAL

(Continued from page 9)

ster Choir School paying their tribute with a recording to Charles Wesley's contribution to Christian hymnody. Imagine, for example, a transcription by the robust choir of the West Point Chapel singing Charles Wesley's "Soldiers of Christ Arise and Put Your Armor On!"

Probably no recordings would be more popular than those made of Wesley hymns as sung by our Council of Bishops. Solo voices, too, could be recorded, like that of John Charles Thomas, a Methodist minister's son. The transcription of the unification service could be permanently housed here.

Well, this is the proposal. Carried out, it would seem to offer not only a fitting local memorial of a perpetually serviceable character, but the plan offers an opportunity for the instruction of one community and institution after another in the history of the American mission of the Wesleys and in the rich hymnody that is their bequest to Christian worship.

As an individual project for some able Methodist who loves both his church and his state, we believe it has merit surpassing almost any other use to which money could be put. Financed on a broader base by community, state, or nation, it would have the added advantage of representing the interest of a larger number of people. In this event, however, completion would doubtless be delayed, on the principle that large bodies move more slowly.

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The cleansing and soothing action of

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OLD RELIABLE EYE WASH**

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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Athens, B. P. Durbin.....	3
Chatham, J. T. Garrett.....	8
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Farmerville, W. O. Byrd.....	4
Gibbsland, G. A. LaGrange.....	15
Haynesville, Louis Hoffpauir.....	7
Heflin, A. M. Wynne.....	13
Homer, W. H. Giles.....	4
Ringgold, E. W. Day.....	19½
Ruston, Guy M. Hicks.....	16
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Calhoun, J. A. Knight.....	3
Single subscriptions.....	5

Shreveport District

Belcher, J. W. Matthews.....	2
Ida, Thurmon Spinks.....	2
Logansport, W. O. Lynch.....	16
Mangum Memorial, P. W. Caraway.....	3
Pelican, A. A. Collins.....	18
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Broadmoor, Geo. Pearce.....	2
Park Avenue, S. A. Seegers.....	5
Single subscriptions.....	5
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WISE OR OTHERWISE

By Rev. James H. Felts

The substitution of resoluteness for resolutions would not hurt.

When being bossy becomes a settled habit, family rows become unsettled habits.

A "nosey" man is just as objectionable as a "tonguey" woman. Both are unnecessary nuisances.

Tearless sorrow is the kind that bleeds inside. There is no deeper hurt.

"Men should give according to their means and not according to their meanness." The meaningful caption of an article appearing in the New Orleans Christian Advocate, February 12.

Pensions intended to put tails to congressional kites seem to have put kites to congressional tails.

Surely regulations which prohibit the carrying of pistols and twenty-one rounds of ammunition by chaplains do not apply in the case of bishops and district superintendents.

When the popularity of an office holder may be definitely increased by offering his

resignation it is time for action.

If and when we get ahead of the hot air boys and girls who make such heroic sacrifice over the radio the victory note may be heard.

The cleaner a man lives the more conspicuous a black spot appears. We expect very little of certain people and are not disappointed.

A privilege tax for Congressmen would certainly be more popular than pensions.

Wife: Why don't President Roosevelt make his wife behave?

Husband: For the same reason I don't make you behave.

Result? I am walking softly, drying dishes with a smile, and "keeping a civil tongue."

True or false? The best weather prophet judges by "corns" and rheumatic "jints"?

**WHEN IN NEW ORLEANS
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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

We dare not take for granted those qualities of life and spirit which are vital to true Democracy. The fundamental issue lies, not on the battlefield, but in the soul. Primarily, Democracy is not a method of self-government . . . but an inner attitude to life and man; the value we learn to set on both, from our conception of God. This profound democratic conviction comes from Christ—the God-man.—Marcus Ward.

THE PRAYER-ROOM TODAY

My Father, teach me to know Thee as Thy saints have known. Let me not come short of the secret of Thy friendship. Let me not be content, through any sluggishness of spirit, to know that Thou art, while Thyself I do not know. Nor let me, from any fear of what a closer fellowship may mean, shrink from a personal knowledge of Thee. Let no false shame keep me from Thee, or any love of my own wilful way make me reluctant to answer Thy call. Even now reveal Thyself to me; make me to know Thee as Thou willest to be known. And then let me not fall from that transfiguring knowledge. Guide me with Thy counsel and afterward receive me to glory. Amen.

JACKSON, MISS.
Millsaps College Library
Jan 43

The Hem of God's Garment

By Rev. Thomas Tiplady

Thy dwelling place, O God, I seek
From life's sweet dawn to sunset hour;
But Thou art lost in blinding light,
Or hidden where the storm-clouds lour.

I see Thy footprints in the fields
For daisies spring where Thou hast trod;
And when Thou walkest o'er the moors
The heather blooms like Aaron's rod.

I sense Thy presence in the woods
When honeysuckles scent the air,
Or lilacs into blossoms break;
For all things seem of Thee aware.

The gentle wind before Thee goes
To herald Thy approach to all;
The stately trees in wonder bow,
And petals on Thy pathway fall.

As children sang upon a day
When Jesus rode through Zion's street,
The choirs of birds their voices raise
And fill the woods with worship sweet.

Thou passest by with hidden face
And I but clutch Thy garment's hem;
Yet healing from Thy garment flows,
And my soul's wastage Thou dost stem.



WALLET OF THE WEEK



DOCTOR THOMAS ARNOLD, the famous Headmaster of Rugby school in England, died one hundred years ago. He was thirty-two years of age when he received the appointment as Headmaster of Rugby, and he had already an established reputation as a brilliant Oxford scholar. One of the men who sponsored his appointment predicted that he would "change the face of education all through the public schools of England." He did exactly that and largely because he placed major emphasis on the moral aspect of the schoolmaster-scholar relationship.

* * *

THE PROTEST OF MANUFACTURERS of various articles for Catholic churches, against the restrictions regarding the use of critical materials for the manufacture of crucifixes, candlesticks, rosaries and medals, reminds one of the uproar against Paul at Ephesus. One Demetrius protested against the preaching of Paul because it made business bad for the makers of silver shrines for the temple of Diana. This new brood said that the restriction might undermine morale in the fight "for a Christian way of life."

* * *

THE HIPPOPOTAMUS is said to be one of the largest of the millions of animals now living on the earth. It has a stomach ten feet long and a hide which is an inch thick. The animals of the earth weigh from four tons each down to a size so small that they cannot be seen with the naked eye. They run the whole gamut from extreme ferocity to the docility of the mildest domestic pets, they are made to serve an equally wide range of uses in the world and they are perfectly adapted to the lands where they are found.

* * *

REVEREND HERBERT J. ROSSINGTON, the new President of the General Assembly of the Unitarian and Free Christian Churches of England, has a rather unique record. He was brought up as an Anglican, trained for the profession of journalism, was for twenty years minister of the First Presbyterian church in Belfast, and is now an apostle of "the lighted mind" of Unitarianism. There may be such among our ministers in America, but they seldom actually negotiate the hurdles. At the time of his election he was minister of the Unitarian church of the Messiah, in Birmingham.

* * *

DOCTOR MAUDE ROYDEN, a famous woman preacher of England, said in a recent address that scientists are under a cloud today and that their magic has declined in recent years. This she attributed, not so much to exploded theories which they have advanced, but rather to the fact that so much misfortune had come from their inventions. She did say, however, that people were held spell-bound by such theories as the collision of the moon with the earth a million years from now, but would pay no attention to the obvious and the impending, although it might be easier of belief and of vastly more importance to the individual.

THE BELGIAN CONGO, which we know as a mission field in which our section has a particular interest, is an important source of critical war materials. It is rich in copper, tin, manganese, industrial diamonds and other important war necessities. Its exports to the United Nations in 1939 were valued at a million and a half dollars, but in 1941 its exports jumped to thirty-five million dollars. Belgium has been over-run by the Nazis, but the Belgian Congo is still in the war on the side of the Allies.

* * *

THE MEXICAN PEONS are so primitive in their culture that they cannot be acquainted with even their own national affairs by the methods which inform those in more cultured centers. They live beyond the range of newspapers and radio, even though they may be able to read. War propaganda is now carried to the interior districts by leaflets dropped from airplanes, or leaflets loaded in bombs which are exploded in public squares of villages, and by wandering minstrels who travel through the country and paraphrase the news in song.

* * *

ELECTRICAL TRANSCRIPTIONS, which heretofore have been made on bulky discs, may soon be recorded on a steel wire about the thickness of a human hair, according to announcement by the Armour Research Foundation. It appears that a twenty-six-year-old physicist developed the new method of recording and the wire records sound magnetically. The recording needs no processing before it can be used, and it is said that the wire will retain its sound potential for years. It may also be demagnetized and the same wire used again.

* * *

THE CONFEDERATE VETERANS met in Chattanooga, Tenn., the last week in June, for their fifty-second annual convention. There were only forty veterans who attended the three-day session, and they ranged in age from ninety-one to one hundred and three years. Gen. John W. Harris, a ninety-four-year-old ex-calvaryman, was elected commander-in-chief. Between sessions of the convention, the veterans were carried on a visit to Fort Oglethorpe, Georgia. The organization of Confederate Veterans will soon be a memory, but the spirit of those grizzled heroes will travel down the years.

* * *

THE CORAL SEA DUGONG, or sea-cow, is believed to be the sea mammal which gave rise to the famous mermaid fable of Greek mythology. Its appearance is not so like a human being as is its skeleton and internal structure. It has a fish-like tail, a cylindrical body, and flippers instead of arms and hands. It has lungs like a human being, is warm blooded, and its head is covered with short stubby hair. It feeds on a peculiar sea grass. In the sea it is very agile for a creature weighing up to two thousand pounds, but on the land it is perfectly helpless. On account of attacks by sharks, it is rapidly becoming extinct.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

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EDITORIAL

BISHOP WILLIAM NEWMAN AINSWORTH

The death of Bishop W. N. Ainsworth, at Asheville, North Carolina, on Tuesday of last week brings a sense of bereavement to the entire Methodist Church. He had just arrived from his home in Macon, Georgia, and he expected to spend the summer in that mountain retreat, but God's plans for the veteran leader of Methodism were otherwise.

Bishop Ainsworth was born at Camilla, Georgia, February 10, 1872, was elected a bishop of the Methodist Episcopal Church, South, in 1918, and he asked for the retired relation in 1938, after twenty years of active episcopal service in which he covered the larger part of the area comprised in the Southern Church. He had real ability, was a clear and forceful thinker, an outstanding preacher, and a man of deep and positive convictions. Although he had been retired for more than four years, he will be greatly missed.

Surviving are his widow, Mrs. Mary Nicholson Ainsworth, and two sons, William N., and Malcolm Ainsworth. Funeral services were held in Mulberry Street church, Macon, on last Thursday, by Bishop Arthur J. Moore and Dr. W. F. Quillian, who were fellow Georgians and long-time personal friends of Bishop Ainsworth.

IS THE CHURCH DYNAMICALLY BANKRUPT?

The North Carolina Christian Advocate, of July 2, attributes to Editor Daniels, of the News and Observer, the question: "Have 16,000,000 church members as much influence as the eight organizations getting rich in the liquor trade?" For answer to that question, one has only to take a look at the disgraceful liquor, gambling, and vice conditions prevailing around army camps at the present time. Since the Selective Service Act went into operation, church organizations have passed resolutions which have been as futile as they were voluminous and popular. If the existing conditions may be regarded as evidence, nobody has paid the least attention to them. It would appear that American Christianity is "as dead as a door-nail" so far as its influence with Congress for the removal of the liquor scandal from national and social affairs is concerned.

Is Congress Plain Dumb?

The indifference of Congress to this never-ending flood of resolutions raises question as to why 16,000,000 church members are treated with silent contempt. Is Congress too obtuse to realize the importance of a crusade backed by such a direct and indirect constituency? Congress knows which side of its bread is buttered. A little while

ago it ran away with the wagon repealing the famous "Pensions for Congress" measure which had been sequestered through as a rider—it didn't even take a second look at the vans bringing the "bundles." A little later those holding "X-Gasoline Cards" were seen scurrying to the office to turn in their little thumb-papers. Why did these things happen? They knew that the opponents of those special privileges were out for blood and that they were not in a mood to be argued with.

Why Ignore the Protests Against Liquor?

It is a perfectly legitimate inquiry, and the only sensible explanation is that Congress discounts the sincerity, the earnestness and the conviction of the church. It does not believe that this movement has the real backing of any sixteen million church members. It knows that in the enormous paper army is the vast and demoralizing fifth-column of lukewarm churchmen who sat down and saw Prohibition, our greatest mark of social decency, put to sleep. It knows that this paper church army is filled with moral pacifists and spiritual illiterates.

Senses Spiritual Bankruptcy

The church for a generation has been muddling along in a fool's paradise of unwarranted "prophetic optimism." All the while it has been drifting toward ritualism in its worship, amalgamation and the worship of bigness in its organic life, and there has been a loss of the Witness of the Spirit through which the true church has disappeared, and left is only the organization, the shadow of its authority. The organization has taken over, God has been left out, and the evangelism of the early days has degenerated into promotional drives. In both England and America there is a marked tendency toward the occult in religion—astrology and the baseless offerings of an ideal state without sacrifice or service. One astrological almanac published in England sells annually an issue of three million copies. That means that the British are spiritually decadent and that they have turned to occultism and the farcical and fanciful predictions assigned to ascendant stars—the soothsayers of the skies.

The Answer

Congress gives no heed to these resolutions because it knows that the sixteen million is an ecclesiastical bogey rather than a spiritual dynamic. We are impotent because we lack moral differentiation, even from the rabble. We have nothing left which worldlings, even liquor barons and politicians, feel compelled to respect. We do not believe that we can look for respect until our people repent and bring forth "fruits worthy of repentance." Why should Congress, the Louisiana legislature, or the li-

interests regard the protests of those who dishonor and even deny God by their daily living?

VICARIOUS VALOR

The editor of a church periodical often finds himself in somewhat odd and peculiar situations. The strange requests of those who would use him as camouflage from everything from back-talk to a mother-in-law to the patter of barking like a pup behind the door steps at every fancied intruder, is part of the day's work. Then there are those who raise the roof because he has given them credit for saying the things for which they wished him to take the bath of eggs and tomatoes which was properly theirs. "Please don't print my name" has a familiar sound to any editor's ears. It always sets us looking for the proverbial "nigger in the woodpile."

Sometime ago we received a paper for publication in which the writer said things which were more noisy than dangerous and he concluded with the request that his name be withheld for fear he might get shot. He wished us to daddy his attack of stomach ache. We confess to having a pretty tough hide, but being shot is not a pleasant prospect even at that, especially if it is to happen as the result of vicarious valor. We do not desire to be classed with the character made famous by Washington Irving, Kendrick Kip, whose name meant chicken and who "trembled with excessive valor," but to ask us to become an example of vicarious valor makes us think of 'im.

THE PIONEER CHURCH

It has been said that Methodism was born in a university, and that is only half of the truth. In a sense it did come out of Oxford and the Holy Club. But John Wesley's experience in the raw colony of Georgia, with the English settlers and the American Indians, had as much to do with the future of the Methodist movement as anything else.



Dr. A. P. Hamilton

No more striking evidence is needed than that of the mighty sweep from the Atlantic seaboard to the Western prairies, which characterized early Methodism in this country. The Methodist church was in a peculiar sense the pioneer church of America. All writers of our history as a nation have recognized this fact, and it has been a just cause of pride to us. It was men like Francis Asbury and Coke and others who carved a nation out of the wilderness, and helped to set up a free government for the peoples of the earth.

Several days ago one of our Methodist bishops said to me: "It almost seems as if our church had lost the pioneer spirit which used to be its essential characteristic." He went on to say that the programme of civilian defense and our reaction to it, especially as a church, had impressed on him sharply the change of attitude in the minds of the people. We no longer seem to have the eager pioneer spirit and initiative that used to be ours.

This seems to me to be true. We once led the vanguard of civilization and ordered government. We were always the first on the ground, exhorting, teaching, preaching and building homes, churches and school houses; spread-

ing "scriptural holiness" and warning men of the wrath to come. As the great preacher Chalmers said: "Methodism was Christianity in earnest."

Now we seem to be content to keep up with the procession, not to lead the hosts. In an age of paternalism in government, we wait to see what our share of the spoils is to be. We are not so eager to go out into the waste places and build a sanctuary for the tired and weary. We hold our own, and tear down an old church to build a "bigger and better one," perhaps. Not that this should not be done; but this is not pioneering in the realm of the spirit. This is not adventuring in the sphere of the eternal; pushing out horizons. But someone may say there are no more frontiers. There are multitudes of the unchurched all about us in our land. Instead of creating, we are more or less content to be creatures. We are satisfied to lean on the Board of Church Extension rather than to extend the church into new fields.

The greatest and most challenging era of spiritual pioneering is ahead of us, not in the past.

A. P. H.

ANYTHING FOR AN ALIBI

By Dr. H. T. Carley

The story is that Mr. Lincoln said to somebody that had criticised his spelling, "It's a poorly educated man that doesn't know but one way to spell a word." The special beauty of that alibi is that it made a deficiency appear to be a virtue.

Most people are not as artful as Mr. Lincoln was. Note, for example, the many excuses for not going to church. "It's too hot"; "It's too cold"; "It's too wet"; "It's too dusty"; "I'm too tired Sunday morning—I had to work late Saturday night"; "The preacher talks too loud"; "The preacher talks so low I can't understand what he's saying"; "The service is too long"; "They sing too much"; "They don't sing enough"; "They take too many collections"; "They take up too much time with preliminaries"; etc., etc. Nobody is deceived by these excuses—not even the alibier himself.

A favorite Irish story is that of the Irishman who had recently married an extremely economical young woman—in fact, the neighbors said she wouldn't even give her husband enough to eat. Late one evening, when Pat was working in the garden, his wife called to him, loud enough for all the neighbors to hear, "Come to supper—steak and potatoes and hot rolls and coffee." When Pat came in, mouth watering, he said, "Nora, you're not kiddin' me, are you?" "No," said Nora, "I'm just kiddin' the neighbors." There's a lot of "kiddin'" in our alibis.

We heard a distinguished Baptist minister tell this story the other day: Two Baptist deacons (they could have been Methodist stewards) were out possum hunting one night. Suddenly one of them said, "Bill, this is Wednesday night—we ought to be at prayer meeting." The other one replied, "Well, my wife's sick, and if I were at home, I couldn't go off and leave her." Possibly he is not the only man who thinks more of a possum than he does of a prayer—to say nothing of a sick wife.

When the same excuses that keep us away from church also keep us away from business, social engagements, picture shows, and the like, we'll be getting somewhere.

Or maybe we shan't be going anywhere!

DR. POTTER EXPLAINS

Dear Bro. Duren: Your editorial in the issue of June 11, 1942, regarding Membership Statistics has come to my desk along with a copy of a study sent out from the Board of Education at Nashville. I had nothing to do with this study and did not know one was being made until it came to my desk. I feel that in fairness to you and to the church and to myself there should be an explanation. I remember meeting you at Atlantic City and I think you used my story of "Methodism's Working Forces," just before the Uniting Conference at Kansas City.

When this study from Nashville came to my desk, I was in the process of writing the official story of the figures for 1941, in which an explanation would be given for the apparent great loss in membership. It was, of course, most unfortunate that this earlier, unofficial report was issued without any explanation or interpretation of the figures. We must remember that in the reports for 1938-39 and 40, covering the period of union and the year following, each church reported Active and Non-Residents together. Your General Minutes and Year Book gave only one figure, Membership, as on page 376, column 3, General Minutes and Year Book, 1940 and 1941. In 1932, the General Conference of the M. E. Church ordered that Non-Residents be added to and counted as Active Members. Nobody ever knew how many of the Non-Residents were added. Some pastors reported none, or a part, or all, or more than all of the Non-Residents, and some added for two or three years. So we did not know how many Active Members we had from 1933 to 1940. But the General Conference of 1940, of which I was only a Reserve Member, until I was seated in place of a delegate on the last day, ordered that there be two columns for Membership: Active and Non-Resident. This meant that in 1941 every conference showed a large paper decrease when the Non-Residents were set apart. This was not my action, though I had been advocating it, but

was the action of the General Conference.

May I look with you at the conferences you list. Before that may I say that when the reports come to us from the statisticians we add every column to see whether the totals given are correct. We find many errors in addition, and these errors find their way into the local minutes. When we find a blank in any column where there must be figures, we insert the figures of the preceding year. In one conference, there were six charges that reported 1,996 enrolled in the Sunday School, but no Average Attendance. A check of the preceding year showed that the Average Attendance for these six charges totalled 1,005. Our purpose is to give the church as nearly correct a figure as it is possible to give from the reports of 21,227 pastoral charges and 42,255 congregations. For 23 years, I have worked to be able "to give to every man that asketh of me a reason for the figures that I give out." No reason was given in the study that was sent out from Nashville. A short paragraph would have cleared up the entire matter and the headlines, "Unbelievable," etc., would have been unnecessary.

Louisiana—quote: "The Louisiana Conference is charged with a loss of 11,387 'Active Members.'" In the General Minutes and Year Book, 1940, the heading is: "Members, Including Local Preachers." Nothing is said of "Active Members." In the "Minutes of the Annual Conferences" for 1940, the heading is: "Full Members Now on Roll, Including Inactive Members." Again nothing is said of "Active Members." The General Conference of 1940 ordered the headings, "Active" and "Non-Resident," and the division was made in the conferences in 1941. The Local Minutes, Louisiana, 1940, reports 69,226 Active and 10,701 Non-Resident or Inactive, a total of 79,927. The General Minutes and Year Book and the Minutes of the Annual Conferences (Recapitulation) each reports 79,925. In 1941, the report shows 67,347 Active and 13,280 Non-Resident, a total of 80,627, an increase of 700 Active and Non-Resident Members instead of the "loss of 11,387 'Active Members.'"

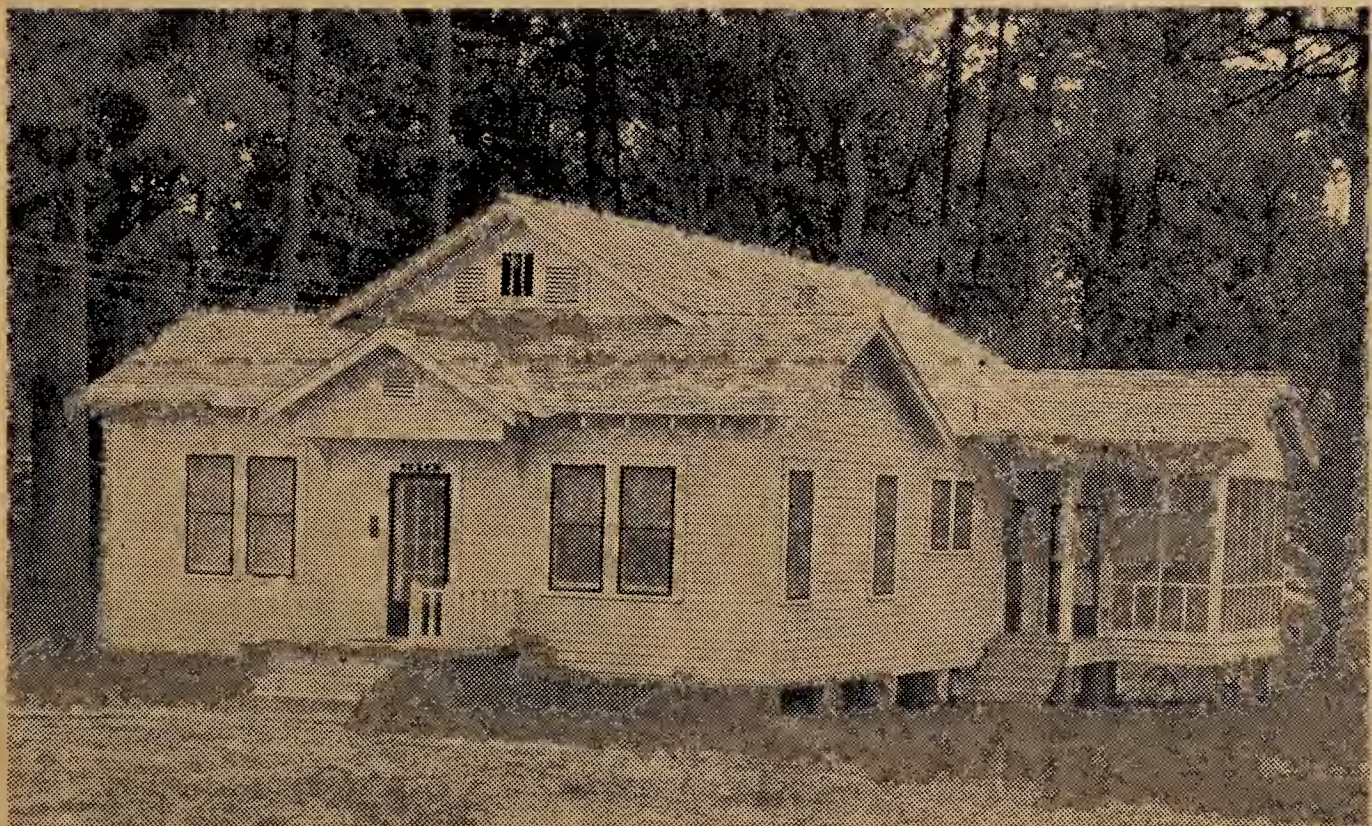
Mississippi—General Minutes and Year Book, Minutes of the Annual Conference and Local Minutes, 1940, show members 83,640. Local Minutes, 1941: 71,619 Active; 11,295 Non-Resident; total, 82,914. In your article, you use 71,819 and 11,295, which makes 83,114, not the 82,914 you give. I think this is a typographical error. General Minutes give 71,618, 1940—83,640; 1941—71,618, plus 11,295 Non-Resident, total, 82,913, or a decrease of 727, not 12,022, for the 11,295 Non-Residents were a part of the 83,640 of 1940.

North Mississippi—General Minutes and Year Book and Minutes of the Annual Conference, 1940, give 77,386 Members, including Non-Residents. You say, "For 1940 the Journal shows in one place 77,504 'Full Members,' and 77,955 in another. This is explained by the fact that when the item, 'Members on Roll Last Year' was reported in 1941, men in four districts gave different figures. Quoting again, 'For 1941, 64,731 Active and 12,886 Non-Resident Members, making a total of 77,617.'" This shows that the 77,386 of 1940 included the 12,886 Non-Residents of 1941. Comparing the 77,386 of 1940 with the 77,617 total of 1941, shows an increase of 231, which is quite different from the 12,305 decrease that you want the "official" statistician to explain. The 77,386 is from the official Minutes of your church. If you use the 65,081 Active Members reported in the General Minutes, it would give a total of 77,967, or an increase of 581. The figure 65,081 is the result of checking for blanks that were filled and adding and checking the result.

Here is the whole situation, we were reporting Full Members, including Non-Residents, one church saying that and the other including them but saying nothing about it. The General Conference ordered the division. We had to face this paper loss and if the man who sent out the figures had known and made the explanation, this decrease in Active Members from Full Members, including Non-Residents, would have been seen as only a paper loss of numbers whom we admit we have lost. To sum up,

(Continued on page 16)

METHODIST PARSONAGE AT PINEVILLE, LOUISIANA



This comfortable little parsonage, located in a pine grove at Pineville, La., is the residence of Rev. R. M. Bentley and his family. It is modern in its appointments and conveniently arranged, expressive of the fine spirit of the people of Pineville.

CONFERENCE NEWS AND PERSONALS

Mrs. O. D. Lowe, who has been sojourning in New Orleans, reports that she has returned to her old home in Minden, 612 Fort Avenue.

Rev. E. W. Scott, who was recently changed from Clara to Saucier, Miss., has our sincere thanks for his enthusiastic endorsement of our editorial efforts.

Mrs. J. M. Bush, of Learned, Miss., has our thanks for her list of subscriptions and for a good word concerning the Advocate. Rev. R. E. Alsworth is her pastor.

Louisiana friends of Rev. A. Inman Townsley will be interested to know that he has moved from Yuba City, California, and is now located at 326 3rd St., Atwater, California.

Rev. J. L. Lay, pastor of the Campti charge, in the Louisiana Conference, says that the entire charge has fewer than twenty members. That is somewhat surprising to us.

Rev. W. D. Waugh continues his good work for the Advocate on the Becker charge, in the North Mississippi Conference, and says: "Everybody who is taking the Advocate likes it very much."

Mrs. T. F. White, Lena, Miss., says that she is the third generation of Advocate readers in her family and that she and her husband are always eager for the messages from its pages.

Rev. W. T. Gray reports good progress in his work at DeQuincey, La., and there as elsewhere he does not fail his church paper. Naturally we deeply appreciate such a friend.

"Paradise Found" appears to be an abandoned place, as Rev. E. P. Craddock has gone to serve the good people of Macon, Miss., until the next session of the North Mississippi Conference.

Rev. G. A. Morgan reports that the church at Springhill, La., is moving forward despite the letdown due to summer. Bro. Morgan has done and is doing a splendid work in that field.

Mrs. J. W. Robertson, whose husband was a member of the North Mississippi Conference until his death a few weeks ago, has purchased the cottage of Rev. Waldo Moore and expects to make her home on the Seashore Campground.

Rev. J. H. Sewell, pastor at Jeanerette, La., has just closed a successful meeting at Bayou Chene. He had the assistance of Rev. D. H. Cassels, a former pastor of Bayou Chene church, now pastor of Amite, Miss., circuit. Bro. Cassels lives at Gloster, Miss.

Rev. A. A. McKnight, Leesville, La.; Rev. T. B. Thrower, Kosciusko, Miss.; Rev. W. D. Wendt, Columbia, La.; and Rev. Seth W. Granberry, Mt. Olive, Miss., share top honors, in the order named, in the Advocate campaign for last week.

Rev. Seth W. Granberry is much pleased with the good people of Mt. Olive, Miss., charge. We doubt not that the feeling is entirely mutual. Bro. Granberry does good work and the church at Mt. Olive is making progress which shows as much for him there.

The Advocate campaign in the New Orleans District got off to an enthusiastic

start under the leadership of Dr. W. W. Holmes, the district superintendent, on Tuesday of last week. So far, Bro. Gunn and Carrollton Avenue church are setting the pace for the district.

Rev. H. B. Varner, a member of the Louisiana Conference, writes us a much appreciated letter at the end of his first year of service as a chaplain in the Army. The letter deals with himself and his work and we expect to publish it some time in the near future.

The Methodist-Baptist revival led by Rev. W. W. Shannon and Rev. Michael A. Guido, at Greenwood, La., was truly a time of refreshing from the presence of the Lord, ac-

missed them. We are sorry that they failed to reach him. We have sent him the issues which he missed and have asked the post office for an investigation of the failure.

With sincere regret, we have learned of the breakdown in health which made it necessary for Rev. L. W. Smart to give up his work at Lisbon, La. Bro. Smart is hoping to rebuild his physical condition by a period of rest, at 217 Edwards Street, Bossier City, La. We sincerely hope that he may soon be fully restored to health.

Rev. R. E. Walton, who was pastor at Iowa, in the Lake Charles District, has been changed to the Lisbon charge, in the Ruston District, to take the place of Rev. L. W. Smart, whose health gave way and caused him to take a rest. Bro. Walton is now engaged in revivals as planned by his predecessor.

Rev. Alton A. McKnight sent the letter, which we print elsewhere in this issue, to 138 people of his congregation, and it brought in twenty-one subscriptions before the date set for the first remittance. Bro. McKnight has a total credit of twenty-three subscriptions, and we confidently expect that a number of others will come to us as the result of this effort.

Rev. T. B. Thrower writes: "A new pipe organ by the Kilgen Organ Co., St. Louis, Mo., has been delivered to the Kosciusko Methodist church and is ready for installation. More than half the money necessary to pay for it is in hand, and the church hopes to dedicate the organ as soon as it is installed." A successful Vacation Bible School, with an enrollment of one hundred and five, is also reported.

Friends of Chaplain Oakley Lee, of the Louisiana Conference, will be interested to learn that while he was on his brief vacation at the Pastors' School at Biloxi, Miss., and in New Orleans, he was promoted to the rank of Captain in the Army. Bro. Lee is doing a splendid work and we predict that he will be one of the best liked chaplains in the Army. At the time of his writing, he was changing his location.

An address by Dr. W. A. Tyson, of Tupelo, Miss., has been put out in pamphlet form by a Publishing Committee of the church. The subject of the address is, "The Call of the Angel of Duty," and the occasion was a service unveiling a picture honoring the men of the church who are now in the armed Service of their country. The address was distributed to the Service men and their families, and copies may be had from the pastor or from the secretary of the church at Tupelo, Miss.

A DAILY PRAYER IN WAR-TIME

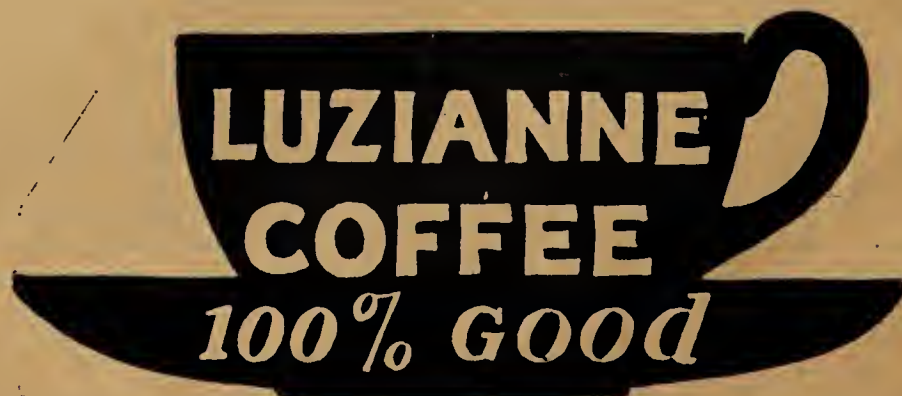
For Parents and Sons

O Eternal and Infinite One, who hadst one beloved Son whom Thou didst give to the holiest Cause, we turn to Thee for comfort in this hour of separation from our sons, whom we have dedicated to a Cause which we believe holy. Thou knowest all that is in a father's heart. Sure of Thy perfect understanding and sympathy, we pray for Thy help. Make us more godlike in spirit; and great enough to give of our best, in pure confidence of the worth of our sacrifices. Enfold in Thy ceaseless Father care our boys who have left us for this high enterprise. Deliver them from loneliness and despondency; and keep them stout in heart to resist temptation. In the new comradeship of arms may they find fellowship and enlargement of life. Most of all do we entreat Thee to make real to them the fellowship of Thy Son, Jesus Christ, the Captain of their salvation. Amen.—W. T. E.

cording to statement from Rev. Frank C. Collins, the Methodist pastor. The leaders are representatives of Moody Bible Institute.

Dean R. E. Smith, of Shreveport, is the preacher, and Rev. Fred Schwendiman, of Tillar, Ark., is the leader of song and the worker with youth in a meeting at Arcadia, La. The meeting began on July 12, and is to run through the following Sunday, according to announcement of Rev. Robert M. Brown, the pastor.

Bro. A. A. Stewart, who is eighty-five years old and in very infirm health, writes us from Shreveport saying that he missed two copies of his paper, and that he really



APPOINTMENT CHANGES— NORTH MISSISSIPPI CONFERENCE

Dear Dr. Duren: Bishop Peele has authorized the following appointments, effective until the Annual Conference this fall.

Columbus District—Rev. J. M. Bradley, D. S.

Macon—Rev. E. P. Craddock.

Faithfully yours,

C. T. FLOYD.

CEDAR GROVE CHURCH TO BE DEDICATED

Dr. Duren, please announce in Advocate that Bishop A. Frank Smith will dedicate the Cedar Grove church at the morning service on July 19. All former pastors and district superintendents are invited to be present. Thanks.

LUMAN E. DOUGLAS.

PAUL RAMSEY GOES TO GAR- RETT

Paul Ramsey, son of Rev. and Mrs. John W. Ramsey, of Meridian, Miss., has recently been appointed Assistant Professor of Ethics in the Garrett Theological Seminary, Evanston, Illinois.

Garrett is the second largest of nine graduate seminaries operated by the Methodist Church in the United States, and was founded in 1855, in connection with Northwestern University. The school trains all types of professional, religious and social workers, and serves primarily the mid-western, Western, and mid-southern regions of the nation. The total student enrollment last year was 381, representing 219 different undergraduate colleges, 18 different denominations, and 35 states of the United States and 7 foreign countries. Mr. Ramsey joins a faculty of twenty, which includes such distinguished persons as Dr. Harris Franklin Rall, author of the recent \$15,000 Boss prize book, entitled *Christianity: Its Nature and Truth*; Dr. Edmund Davison Soper, authority in comparative religions; and Miss Georgia Harkness, the author of numerous books.

Mr. Ramsey graduated from Millsaps College in 1935, and in 1940 received the B. D. degree, magna cum laude, from the Yale Divinity School. For the sessions 1937 to 1939, Mr. Ramsey was Instructor in History and Social Sciences at Millsaps, and Instructor in Philosophy during the summer of 1941. For the past three years he has been on leave of absence from the Millsaps faculty, completing his work on the degree of Doctor of Philosophy, in the Graduate School, Yale University, New Haven, Connecticut. He is a Fellow of the National Council on Religion in Higher Education.

WATERFORD, MISSISSIPPI

Dear Dr. Duren: Some may think that the Waterford charge has passed "into oblivion," as there has been no report in quite awhile. But we are "still here," and if you will allow space I'll tell of the recent revival which was held in Waterford church, with Bro. J. A. George, pastor of Oxford-University Methodist church, doing the preaching.

Too much cannot be said in praise and commendation for the good work he did while in our midst. Many lives were recon-

secrated to God, and we feel that we were all brought in closer touch with Christ after listening to the messages which Bro. George so interestingly and forcefully brought us.

Attendance was good at each service, and at the evening service the church was overflowing. There were seven additions to the church.

We recommend Bro. George to all who want a fearless, forceful and true man of God.

He stands ready at all times to defend the cause for which he stands, and is never afraid to tell the truth. May God bless him, and be with him in all his work, and bring him our way again soon, is our prayer.

(Miss) ADDIE T. BROWN.

THIS LETTER GOT RESULTS

FIRST METHODIST CHURCH

Alton A. McKnight, Pastor

Box 647, Leesville, La.

Dear Churchmen and Fellow-Workers:

In these days of stress and strain we need all the re-enforcement we can get if we live the kind of lives we ought to live. Informa-

Communique from

The New Orleans Christian Advocate

Do not overlook our pencil offer. It is the most lovely gift we have ever put out. It will not cost you a penny—only a list of 13 or more subscriptions.

No Solo Performance



This is no prize for preachers only. Any preacher or Advocate representative, man or woman, sending us thirteen or more subscriptions will receive this lovely gift by return mail. Give our door bell a ring and find out for yourself. Lists for which we have already sent a fountain pen, or a pen and pencil set, will not count on this offer.

tion about the work of the church is one of our sources of strength. We need to know what the church is doing to meet the needs of its folk during these trying times.

The church paper will give you that information. The New Orleans Christian Advocate has been serving the church people of Louisiana for seventy-five years. Bishop Smith says: "The New Orleans Christian Advocate was never better than it is now. I whole-heartedly recommend it to the Methodists of Louisiana."

The Advocate will cost you one dollar and fifty cents for a year, or not quite three cents per weekly issue. You can ill afford to be without this paper during the coming year.

While that good impulse lasts, sit right down and mail me a check, or put it in the offering plate Sunday, and you will get the Advocate each week for a year. DO NOT WAIT. DO IT NOW. Your pastor would like to have the Advocate in each Methodist home, and we can if you will not fail us. Do NOT let your \$1.50 stop our 100% goal.

If you are now a subscriber, your subscription will be extended for one year. COUNTING ON YOU!

Cordially yours,

ALTON A. MCKNIGHT.

P. S. Your pastor would like to send in a long list at one time, and we would like to mail that list the first of next week. Will you help me by sending me your subscription by July 8? Be sure to give your name and full address.

(Note—With this letter we received a list of 21 subscriptions and the pastor's statement that he believed there would be another list to follow.—Ed.)

TO DOCTOR CARLEY

Dear Doctor: A little clean fun; a side-splitting laugh over a clean joke—how refreshing to a normal Christian! They are to the spirit like a cold "cherry coke" to the physical body on a hot summer's afternoon—invigorating. Religion never was designed to make our pleasures less, but so to elevate our souls and minds as to fit them in relaxation for the completest joy.

It is the abnormal Christian with soured, melancholy face who, when upon his scale-covered knees, finds no grace for "wetting a hook" or cracking a smile.

Back yonder in my boyhood days, more than four score years ago, what a jolly bunch they were, those preachers; and yet the world has never known men of deeper holiness, or profounder thought. And in their jollity the laymen fortunate enough to be thrown with them, found an elevated conception of a happy Christian life. And to me, a child, my delight was to be permitted to sit in silence and drink of their spirit as they laughed and jollied one another in brotherly kindness. And there in their clean, happy fun-making, seasoned with love, I found the lode-stone which, through life, and now in its evening-time, pulls me on to a happy and a happier Christian life, and teaches me to bear its burdens, heavy enough indeed, in sweet submission until the end comes.

Your "Miscellanies," Doctor, are a tonic to my soul—so human and yet so Christian are they. I have missed you the last few weeks—I welcome you back.

I once heard Luther Benson in a lecture say, after he had been rescued from "fifteen years in hell" from drink: "If you were to dip the point of a cambric needle in whiskey and touch it to my tongue, I would go through fire to get more." And then in melting words he said, "A kindred feeling makes us wondrous kind," in allusion to others who had been wracked by a like affliction.

A kindred feeling makes me wondrous kind, Doctor, as you talk of reels and rods and hooks and lines. People ought to tell their experiences as they used to do in church. Their telling brings many a joy; lifts many a burden midst the common-places of life. I got switched off, but I started out to tell you mine, Doctor—of my trusty LeFever that could fetch down a squirrel at a hundred yards, or from the topmost twig of the lofiest pine; of my camp kit with all its appurtenances; of my tent and its equipment; of the big roaring camp fire before which after supper we sat and told yarns of unbelievable exploits of the day as we luxuriated in a pipe of fragrant Bull Durham and listened to the hoot and chatter of the owls. We are akin, Doctor.

Conjured up in my mind is a beautiful picture of serene old age, happy in the peace of the farm. Life's battles have been fought; the old warrior can go to the front no more, and here in comfort, with gentle hands to caress, he rests. God bless you, Doctor Carley.

H. B. URQUHART.

Palestine, Texas.

PERSONAL NOTES AND INCIDENTS

Mrs. Lucy Jones, Rt. 3, Hickory Flat, Miss., says that she has read the Advocate every week for twelve years and with this assurance she remits for its continuance.

A note from Mrs. C. M. Purvis says that she has moved back to Rayville, La., where she will make her home in the future. She had lived at Tchula, Miss., up to the time of her husband's death a few weeks ago.

Mrs. G. T. Shaifer, Rt. 2, Greenville, Miss., says that the Advocate has been in her home all of her life and that she would feel lost without it. We appreciate her as a continuing subscriber through the years.

Rev. H. L. Johns, pastors at Rayne Memorial church, New Orleans, was in the office on Monday reporting on his Advocate campaign and looking up the record for its completion with a full quota of subscriptions.

Rev. C. C. Clark, pastor at First Church, Gulfport, was a caller at the Advocate office on Monday. Among other things, Bro. Clark has increased the circulation of the Upper Room from 108 to 250 copies. This he has done along with the promotion of the regular periodicals.

Evangelist Harry S. Allen and song leader L. Paul Stephens, engaged in a meeting at Coushatta, La., with Rev. W. D. Kleinschmidt, pastor. The meeting began on July 8, and will extend through July 19. This is the second series of services in that church for Bro. Allen.

Rev. R. R. Branton is having a good time with the people of Istrouma charge and he reports that the Advocate is in good favor with his people. We appreciate Bro. Branton's loyalty which is but a part of the effective ministry which he has always given to the church.

Rev. Rex Squyres, pastor at Sibley, La., reports a successful revival in which Miss Lea Joyner brought inspiring messages. Along with the revival a Daily Vacation Bible School was conducted with an enrollment of 64. Special services were held in the homes of nine shut-ins, two of whom united with the church, which brought the total additions up to ten.

A letter from Dr. W. P. Buhrman, pastor of Tarboux Memorial church, Miami, Florida, says that he is very happy in his new appointment, where he has a cultured people who accept their church obligations cheerfully and attend all services well. Dr. Buhrman expresses great pleasure in the personal notes from the North Mississippi Conference, because they keep him in touch with the fine-spirited and cordial fellows with whom he had association for eight and one-half years.

Rev. E. L. Jernigan held a service on July 5, in honor of the enlisted men of his congregation. Part of the service was the dedication of the American and Christian flags and placing a scroll of honor. Families of enlisted men were guests of honor at the service. Bro. Jernigan reports good progress in his work, all finances 100% over a year ago, and 18 members added to the church, only 2 being by certificate. This splendid report from the Olive Branch charge is a great credit to the pastor and his people alike.

Rev. D. L. O'Connor, who was appointed to succeed Rev. H. W. F. Vaughan on the Decatur-Hickory charge, when Bro. Vaughan

became an Army Chaplain, reports a wonderful welcome in every way. The people have spared no effort to make the parsonage comfortable for its new occupants. Mrs. O'Connor, the former Miss Ollie Mae Gray, of Burnsville and Hattiesburg, Miss., was married to Bro. O'Connor on June 9, in Millsaps College chapel, where they were graduated in 1939. Bro. O'Connor has been doing work in Candler School of Theology and serving supply pastorates in the South Georgia Conference.

Rev. G. W. McLain, formerly of the North Mississippi Conference, is now pastor of the Mobeetie, Texas, church. Bro. McLain reports that all is well in the North Panhandle of Texas, and that the Dust Bowl is no more. He says that the plains of Texas are dotted

CAMPAIGN IN MISSISSIPPI (Since last report)

North Mississippi Conference

Becker, W. D. Waugh.....	2
Kosciusko, T. B. Thrower.....	20
Greenwood, J. E. Stephens.....	2
Swiftown, W. W. Bruner.....	1
Grenada, W. L. Robinson.....	1
Olive Branch, E. L. Jernigan.....	1

DISTRICT REPORTS

Aberdeen District	235½
Columbus District	305½
Corinth District	388½
Greenwood District	182
Greenville District	136
Sardis-Grenada District	172

Mississippi Conference

Meadville, Wesley Ezell.....	1
Tylertown, C. A. Schultz.....	3
Capitol, R. H. Kleiser.....	1
Hattiesburg, R. M. Matheny.....	4
Hattiesburg, J. T. Weems.....	5
Hattiesburg, B. M. Hunt.....	6
Mt. Olive, S. W. Granberry.....	14
Laurel, J. W. Leggett.....	9
Quitman, V. G. Clifford.....	2
Decatur, D. R. O'Connor.....	1
Long Beach, R. I. Moore.....	2
Edwards, R. E. Alsworth.....	2

DISTRICT REPORTS

Brookhaven District	125½
Hattiesburg District	271
Jackson District	140
Meridian District	114½
Seashore District	221
Vicksburg District	131½

with lakes of water and that the crops and pastures are the best in many years. The wheat yield is 30 bushels an acre and the probable aggregate of the yield will be 50,000,000 bushels. He says also that the church is keeping step with the progress of the nation at war. Bro. McLain has been away from Mississippi for twenty years, but he confesses to a sense of homesickness when he thinks of the good people back East.

JACKSON DISTRICT, MISSISSIPPI CONFERENCE

Harmon Dillard has been appointed to the Lena charge, to succeed J. B. Welborn, in order that he may devote full time to his studies at Millsaps College. Bro. Dillard was recently graduated from Westminster Theological Seminary, Westminster, Maryland. He is making a good start in his work. His people have requested him to do the preaching in revival meetings at each church on

the charge. His meetings are in progress.

Thomas Carruth has been appointed to the Terry charge, succeeding Phil H. Grice, recently appointed as chaplain in the Navy, and now taking his training at Norfolk, Virginia. Bro. Carruth is getting a good start and looks forward to a fine pastorate at Terry.

Canton, First Church, reported all finances up to date at the second quarterly conference. J. L. Carter is the pastor.

Dr. Porter, our district superintendent, will be away July 14-20, attending the Conference of District Superintendents of the Southeastern Jurisdiction, at Lake Junaluska, N. C.

A Christian Adventure Camp for Intermediate boys and girls will be conducted at Roosevelt Park, Morton, July 27-31. Miss Lois Biggs, Conference Director of Intermediates, is the director. Her address is Box 2355, West Jackson, Miss. The cost of camp is \$7.00 for each individual.

Millsaps Memorial has installed and dedicated art windows in the auditorium at a cost of \$1,500. A new Communion Table has also been given and dedicated. Plans are being made to have Dr. Joseph A. Smith, pastor of First Church, Memphis, in a revival meeting August 30 to September 6. One hundred and three members have been received into the church during the first year of this pastorate.

L. D. HAUGHTON, Reporter.

LETTER FROM MRS. BOZEMAN

Dear Editor: Just want to let our friends of the Louisiana Conference know we are still living on our farm. We get lonely, but find life very interesting here. We have a good cow, a fine garden, and plenty of good well water.

We have lived here almost two years and the children can hardly understand why not one of our ministers has had time to visit in our home. They used to call often. When I taught school at Belmont I invited the Baptist minister and his family to a chicken supper. We enjoyed their visit very much.

I don't like to go to Many as I miss dear Bro. Williams so much, I always paused to chat with him to hear his "God bless you."

My baby boy was four years old June 29. The alumni secretary of Baylor sent him a birthday card. I attended school there 23 years ago. We like to be remembered.

My oldest boy and two girls were honor students in their classes in school this year. I am doing my best to rear my children to be good, honest Christians, too. Though our nearest church is three miles away, we cannot walk often, and have no way to ride.

Believe me, we really do appreciate our church paper. The sermons we get through it and over our radio are our only salvation. I invite my neighbors every Sunday morning especially to listen.

The other day I had just gotten my mail and was riding on a school bus. The driver stopped to let a passenger ride when I looked up and saw it happened to be a big Colored preacher, and realized I had gotten two copies of the Advocate this time, I graciously asked: "Uncle, would you like a copy of this Christian magazine?" He thanked me several times, and if you'd seen the expression on his face as he looked through that paper, you'd know those Colored folks really got a good sermon Sunday!

I want to say again we appreciate our paper. "The Fear," by Dr. Pomeroy, is so true to life!

When you pray, remember us.

MRS. R. A. BOZEMAN.

PROTEST AGAINST A PROTEST

Dear Dr. Duren: Today I feel that it is my Christian duty and my patriotic duty to protest against a protest. I have just been reading "A Minister's Protest." This was written by a minister who was displeased to see on another minister's car these two mottoes: "God Bless America," and "Remember Pearl Harbor." The song, "God Bless America," certainly reminds me of America's need of God. Hitler would be very glad for every American to protest against the use of the motto, "Remember Pearl Harbor." This would be most pleasing to the Japs. The Axis would be glad for us to forget "Pearl Harbor." If we could now forget Pearl Harbor, they could so easily repeat the same act—that is what they want to do. Why should a person say that the Pearl Harbor disaster is the result of our forgetting God? Have the Japs not always attacked the righteous even more than the unrighteous? Have they not been quicker to destroy churches than anything else?

This is no time for protests against any act or sign of American patriotism. Never have we been in a war with so many protests from within, and never have we had a greater cause for being at war. If every American family had had a son at Pearl Harbor, or a daughter there as a nurse, we would now have unity and not protest.

I am an ex-Marine of World War No. 1. I saw, and talked with, crippled children of all ages who managed to be still breathing after the German invasion of Belgium and Northern France. Some of these children had seen mothers, brother and sisters tortured and killed by German soldiers. If you could see these children today, you would see some people who are crippled for life. If you could talk with them, you would have a better understanding of what our boys are fighting for.

Jesus was betrayed by His own; He was tried while His own slept. Our boys are sometimes betrayed by their own American citizens; they are being tried while many Americans sleep. Jesus gave Himself as a sacrifice while His own betrayed Him, denied Him, and while His own slept. Our boys are giving their lives in sacrifice while they are being betrayed and denied by many of their own and while many of their own are sleeping.

Remember Pearl Harbor; in the rubber campaign, in the scrap iron campaign, when you receive your salary, when you go to pray, and before you protest against any act or sign of American patriotism.

This is not written with any spirit of hate or prejudice, but with a desire for a just and lasting peace which can come only after the defeat of the Axis.

REV. B. D. BENSON,
Pastor, Sardis Circuit.

HOUSE BILL 167 KILLED

Dear Bro. Editor: I regret to have to report that by a parliamentary trick the liquor interests were able to kill "House Bill 167" Wednesday night, June 24.

When the bill was reached "in regular order" on the Calendar, a proponent of the bill moved that the bill be "returned to the Calendar subject to call"—a courtesy almost always granted to the introducer of a bill, especially when said bill has been reached for the first time on the Calendar—Representative Gevier, of Tallulah, moved that the bill be "indefinitely postponed." Under the practice of the House this motion serves three purposes of those opposed to the bill:

(a) It gives the maker of the motion the privilege of making the FIRST speech on the bill, before the introducer can even appear in its behalf; (b) It also gives the maker of the motion to indefinitely postpone the right to make the LAST speech—both of these speeches, of course, AGAINST the bill, and both unfair to the bill; and (c) The supporters of the bill are thus put on the Defensive—having to meet the misstatements of the opposers before they can properly present its purpose and good qualities and with no chance at a "rejoinder" to correct the wrong impressions made during the debate. This trick of the liquor interests was more than successful. It caught our supporters "off guard," or not on the "alert." Some of them were not in the House Chamber—one reason for deferring action—and other friends became confused.

The vote FOR "indefinite postponement" was 44, while the vote AGAINST was 28, and the bill was killed without getting proper presentation on its merits. One liquor Representative who would have voted against the bill "on its merits," voted against killing it by indefinite postponement because he said he thought the bill did have merit and the proponents should have been allowed to present properly the bill. Enough members to have killed "indefinite postponement" had given their endorsement of the bill, and one man voted against us when he thought he was voting for the bill, and conversely at least one man who wanted to kill the bill voted against killing it.

This all was symptomatic of the wild turmoil and confusion that's been permeating the whole legislative session. Apparently very little constructive legislation has been, or will be passed at this session. Already there is talk of an extraordinary session to get some real worthwhile work done.

LEON W. SLOAN,
Supt., Anti-Saloon
League of Louisiana.

Note: The vote on this measure was given, including absentees, but we omit it on account of space.—Ed.

A CHRISTIAN CENTER, MR. EZELLE'S LETTER

Will you give me three minutes of your time to read carefully this message? Did you know that, to date, there have gone out from Millsaps College alumni and the present student body, more than three hundred young men, into some branch of the armed service of our country? And do you realize,

that before this war is over, it is very likely that two to three hundred more of the Millsaps alumni will answer the call to the colors? We have endeavored, as far as possible, to get the names of these young men who are already in the service.

Millsaps College is generally recognized as the heart of Mississippi Methodism. With its beautiful campus, its fine buildings and equipment, it lacks a headquarters for the Christian service activities that its student body should have. Such a building is on most of our denominational college campuses, designated as the "Christian Center."

What would be more appropriate at this time, than for Mississippi Methodists to honor this group of young men who are going forth from this institution—some possibly to make the supreme sacrifice, that our freedom in speech, in religion, and the privileges of institutions like Millsaps might be saved—and that we Methodists band together and erect such a building on that campus as a memorial to these boys. In honoring these boys with a memorial, we likewise will give to the future student body a Christian Center building, which is most essential on the campus of a Christian college.

The erection of this building, if we had the funds, would be impossible right now, as we would be unable to get materials for such work. However, a plan has been worked out whereby we hope to raise the funds for this building at this time, so that we can go forward with the work shortly after the war is ended.

I am proud of the fact that our two sons are now in the service of their country, and I am doubly proud of the fact that each holds a degree from Millsaps College. With these two facts in mind, I asked the privilege of being the first to contribute to this fund, in the amount of \$1,000 in Victory Bonds. Won't you join me in the giving, or undertaking to raise, in your community, \$200 to \$500 for each boy who has attended Millsaps College, from your church or community—such funds as raised to be given in Victory Bonds, to be held until such time as the full amount of funds is raised and building materials are obtainable?

Our Government urges us to buy at least as much as ten per cent of our monthly incomes of Victory Bonds. Share those bonds with Millsaps College in honoring its boys who have gone forth to save all that is dear and sacred to us.

Yours for a Christian Center as a memorial on Millsaps campus,

R. L. EZELLE.

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

A student entering Millsaps August 10 may still acquire 3 semester hours of college credit this summer.

Millsaps College is: centrally and conveniently located, with commercial transportation facilities to all parts of the State in case of gas rationing; fully accredited, reasonably priced, well-equipped; has a beautiful campus, friendly and Christian campus atmosphere, an outstanding faculty and high scholastic recognition.

For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"World brotherhood must not be forgotten in the effort which is now being made to wage total war. As Christians we do believe that God is the Father of all men and that all are our brothers regardless of class, color, or nationality. Unless we, who are in mission work, remember this, no one will. God is depending upon us to keep the flame of brotherhood burning in a darkened world . . . let us never disappoint Him!"—Louise Long, Commission on World Peace, Methodist Church.

* * *

"Planning for Peace"

Since we have had so many requests for a simplified outline for the study of "Planning for Peace," we are giving one for a four-lesson study. It must be remembered that six hours must be spent in class sessions, so if only four lessons are used, they must be one and one-half hours long.

We call attention to the recommendations under "International Relations and World Peace," page 89, of the 1942 Mississippi Conference Journal. We agreed to "study diligently to understand the factors necessary for the building of a permanent world peace when the present conflict shall end." It will mean that we will have to concentrate on this study and use all of our mental capacity, but we want to be intelligent Christian world citizens. We know that our Mississippi Conference women are going to show the Woman's Division that we can do it.

We believe that you will appreciate the article by Dorothy Thompson, "This War and the Common Sense of Women," on page 6, of the April, 1942, "Ladies' Home Journal."

In addition to the pamphlets listed before, the Carnegie Endowment for International Peace has three additional ones. Ten copies or less may be secured free:

"Price of Free World Victory," Wallace.
"Pursuit of Happiness in Wartime," Lindeman.

"Toward a Durable Peace," Staley.

Miss Louise Long, of the Commission on World Peace, Methodist Church, 740 Rush Street, Chicago, Illinois, writes that she will be happy to assist in any way with this study. She can possibly supply other material.

Each week on this page we will give additional suggestions for the study. If you find something which is helpful, send us a card so that we may pass it on to the other societies.

All set? Let's go!!!!

Lesson No. 1

"The Role of the Church in the Establishment of Peace"

(a) Give seven reasons why in Christianity there is the hope for a better world?

(b) Is it enough to change the person, or should changed persons work together to change the social order?

(c) Should Christianity have anything to do with the social problems of today?

(d) What sort of life do Christians believe to be the fulfillment of the purpose of God for man?

(e) Give three ways in which a Christian

may meet his responsibility as a citizen of a democracy?

(f) Is right wholly on the side of our nation and her allies?

(g) Give three ways in which the church may combat hatreds.

(h) Can the church create a public opinion for a just peace?

(i) How can missions help to create a better understanding among nations?

(j) Should women sit in the peace conference? Why?

Worship.

Lesson No. 2

"The Importance of Planning for Peace in the Midst of War"

(a) Did the Roosevelt-Churchill Atlantic Conference plan for peace "in the midst of war?"

(b) If we had planned for peace in 1917-18, would we have war today?

(c) Is war a method of trying to make peace?

(d) Should Christians (1) Invent new peace plans? (2) Study plans proposed?

(e) What is the difference between "negotiated" peace and "imposed" peace?

(f) Should revenge govern the peace proposals?

(g) What effect will the immediate agreements at the close of the war have on future peace?

(h) What are some of the plans now being proposed?

(i) Has any nation a right to be a law unto itself?

(j) Can war be avoided unless nations are willing to make changes voluntarily?

(k) Can there be order among nations without some sort of governmental authority?

(l) What are some of the reasons why the League of Nations did not succeed?

Worship.

(See recommendations, "Christian Citizenship," page 90, Mississippi Conference Journal, 1942.)

Lesson No. 3

"Economic Bases of Peace"

(a) Why does the geography of Europe affect the relations of the nations?

(b) Are natural resources of the world evenly distributed?

(c) If peace is to be lasting, must there be equal access to resources?

(d) Should all nations be responsible for economies of each other?

(e) What is "The Charter for World Economy"?

(f) Do people want to create a "contributive society"? Do you?

(g) Will the building of a just order within each nation strengthen peace among all nations?

(h) Where should women begin?

Worship.

(See recommendations, "Economic Relations," page 90, Mississippi Conference Journal, 1942.)

Lesson No. 4

"Will America Perpetuate the Caste?"

(a) What is the master-slave pattern?

(b) What is meant by (1) "caste"? (2) "class"?

(c) Why do people object to being forced to group themselves together?

(d) Does the United States practice the principles of democracy in the treatment of minority groups?

(e) Is "race prejudice" born in one, or is it acquired?

(f) Is it important to be correctly informed?

(g) What are some of the ways you and I may help to work out race relations in our community?

Worship.

(See recommendations, "Minority Groups," Conference Journal, 1942.)

* * *

Moore Community House

A most interesting study in brotherhood was the Vacation Church School at the Moore Community House, Biloxi. Directed by Miss Sallie Ellis and Miss Sophie Kuntz, of the institution, the music for the school was conducted by Professor Cacum, a Catholic, and one of the assistants in the primary division was Mrs. Roger Weill, a Jewess.

There were six divisions, including a class of twenty adults led by the pastor, Rev. D. W. Ulmer, in the evenings.

180 children registered and about 20 young people.

The schedule included singing (new and old songs), Bible study, hand craft, directed recreation, story telling, dramatics and worship. The group participation was splendid.

Outstanding features of the school were:

(1) The boys work shop, under the direction of Miss Kuntz, where all classes had projects—the making of window boxes, toys, bird houses, scenery, and houses for the Gallilean village, etc. (2) The project for the entire school was the adoption of a Chinese child for which \$20 was to be given. When the offerings were opened \$30.29 had been given, which showed the interest of the school and represented sacrifice on the part of the individual members.

One of the teachers writes: "I received so much more from the school than I gave. How I wish for some of the lovely material which I have seen wasted in many large churches! The materials which these children used were of the crudest and so limited. We had one spatter picture set for 16 children, but each waited their turn and cooperated with each other so beautifully, it was wonderful to see. The children who did not have Bibles were given one."

Among those assisting were: Mrs. B. A. Desportes, Mrs. Lionel Byrd, Mrs. R. A. Fayard, Miss Annie May Bonds, Miss Marguerite Ramsey, Mrs. W. B. Carr and Mr. Skinner.

* * *

Southern Zone, Brookhaven District

The Southern Zone of the Brookhaven District met with the W. S. C. S. of Summit, for its second quarter's meeting, with Mrs. Sylvester Cotten presiding, and all churches in the zone represented except two.

The society of Centenary Church, McComb, was in charge of the program which followed the outline, "Methodist Women (Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Report of Itta Bena Society of Christian Service for Second Quarter

Planned programs have been given each quarter.

One-half of pledge for year has been paid.

Amount sent to conference treasurer for Jurisdictional fund—90 cents.

Sent Wood Junior College for bed linen—\$5.00.

A nice box of supplies sent to Malvina Center.

The society completed study of "Christian Roots of Democracy," also cooperated with pastor in church-wide study of "The Methodist Meeting House."

The Bible Study book, "Our Times—What Has the Bible to Say About It?" was completed during this quarter.

The Spiritual Life Groups met regularly.

The Christian Social Relations Committee gave a splendid program for the society.

The Christian Social Relations Committee helped with the cleaning, painting and other local church activities. This committee is sponsoring the sending of a Negro woman to Holly Springs next quarter.

The society entertained the young people of the church.

We have ten subscribers each to World Outlook and Methodist Woman.

Four dollars and sixty cents was sent to the district parsonage committee for use by our district superintendent's wife in the district parsonage.

Ten dollars was sent to the conference treasurer for Student Fund.

The secretaries of Young People and Children's Work report regular meetings.

Youth Fellowship Fund paid one dollar and twenty-five cents.

MRS. H. V. THORNTON,
Secretary of Publicity.

* * *

Corinth W. S. C. S. Enjoys Annual Picnic with Study on Christian Citizenship

Hillandale Country Club was the scene of a most enjoyable occasion last week when the Woman's Society of Christian Service, of First Methodist church, assembled for the annual picnic and a special program arranged by Mrs. Howard Collier, Secretary of Christian Social Relations, and her committee.

As the members entered the club room they found it attractive with artistic arrangements of colorful garden flowers. At one end of the large room the American and the Christian flags flanked a table holding a large white bowl of shasta daisies. Gladioli and zinnias were used effectively throughout the clubhouse.

Mrs. John Blakemore, Spiritual Life chairman, opened the meeting with a beautiful and inspiring devotional.

The theme of the worship service was, "The Lord We Love is Calling." Mrs. Albert Ajax, W. S. C. S. president, was the leader, with members joining in the responses. Mrs. Dave Ajax, Mrs. W. L. Strong, Mrs. Elmer Sharp, Miss Martha Lott and Mrs. Garnett Lanning had special parts on the morning program. Rev. W. C. Newman was the principal speaker of the day, and gave a splen-

did talk on Christian Citizenship, a subject so timely in the world chaos of today.

In the afternoon, Mrs. N. S. Sweat discussed "Our American Flag," stressing the proper way to show respect and to display it. Members pledged their allegiance. Mrs. M. T. Lockman talked on "The Christian Flag," and the group joined her in pledging allegiance.

The hymn, "God Bless Our Native Land," was featured, and the meeting closed with members in unison repeating the benediction:

"America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

At noon a delicious lunch was served buffet style on the porch, with Mrs. C. W. Norwood, Fellowship chairman, members of her committee, and the circle social chairman in charge. The society has for its third quarter C. S. R. project a contribution toward the upkeep of a Ladies' Rest Room, maintained at the court house. During the lunch hour members were given an opportunity to sew their contributions on patch aprons provided for this occasion. After the patches are removed the aprons are to be used in the kitchen at the church's Fellowship Building.

MRS. E. E. SUTTON,
Secretary of Literature and
Publicity, W. S. C. S., First
Methodist Church.

* * *

C. S. R. Sessions Committee Report on Christian Citizenship

(One section from Annual Conference Report)

Study

1. The new Christian Citizen pamphlet.
2. Legislation designed to restore community freedom in the choice of films shown through the abolition of block-booking and blind-selling of films.
3. Study of the proposed bill, Federal Aid for Public Education, as found in S 1313, which provides for equalization of educational opportunities for all children of all the people.
4. Elective Course in Adult Student, first quarter, 1942, on Christian Citizenship.
5. Community needs from classes in constructive citizenship.
6. Study State laws regarding poll tax and the white primary.

Activities

1. Emphasize individual responsibility for community, state and national government through the right use of the ballot and registering of personal convictions with state and national legislators.
2. Promotion of classes in citizenship.
3. Investigate conditions in courts dealing with youth, women, and UNDERPRIVILEGED OFFENDERS ESPECIALLY, and of conditions in our jails, institutions for the correction of crime, and prisons.
4. Support legislation mentioned in 2 and 3 above, in study recommendations in this area.

5. Arouse public interest that will demand the enforcement of the May Act, which provides restrictions of vice in the vicinity of Army camps.

* * *

Miss Julia Wasson Speaks to Greenville W. S. C. S.

The highlight of our missionary programs this year was the stirring address on China, given by Miss Julia Wasson, who spoke with authority resulting from her experience of thirty-three years spent with the Chinese students of the McTyre School.

Miss Wasson, in a graphic way, traced the development and growth of the Chinese women from their former position of secluded home-makers to their present position of participants in national affairs. Because of the influence of Christianity for the past fifty years this rapid progress was made possible. Now Chinese women are filling places of responsibility in every field of service.

Miss Julia, as she is affectionately called, endeared herself not only to the women of our church, but also to the women of all the other churches who were our guests for this special occasion. Throughout her discussion of the place of the women in China, Miss Wasson held the attention of the vast audience who were privileged to hear her.

Following this address, a Chinese tea was given in the Social Room of the Educational Building. The tea table, spread with a beautiful Chinese cloth, was centered with a white pottery bowl of pink radiance rose buds and shasta daisies. The tea girls wore costumes of exquisite Chinese silk. Among those who enjoyed this hour of fellowship were some native Chinese people who are now living in Greenville.

MRS. M. L. DAVISON,
Secretary of Publicity.

MISSISSIPPI CONFERENCE

(Continued from page 10)

United in Christian Living and Service," as suggested by the conference secretary. A general discussion of "How Can the Zone Organization Help to Unite Methodist Women" proved very helpful.

Mrs. G. C. Terrell, district secretary, was present and urged that all quarterly reports be carefully made and sent off promptly. She suggested that invitations be extended to all nearby churches to send representatives to the zone meetings which are most convenient for them to attend, even though they may be members of another zone.

Mrs. C. E. Mullins, vice-president of the conference, gave a splendid report of the finances of the entire conference for the first quarter and encouraged the women to go forward with the missionary program regardless of the difficulties to be encountered in this time of a war-enveloped world.

Church members can be classified as follows; wishbones, who are always wishing that somebody else would do something; jawbones, who do all the criticizing; and backbones, who get under the load and carry it along.—Living Church.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Twin Papers for Methodist Women

The *Methodist Woman* and *World Outlook* have been called the "twin papers for Methodist women" ever since The Methodist Church was united. But, although each paper gives the same amount of space to the interests of women—thirty-two pages in *The Methodist Woman*, thirty-two of the sixty-four pages in *World Outlook*—the papers are not identical twins. From the beginning there has been an effort to plan in such a way that the papers supplement each other rather than duplicate each other. In *The Methodist Woman* the objects of prayer are announced each month. In *World Outlook* an article and picture on those objects are presented. In *The Methodist Woman* the secretary of youth work gives the program for the month, the things to be stressed, the projects to be given especial attention. In *World Outlook* stories are written about those projects, perhaps a young person writes an article on missions, or a picture section is prepared on the special project. So it goes in all the departments of work in the Woman's Society of Christian Service—one paper supplementing the other—both necessary to the woman at work in the local society.

But that is not the whole story.

Each paper has a distinct personality.

The Methodist Woman is an intimate paper. Here the woman already at work receives letters from executive secretaries, reads of the work she has helped do, and learns of the work waiting to be done. Articles on fields of work supplement the monthly program material. Other articles bring timely news about the missionary task of our day. Still other articles bring stories of great missionary meetings and programs of advance planned in such meetings.

World Outlook, while it is a paper for the men and women in the program of the church, also attempts to reach out to the many church members who are not now working in the church and interest them in the program of service. The intimate side is not stressed. In sixty-four pages the work of the entire Board of Missions and Church Extension appears—both women's work and general work. Pictures are used in great quantities to tell the story of that work.

Thus the twin papers for Methodist women are not twins in the sense that they look alike and do the same things. They are different but they strengthen each other. Through the work of the two there is opportunity for seeing the vastness of the work and for carrying it on through a local church. They are twins because they belong together.—(From "The Assembly Bulletin").

* * *

Prayer*

What is prayer?

Prayer can be many things.

Prayer can be doing: doing whatever we have to do with love in our hearts. All great men have made their work their play, for they have loved it.

Prayer can be thinking: thinking of all whom we know, our friends and our enemies, with love in our hearts.

Prayer can be feeling: feeling the joy,

feeling the power that the knowledge of the love of God gives us.

Prayer can be hearing: hearing the song of a bird, hearing a beautiful melody, hearing the rippling of water with the praise of God in our hearts.

Prayer can be seeing: seeing a star, a sunset, a leaf, a flower, a blade of grass, a gull in flight, a lovely face—and wondering with praise and love and thanksgiving at the wonderful works of God.

Prayer is, then, any way of being in thought with God, and is the connection between the Great Source of all things and the outcome.

Prayer is to the spirit as the North Star is to the pioneer woodsman. It leads us up God's steep hill to spiritual grace. In other words, the divine spark that is in each one of us is kindled and made to grow by daily communion with God, which is prayer.

And what is God?

God is the source of all good. The universe is the outcome of God's thought; the power and the glory of the universe, the love, the good. When we choose to think positively of the beauty of the universe we are with God, and if we are with God in positive thought, whether we realize it or not, we are praying.

God is in all and surrounds all and is the only power. All else in this world is made by man, to whom God has given a free will. Only the good things are the realities and are permanent. One can make a wrong thing seem permanent by holding it in his thoughts, but only things that come from God are permanent.

Therefore, for one to find truth, joy, love, peace, and power for good, he must seek God in daily prayer. For nothing can be had by anyone without effort on his or her part.

Let us pray, and let us teach our children to pray.

* From "A Little Book of Prayers," by Emile F. Johnson. Used by permission of Viking Press.

* * *

Barefaced Propaganda

By Archer Wallace

We ARE studying temperance legislation today in our Church Schools. There was a time when liquor advertisements were put in the corner of newspapers. The propaganda was secretive and suggestive. Today the advocates of alcohol make no secret about their aims. They are out to create a generation of drinkers, and, unfortunately, to a large extent they have succeeded in doing so.

Four years ago the writer spent three months in England and was amazed to see how huge billboards all over the countryside carried advertising for liquor. But we do not need to go to England to find aggressive propaganda. Here is an actual quotation from the *Brewer's Digest*, published in this country, for May, 1941:

"One of the finest things that could have happened to the brewing industry was the insistence of high-ranking officers to make beer available at army camps. The opportunity presented to the brewing industry by this measure is so obvious that it is super-

fluous to go into it in detail. Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

So the liquor interests are no longer reticent and secretive. They come out in the open and frankly admit that what they want to do is to instill a craving for liquor in the young people of this country, no matter what the consequences will be.

Read Proverbs 21:17; 23:32; Isaiah 5:20-23; Hosea 4:11; Joel 3:2-3; Ephesians 5:18.

* * *

Creating Friendly Attitudes Through the Home

By Grace W. McGavran

Here is an excellent booklet (47 pages) for parents and teachers of children, that should be in the hands of every secretary of children's work. It offers wise guidance in helping boys and girls to build a more friendly world today in home and school and community. Situations that are presented and the questions that are asked are from true life incidents, and the discussions that follow are suggestive and illuminating.

Good for individual reading, and as a guide for parent study groups in this area. One secretary of children's work writes of helping to organize a study group among parents at the time that their children were meeting in additional sessions. "There is a good attendance at both places," she reports, "and great good is resulting." This is a booklet for such a group. Friendship Press, N. Y., 1941, 25 cents. Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

* * *

Mission Program Largely Supported by "Small Givers"

Relatively small contributions made by thousands of Christian men and women by the week or by the month as they contribute to the current support of their local churches are thought by the Home Missions Council of North America to be the most hopeful sources of home missionary income in the future.

Robert R. Doane, statistician, makes clear in his book, *Measurement of American Wealth*, that in the prosperous year of 1929, when over two billion dollars came from living sources into the treasuries of our churches and other benevolent agencies, only 13½ per cent was contributed by persons with yearly incomes of \$25,000 or more. Those with incomes of \$3,000 to \$25,000 gave 18½ per cent of all that was contributed, but those with incomes of \$3,000 and less gave 68 per cent of the total!

Preacher to boy—"What is the best thing you ever heard your preacher say?"

Boy to preacher—"Let us stand and receive the benediction."—Selected.

Though you and I are very little beings, we must not rest satisfied until we have made our influence extend to the remotest corner of this ruined world.

—Samuel J. Mills.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 29, 1942

By Rev. W. C. Newman

CAIN AND ABEL

Lesson Text: Genesis 4:1-15

Golden Text: By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous.—Hebrews 11:4.

When some years ago a noted criminal who had been born and reared in Mississippi was executed, the most striking thing in the whole situation, to me, was the attitude of the man's old mother. All through the trial, and up to the day of execution, she kept talking about how beautiful he was when he was a baby. She seemed dazed by the tragedy that had come to her son, who once had cooed and gurgled happily in her arms.

Good and Evil—the Terrifying Possibilities

Once upon a time a great philosopher, entering a school room, said to the teacher: "Speak softly, we may be in the presence of a great man."

So marvelous are the potentialities of even a tiny human baby that it would seem that all of us would feel awed in the presence of one. It is the great miracle of growth.

But if it is possible for a baby to become great, it is also possible for that same baby to become evil. What are the forces that determine which it shall be?

Brothers—Yet Different

We do not yet know enough about psychology to say what specific things can be done to assure greatness in any life. Moreover each individual child, being a distinct person, presents a different problem. Cain and Abel were both reared by the same parents, in the same home, presumably by the same methods. Yet one became a criminal. Why?

We cannot know for sure. But there are certain things which we do know work for good, and certain things we do know make for evil in our children. What good things can we do to help them become good?

Environment

First of all we can give them a world in which to live that is as free from evil as we can possibly make it.

Once in a town in which I lived a traveling salesman made his usual round of the stores. A few days later it became known that at the time he visited those stores he had an active case of smallpox. You can imagine the consternation and fear that took hold of every person with whom that man had come in personal contact. There was a grand rush for the public health office to be vaccinated.

Yet every day that we live we allow certain persons and certain places to operate openly in our towns and cities, infected with

something much more deadly than smallpox. These people and places carry the germs of evil upon them, and they spread these germs to all around them. But no one seems to get excited about it. And when a minister preaches about shutting up those places and doing something about that situation, as often as not some members of the congregation tell him to quit talking about such things and preach the Gospel.

Once I talked to the most influential business man in a certain town about using his influence to close up a famous "joint." He replied that he could not afford to do so, since the man who operated the joint was one of his customers.

How shortsighted all this is. We are willing to expose our children and ourselves to any kind of evil rather than to lose face or lose business. Consequently hundreds of youth become criminals instead of good citizens.

Bending the Twig

In the second place we can give our children careful training at that period of their lives when they are pliant and responsive.

Years ago a lady appealed to me to help her interest her sons in the church. And she told me this story. She said that when she and her husband were married they were so happy with each other they felt no need of the church. For years they did not pay the church any attention. Later when the boys reached adolescence they began to realize the frightful possibilities of evil influences upon those boys. So they tried to get them to church and Sunday School. But it wouldn't work. The boys had already formed habits that made them indifferent to religion.

It is a true saying that children "catch" more from the very atmosphere of a home than they can ever learn by formal study. The least we can do for our children is to let them grow up in a home where understanding, and affection, and courtesy, and honor, and religious faith are the ordinary daily elements in the very atmosphere.

A Winsome Church

Finally we can give our children a church and Sunday School that is adequately prepared to meet the needs of youth.

Many a parent who would give his last penny to see that his children go to a good college and receive the proper medical attention, will not give ten dollars to equip the church for serving the spiritual needs of those same children. We demand in our public schools the highest trained men and women as teachers. But we are content to allow the Sunday School to be manned by just anyone that can be persuaded to teach a class, regardless of training or ability. We would never dream of expecting a child to learn English or mathematics in a brief period. But we expect him to learn about God and religion in a few minutes spent in Sunday School once a week.

All of which means that it is no wonder so many of our children take the wrong fork of the road. Our whole conception of

character building is inadequate and wrong. We must do better. We can do better. And it is the most important job in all the world.

METHODIST CHAPLAINS RECENTLY APPOINTED

Ashburn, Oscar Lawrence, Bloomingdale, Ohio.

Bacon, Alfred Stanley, Sheridan, New York.

Brown, Mark Lang, Dalton, Ohio.

Burkam, Dwight Miller, Dayton, Ohio.

Calvin, James Clarence, Pineville, Louisiana.

Carraway, Archie Clark, Dumas, Arkansas.

Carson, Paul Elbert, Springfield, Illinois.

Duncan, Floyd Alexander, Bedford, Virginia.

Firth, Raymond Holdsworth, Washington, D. C.

Goodwin, Durward Thomas, Bristol, West Virginia.

Grimes, Lewis Howard, Houston, Texas.

Grisham, Roy Arnold, Grenada, Mississippi.

Hamilton, Herbert Homer, Sudan, Texas.

Harris, Ellsworth Greene, Columbus, Ohio.

Hopkinson, Arthur, Jr., Jamaica Plain, Massachusetts.

Lackey, Dudley Carl, Scottsbluff, Nebraska.

Lindsey, Julian Astor, High Point, North Carolina.

McGladrey, Merlin William, Minneapolis, Minnesota.

Oxnam, Philip Holmes, Oxford, Massachusetts.

Phillips, Russel Lemuel, Terre Haute, Indiana.

Pierson, Cato Halbert, Wiley College, Marshall, Texas.

Price, Robert Henry, Dawson, Texas.

Rieff, Edward Leo, St. Paul, Minnesota.

Scheufler, Karl William, Cincinnati, Ohio.

Skelton, Robert Elmore, Indianapolis, Indiana.

Terry, Roy Morton, Georgetown, Connecticut.

Teska, Glenn Frank, LeCenter, Minnesota.

Vick, Thomas Marvin, Jr., Longhurst, North Carolina.

Walker, Edwin Markurth, Watonga, Oklahoma.

Yohe, Clair Frederick, Meriden, Connecticut.

FALSE TEETH

That Loosen

Need Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wobbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) powder, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

THE CHRISTIAN FIRESIDE

THE CLOCK

By Rev. Vivian T. Pomeroy, D. D.

For some years in my house none of the clocks seemed to keep good time. People spoke of this. Testy ones would say, "Isn't there a clock in this house that is right?" Then we would point them to this clock and that; point them to several clocks, and let them take their choice. And they would cry, "But plainly they all are not right. Probably they all are wrong. What is the time?"

So at last I was persuaded to get an electric clock. It had one of those neat, self-righteous faces which seems to say, "I have never made a mistake. I always know." I missed my old friendly clock with the loud, chatty tick. Such a human old clock, always too slow or too fast, but with a beating heart. The electric clock had no tick. It was plugged to duty and did its work silently. It had a red minute hand, which seemed to say, "Always right. On the dot. Never wrong."

But one day everything began to go wrong in the house—everything but the clock. It was one of those days, you know. . . . Nothing could go right. I became crosser and crosser. Life was more and more difficult. And at the worst moment I glanced at the electric clock. It was right. It was so right that I could have yelled. The old clock, when I felt slow, would seem to be slow; and, when I was sad, would seem to say, "Tick! Tack! Cheer up! I'm often wrong too." But the electric clock had no weaknesses; no beating human heart. I looked at it—so inhumanly right—and suddenly I bounced up and wrenched its plug right out of the socket. "There!" I cried. "Now you're going to be wrong for once."

How very foolish of me! Of course, it is useful to know the right time and not go by guess or hearsay. And, when I felt better, I put in the electric plug again, and set the clock right and to time. But since that day, sometimes when I look at my electric clock, I say to myself, "If you are a person and not a clock, it is good to know that you are not always right. For the people one loves best—and perhaps God loves them best—are those who sometimes can say, 'I'm sorry! I was wrong.'—Reprinted by special permission of the author and The Christian Leader.

THE TIRED BODY

She is not so young as she used to be; and now that she has charge of her orphan grandson, a child of six, life is not as easy as it might be.

I talked with her in her kitchen—a neat, bright little room, with a window from which one could see a cherry tree in the garden.

She sighed, pushed back a wisp of grey hair, looked at the stack of washing-up waiting to be done, and said: "It's the same old thing every day—that's what beats me."

"How do you mean?" I asked.

"Why," said she, "I clean the house one Friday and I have it to do again the following Friday. It all seems so useless, never-ending. I polish the brasses one day and they are dull the next. I patch that child's trousers one week, and they're worn through

the next! Baking, cleaning, sewing, on and on and on . . . and no end in sight."

She was nearly in tears.

For a time I did not know what to say. Then, quite suddenly I said: "Do you see the cherry tree in the garden?"

She nodded.

"Well," I said slowly, "I should think God hates it."

She made no reply.

"He must do," I went on musingly. "He must get tired year after year of covering it with blossom, making it a joy to behold, and doing the same old job age after age—and as surely as He does it one year it needs doing the next. . . ."

Then I added: "Strange that God's spring-time world grows untidy in autumn. But God keeps on, just as you are going to do, believing that somehow it really is worth while."—Exchange.

A RICH PREACHER

An old German preacher had undeservedly gotten famed for being rich, because he lived like most of the preachers of all denominations in all lands have to live—temperate in all things and economical, on small salaries.

One day out in the country he met the assessor, who at once began to examine him:

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his book, "how much is your possessions?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife and that's worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven and the Spirit gives the assurance in my heart, that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."—Selected.

ELEPHANT QUIZ

By Oneta B. Christian

Do you know that a full-grown elephant's meals for one day often consist of one hundred and fifty pounds of hay, thirty-five heads of lettuce, fifty pounds of corn-stalks or green vegetables, and fifteen loaves of bread? However, carrots and bran are their favorite foods. They have to learn to like peanuts!

Do you know that elephants in captivity often have minor foot operations? Shuffling

around in small quarters tends to make the elastic substance on the soles of their feet wear off unevenly. To ease the pain that this condition causes, an animal surgeon cuts away the excess substance.

Do you know that an elephant's tusks are really his incisor teeth which continue to grow throughout the elephant's life-time? The largest tusks of which there is any record are eleven feet, five and one-half inches long and weigh two hundred and ninety-two pounds.

Do you know that elephants in captivity retain much of their jungle instinct? For example, a herd of elephants will not go to sleep in shifts. Also, elephants who are housed in tents often become so frightened during rain or thunder storms that they are led out into the open where they seem to enjoy themselves.

Do you know that elephants possess a very keen sense of smell? It is believed that they can detect the presence of a human being several miles away if the wind is blowing from the right direction.

Do you know that the famous elephant, "Jumbo," was bought in England and brought to this country at a cost of \$15,000, and his owner cleared in one day the whole purchase price?—Our Dumb Animals.

CAREY'S "DEATHLESS SERMON"

Not many sermons have claim to be considered epoch-making, but that epithet may justly be applied to the famous discourse preached by William Carey, 150 years ago on Monday. Just as Keble's famous sermon on "National Apostasy," in 1833, kindled the fire of the Oxford Movement, so Carey's kindled that of the modern missionary movement. The occasion was a Baptist Association assembly held at Nottingham. On the Wednesday morning, May 31, the "first preaching" was entrusted to the young minister of Leicester, whose passionate concern for the neglected missionary task of the Church was already well-known among his brethren, though hitherto it had met with little support. For his text he took the second and third verses of Isaiah—the stirring passage beginning with "Enlarge the place of thy tent," and ending with, "Fear not." He was content with two headings—the plain, practical, pungent, quotable watchwords, as Dr. Clifford once called them—"Expect great things from God. Attempt great things for God." Carey had already marshalled his facts, with amazing skill and comprehensiveness, in the "Enquiry" which he had read to a few of his brethren a week earlier, and now he drove home their implication and challenge. Even so it seemed at first that there would be no practical outcome, for the idea was still too novel. But it took root. Four months later it bore fruit in the memorable gathering at Kettering, when the Baptist Missionary Society came into being.—Christian World.

Encouragement is oxygen to the soul; no one ever lived without it.

—George Matthew Adams.

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MRS. E. E. NEUWIRTH

The Woman's Society of Christian Service, of the Carrollton Avenue Methodist church, passed the following resolutions on the death of a beloved member, Mrs. E. E. Neuwirth, who passed away May 31, 1942.

Mrs. Neuwirth's passing left a vacant place in the home and many sad hearts to mourn her death. Although in failing health for some while, her Social Service work was always her special thought, and many days she was on duty when she was not physically able to be out.

Desiring to give expression to our deep sense of loss and our appreciation of the helpful and inspiring life she lived, and to her devotion to the Social Service work at Charity Hospital, where she will be sadly missed; be it resolved

First, that we record our deep sense of loss in the death of our worthy friend and co-worker;

Second, that we extend our deepest sympathy to the family and friends;

Third, that a copy of these resolutions be recorded on our minutes, a copy be sent to the family, and a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,

Mrs. W. D. Storms, Mrs. D. C. Worrell, Mrs. J. P. Sexton, Woman's Society of Christian Service, Carrollton Ave. Methodist Church.

JOSEPH TURPIN DRAKE

Inasmuch as the Port Gibson Methodist church has sustained such a severe loss in the death of its beloved member and officer, Joseph Turpin Drake, a devout contributor to the spiritual welfare of our organization, an outstanding citizen and friend, it is fitting that the quarterly conference of the Vicksburg District pay tribute to his memory.

Mr. Drake was born in Port Gibson, August 24, 1870, and spent his entire life here, ably practicing his profession of law.

He was a son of Elijah Steele Drake and Ellen Davis Turpin, both devout members of this church. The father was long an official of the church and for forty years superintendent of the Sunday School. The mother was for very many years a consecrated and exceedingly efficient teacher in the Sunday School and president of the missionary society.

With such a background, there is no wonder that the son was such a fine character.

Joseph was educated at Chamberlain-Hunt Academy, being its first graduate, and Washington and Lee University, where he received diplomas both in literature and law.

He was admitted to the bar and practiced in the courts of the state for more than fifty years, beginning his practice before reaching his maturity.

For ten years he served as mayor of Port Gibson, refusing to stand for reelection at the end of that period. He was liberal in the gifts of his income, never permitting even his closest friends to know the extent of his giving.

He was probably the most liberal contributor to the finances of his church during its long history. In addition to this, he made a contribution to the basement improvements of \$1,000, and he and Mrs. Drake contributed the beautiful opera chairs and the basement heater. But these are but

few of the things he has done for Methodism in Port Gibson and elsewhere. He was liberal with the Orphans' Home, the church colleges, and other worthy institutions.

But his gifts extended to a higher field, for he gave himself. For more than fifty years he was a steward and trustee of the church, and for fully half a century he was a teacher in the Church School, resigning as teacher of the Men's Bible Class last year because of failing health.

Therefore be it resolved, that the quarterly conference of the Port Gibson church, of the Vicksburg District, commend to the church, to the community, and to the state, the character of this devout Christian worker;

That we express to his sorrowing family our deepest sympathy and commend them to the care of our Heavenly Father, who is the giver of all good gifts and the comforter of the broken-hearted;

That we point the young people of our church to the life our deceased brother has led, with the hope that his example may lead many to a deeper realization of the worth of seeking the higher things of this life in their youth.

Resolved further, that a copy of these resolutions be spread upon the minutes of the conference, a copy sent to the family, and a copy sent to the New Orleans Christian Advocate and to the Port Gibson Reveille.

RESOLUTION

Whereas, on March 15, 1942, the second quarterly conference for the year convened in the Port Gibson Methodist church, the district superintendent presiding, and the undersigned committee was appointed to draft suitable resolutions in recognition of the life and services of Bro. C. E. Morris, a member of the above mentioned church and conference; and

Whereas, he has been a member of the Board of Stewards of this church for a period of thirty-eight years and was always faithful in the performance of such duties as were assigned to him; therefore be it

Resolved, by this conference, first, that we express our deep regrets and sorrow at his passing and that we do and will continue to miss him as one of the oldest and most faithful members of our church. He was a true Methodist, was prompt and regular in attendance upon its services, and was always ready to defend his Church and was liberal towards its support in proportion to the means at his command;

Second, that we extend to his family our loving sympathy and commend to them the virtues that he was known to possess;

Third, that these resolutions be spread on the minutes of the conference and that a copy of same be delivered to the family and also that a copy be sent to both the Port Gibson Reveille and the New Orleans Christian Advocate for publication.

Respectfully submitted,

J. H. SMITH,
W. H. HAY,
P. L. SHAIFER,
Committee.

REPEAL OF THE 18th AMENDMENT AND ITS COST

More than three hundred and fifty thousand persons have lost their lives in wrecks caused by drunken drivers during the last eight years. More than ten billion dollars

has been paid for damages and only a few millions turned in for revenue. It has been said that eighty per cent of the deaths was caused by Repeal. If one soul is valued at more than all the wealth of the world, then what should three hundred and fifty thousand lives be valued at? If the nation has paid out more than ten times as much in damages as has been turned in for revenue, where is the profit in selling the stuff? It was said that Repeal would do away with blind tigers, and that was not true. Never before have the blind tigers had such a screen to work behind. There are now ten tigers and ten drunkards to where there was one ten years ago. Repeal and dance halls have done more to drag down the youth of the nation than anything else in the past fifty years. Nothing is being done about it. I see where some politicians have gotten up to keep the stuff away from the Army camps, but nothing is being done to keep it away from the cities and country. If it is not good for the soldier in camp, neither is it good for any one else to get drunk on.

Spirits is good for medicine in certain cases of sickness. For that purpose it should be sold, but only on prescription. If this had been done ten years ago, and if instead of Repeal, the Government had curbed the use and manufacture of spirits, made it a \$10,000 fine for making and selling the stuff, and had permitted its sale in eight ounce packages on prescription only, we would be in better shape today. In this way the Government would get all the profit and no one could buy the stuff to get drunk on. There would be no blind tigers with a \$10,000 fine behind them.

Repeal of the 18th Amendment was putting politics ahead of the Church. If the church people had not joined in with the liquor crowd, there would not have been enough votes to have brought about Repeal. Who will be held responsible for the lives lost by Repeal? Every one voting a wet ticket of course. What is a wet ticket? It is a vote for a man, or a set of men, who favor selling the stuff to the public. If we can put up one hundred billion dollars for war effort, as we should, we can put up fifty millions to curb the liquor business—make it impossible to distill it and sell it for the debauchery of the people. It is time for the church to rise up against the worst evil in this nation, and to start a drive to stamp it out. I believe fifty million dollars will do the job. Where could such an amount be spent for more good? If the Church will not undertake the job, then who will?

A LAYMAN.

God's promises were never meant to ferry our laziness like a boat; they are to be rowed by our oars.—H. W. Beecher.



DR. POTTER EXPLAINS

(Continued from page 5)

the General Conference ordered the division. The "official" statistician did not send out the study and the man who sent it out gave no interpretation of the figures.

For your encouragement, may I tell you that when we allow for the 1,099,412 placed on the Non-Resident list and compare the figures of 1941 with 1939, there is an increase of 49,865 Active Members in the two years.

I think this explanation will show you that it was not an arbitrary act on my part, that the pastors only carried out the orders of the General Conference, and that the so-called decrease is only a paper loss, as they had already been lost to the church. To me, the sad part is not that we have to admit this paper loss, but that we have to admit that there are 1,099,412 members who once walked with us, but who walk with us no more. While we were busy here and there, doing this and that, "the young men (and the older ones) to the number of 1,099,412 went away." This should be a dynamic challenge to the church to better shepherd the flock of God.

I am confident that, in the interest of the church and of an understanding of the case, you will gladly give the same publicity to the explanation that you gave to the original editorial.

Very truly yours,
Methodist Statistical Office,
Thos. P. Potter.

WHEN YOU PRAY

By Mrs. Irvin Rowland

"Lord, teach us to pray."

What an important part of life prayer is! Yet how much time do we spend learning to pray? I recently experienced an important lesson in prayer.—I was praying that God would work out a certain problem according to His will. Then it suddenly dawned upon me that I should say, "Lord, help me to work out this difficulty. Give me the insight to know what is best." I believe this is the way He wants us to face life—put forth our utmost and then depend on His strength to carry us through.

Another important aspect of prayer, to me, is to sometimes ask God to "Make me" instead of always "Give me." Christ showed the need for pruning when He said, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Perhaps the reason why we do not accomplish more as Christians is because we allow dead material to cling to our lives. We are not willing for God to have His way with us. We have our own idea or pattern of life which we stick to. Then, we pray for strength to carry on in that way. Far better to ask God to make us what we ought to be and rejoice as He prunes the rotten wood.

We cannot be satisfied and complacent Christians, never putting forth any effort to carry life's crosses. We must bear fruit in order to remain a part of the true vine.

LOUISIANA CONFERENCE CAMPAIGN CREDITS

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Miscellaneous.....	18	Plain Dealing, L. A. Carrington.....	2
Monroe District		Broadmoor, Geo. Pearce.....	2
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Delhi, J. E. Hearn.....	1	Single subscriptions.....	5
Gordon Ave., W. A. Cross.....	11	Miscellaneous.....	26

"Every branch in me that beareth not fruit, he taketh away."

The branch, naturally, gets its food from the vine, and prayer is, indeed, a life-line. Therefore, may we most earnestly plead, "Lord, teach us to pray."

Did you ever know an angler to tell the truth?

Yes, once I heard one tell another that he was a liar.—Selected.

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat I shall defy his attempts.

—John Newton.

Great and sacred is obedience. He who is not able, in the highest majesty of manhood, to obey with clear and open brow a law higher than himself is barren of all faith and love, and tightens his chains, moreover, in the struggle to be free.

—Dr. Martineau.

"What did he die of?" Patrick asked one of the last mourners at an imposing funeral. "He died of a Tuesday," was the reply.

"No; I don't mean when did he die. What was the complaint?"

The mourner's eye lighted up. "There was no complaint; everybody is satisfied."—Ex.

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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Who can grasp the magnitude of delight comprehended in that short word—God all in all? . . . He who fills with good things the desires of the soul will Himself be to the reason the fulness of light, to the will the abundance of peace, to the memory the unbroken serenity of eternity. O truth! O charity! O eternity! O blessed and blessing Trinity!—Saint Bernard.

THE PRAYER-ROOM TODAY

My Lord, I thank Thee for the growing sense within me that my life is a matter of concern and care to Thee. I thank Thee for those rare and sacred moments when Thou hast called me by my name, and I have known that it was to me Thou didst speak. I thank Thee for the measure in which I have learned to say, The Lord is my Shepherd. Help me to answer Thy love with a love as personal as Thine own. Teach me to know my Shepherd's voice, to hear it sounding clear amid all other voices. Make me swift to see the first indication of Thy mind, eager to follow the slightest prompting of Thy will. Keep me from the self-will that would rebel against Thee, and the fear that would distrust Thee. Let me dwell with Thee all the days of my life, till at last I come to know even as also I have been known. Amen.

W A Davenport
May 43

What is Our Life?

By Philip L. Frick

What is our life? A burning candle's beam,
For just the fleeting years to have its gleam?
To know across brief span the beauteous light,
Then hopeless plunged into the murky night?
Fore'er to live of ghastly death afraid,
Doomed to lose all, for ruin's darkness made?

What is our life? A vagrant summer cloud,
To disappear despite our boastings proud?
To leave against the heartless sky no trace,
Our being lost, nor anywhere a place?
No sacred worth, oblivion our lot,
Our soul destroyed, by God and man forgot?

What is our life? Bewild'ring puzzle grim?
No meaning vast, the Maker's idle whim?
To hopes no worth, our noble strivings vain,
No glory high, no victory to gain?
Defeat our goal, our destiny the dust,
The victor, Death, despite the soul's brave trust?

Thou art our life!—our spirits' source in Thee,
Thy sacred gift to us, Eternity:
When Christ through Thee broke power of earthly tomb,
Thou didst in love make end of mankind's gloom,
Thou didst bid us to dwell fore'er with Thee,
Eternal life's amazing wonders see!

—Zions Herald.



TIN CAN MANUFACTURERS are reported to have found a process by which the inside of a can may be coated with silver so thinly as to cost less than if it were coated with tin. This sounds good provided it gets the green light from the War Production Board. At any rate it indicates the possibilities of metallurgy in meeting situations which become critical on account of war or unexpected catastrophes. There seems to be no doubt that we will emerge from the present world catastrophe with a thousand things of which we never dreamed before.

* * *

THE CONGREGATIONAL AND CHRISTIAN churches closed their eight-day General Council at Durham, New Hampshire, with what appears to have been a straddle on the issue of war support. In the earlier part of the session there was a split on war support, but toward the close, it adopted a kind of omnibus statement which recognized the existence of the war situation, declared for the support of the war effort "at whatever sacrifice of life and treasure," and then leveled off by declaring that they are "convinced of the futility of war."

* * *

GERMAN METHODIST CONFERENCES, which a few years ago numbered ten, will become wholly an item of Methodist history after the meeting of the East German annual conference at Newark, N. J., next spring. At one time they were German-speaking conferences, but the change of the newer generation to English-speaking groups accounts for the absorption. This change has been stepped up by the cessation of the large contingent of German immigrants which once augmented the German language groups.

* * *

THE DIAMOND CUTTING INDUSTRY is being transplanted in Cuba as a result of the forced expatriation of Belgian and Dutch diamond cutters. In Havana, which is fast becoming a new diamond cutting center, many young Cubans are learning the trade. Already about thirty carats per week are being exported to the United States and Great Britain. It is estimated that in six months there may be as many as five hundred native diamond cutters working in the new industry. Whether this may prove profitable or not, it will at least offer some diversification for Cuban industry.

* * *

THE HOSPITAL MOVEMENT among Methodists, according to Dr. Ralph Stoddy, had its inception in an editorial by Dr. James M. Buckley, of the New York *Christian Advocate*, in 1881. Mr. George I. Seney, a banker, was inspired by the editorial to make a gift of \$410,000, to found the Methodist Hospital in Brooklyn, the first hospital of Methodism. Since that time the Methodists have built eighty-two hospitals in this country and thirty-seven in other countries. It all started from an editorial in a church paper, is the by-product of religious journalism.

THE CHURCH AND MISSION FEDERATION of Brooklyn seems to have been on trial for its life. Those upholding the case of the Federation said that it is essential to the Protestant life of Brooklyn. The written opinion of those to whom the case was submitted, introduced their findings with the statement: "Protestantism in Brooklyn has been on the wane," but we do not find in the implied methods of the Federation other than a mechanistic remedy for ills that are rooted in the soul-life of the people.

* * *

MAGNA CHARTA, the great charter of English liberty which the clergy and the barons forced upon King John, at Runnymede, in 1215, was written by Stephen Langston, Archbishop of Canterbury. This is the greatest document, perhaps, in the story of the fight for human liberty, civil and religious. It has been called "the first corporate moral accomplishment of a people convinced of the abiding truth of the Gospel." The best existing copy of the Great Charter is now in the Library of Congress, at Washington, for safe-keeping.

* * *

PENNSYLVANIA STATE COLLEGE has recently come into possession of a collection of rare Bibles and other religious books which number ninety-four volumes. This collection came from the estate of Charles S. Plumb, a professor of Ohio State University. The presentation to Pennsylvania State College was made by Charles G. Aikens, in memory of his father, Charles T. Aikens, who was for twenty-two years president of Susquehanna University. Pennsylvania State College now has one of the greatest collections of the kind in the country.

* * *

THE FIRST REFORMED CHURCH in Albany, New York, is said to be the second oldest congregation in this country. It was founded in 1642, by Rev. Johannes Megapolensis, the first missionary to the Mohawk Indians, was chartered by George I, of England, in 1720, and the present twin-steepled church was built in 1797. The charter was secured by Peter Schuyler, then acting governor of the state. The 300th anniversary of the founding of the congregation was celebrated during the recent meeting of the General Synod of the Reformed Church, which was held in First Church in New Albany.

* * *

THE UNIFICATION MOVEMENT between the Presbyterian and the Protestant Episcopal churches represents the bridging of historic differences regarding the nature and the significance of ecclesiastical orders. The blending of the extreme ideas of episcopal ordination with that of an ordination by presbyters means the abandonment of the historic contest. It might mean a secularization of ecclesiastical doctrine from which the historic spiritual element is lost, or is absorbed in the worship of size. "Four million members" and four million more "constituents" is typical of the thinking of our times.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

UNCONSTRUCTIVE CRITICS

Aside from all considerations of race, or economic and social status, we believe that the lynching spirit which resorts to the mails and to the public press as a means of defeating the ends of justice, as interpreted by the courts, is one of the most vicious practices of our American life. It is reprehensible because it constitutes the vocation of a group of social meddlers who deserve to be listed as unconstructive critics. The indiscriminateness of this meddling makes one feel that they are more interested in damaging a section and in outlawing classes than in considerations of justice and social equity.

We have in mind the case of Odell Waller, who a few days ago paid the death penalty in Virginia for a homicide which he committed. In their efforts to defeat Virginia justice, these mail-order artists did not scruple to make use of technical quibbles and even descended to the baseness of attempting to browbeat the Governor of that great Commonwealth. We did not know anything about this case until it came to our attention through the activities of these professional meddlers. We shall always be thankful that Virginia had a Governor with a head of his own and the moral courage and backbone for its support.

Now that the incident is past, the praise of Governor Darden by those mail-order social evangelists may salve their consciences in defeat, but it will not satisfy an injured citizenry as to the righteous intentions, or the sincerity of any who resorted to mob practices by pamphlets and false statements. They have done damage to the cause of social justice by the suspicions which they have raised in their attacks upon the courts of Virginia—suspicions created largely outside the State touching a case where the criminal and his victim belonged to different races, but in which the race issue was a gratuitous imputation. They have done hurt to the cause of American democracy by lending themselves to a group allegedly subversive in its designs. They have done harm to the cause of social order by invoking technicalities regardless of their relevance. These unconstructive critics and pamphleteer associates did not overlook the befogging factor of a possible lack of "premeditation" in the act. We believe that there is less danger today from the peril of race intolerance than from the less publicized, but none the less serious fact of an assumption that social problems can be settled by gratuitous alien meddling. The wrong done in the Virginia case is not relieved by the face-saving gesture of ascribing absolute impartiality to the splendid Governor of the State who stood his ground against all comers, nor does the reference to an absolutely unrelated homicide on the day that the Waller

case was brought to a close lead one to believe that the gesture of magnanimity was all that it might have been.

Aside from the Waller case, we think that professional agitators of race matters need to widen their horizon. The wrongs of race discriminations will never be cured by any order of academic "spot welders" from the outside. To quote a recent press release, "There is no way to escape from it (false principle) except that of undertaking again with great patience and perseverance the education of our people in the principles of moral thought and moral conduct."

ALIBIS REVEAL HUMAN GENIUS

Shrewd people are ordinarily looked upon as being intellectually elite persons, and that is probably true of a small group of unusually brilliant minds. On the other hand, the inventiveness of the race is universally manifest in the alibis with which it meets embarrassing situations. It is a stupid person indeed who lacks the ability to turn favoring breezes to account in making his escape from an uncomfortable predicament. Many years ago the pulverizing retort of a half-wit left us breathless. There was nothing original or striking in his remark which was inelegant and coarse. It was his placing of it which made it a masterpiece and saved him from the parrot classification to which, in a broader sense, he belonged.

There is a story going the rounds at the present time of a boy whose parents were very religious and correspondingly strict in their home discipline. Among other things they required a rigorous observance of the Sabbath. But one fine Sabbath day, the mother found her young hopeful sailing his toy boat on a pool of water in the back yard. She rebuked him severely for his desecration of the Sabbath, but the boy rose to the occasion with the explanation: "But, Mother, this is a missionary boat going to Africa." Whatever else may have occurred, the boy certainly rang the bell with his alibi.

A few days ago, we asked Henry, the mailer in our office, for the time of day. He walked to the window and gave us the time from a clock across the street. "But," we objected, "Henry, that clock is never right." He replied, "That clock has two faces. The face on Camp Street is always wrong, but the face toward the river is always right. I gave you the time on the face toward the river." We had never suspected that time could be two-faced. Henry's alibi was perfect. Perhaps Henry was right, and that may explain why our secretary is always on time, no matter whether she is coming or going. If you want to know how quick-witted a fellow is, do not ask who his father was, but get him in a corner and find out from him.

MAN—PRODUCT OF HOME AND COMMUNITY

There is probably no emotion more overwhelming than the sensation which comes to a parent when, for the first time, he smiles over the cradle of his first-born. His tiny, beseeching weakness, his little arms outstretched in ir-



B. P. Brooks

resistible appeal, his unaffected lamentations, his utter helplessness, soften one's heart to pity and to clamorous compassion. Then comes this reaction to the parent—oh, what a responsibility to form a creature, the frailest and feeblest that heaven has made, into the intelligent and fearless stature of the full man.

As one stands and looks upon a babe in the sweet innocence of infancy, he is filled with wonder and amazement at the marvelous potentialities wrapped in that little bundle of human flesh. Who knows but that this child may become an Aristotle or a Plato, who shall pierce the recesses of science and bring forth imaginative truths of philosophy? Who knows but that he may be a Socrates who shall dip his pen in the foaming ocean of thought and write his inscription on the pages of eternity? Who knows but that he may be a Demosthenes or a Milton, a Tennyson, a Patrick Henry, a MacArthur who, leaping upon the stage of action and catching the breath of patriotic fervor, may stamp his impress on the wheels of civilization?

Or, God forbid, will his path be marked with filth and scum, polluting some of the fairest flowers, the choicest fruits in a greenhouse of character? Will cruelty, murder, dishonesty follow in his train? Will people say of him when he has passed on, "Living, he was a traveling pest, and dying impenitent, his soul was too deeply stained for hell"?

Each child who comes into the world has a right to be well-born. This statement has been repeated so often that it has almost lost force. There is another aphorism equally true. Every child has a right to be born in a safe, decent environment. As soon as a child is born, the forces of good and evil begin to influence his character and personality. If his home and community life are what they should be, his chances for a happy and useful service are great. It is the responsibility of every community to see that its youth have at least an even break. When a man becomes a national hero, his home town takes great pride in paying honor to him. Well it might, for his community helped to make him great. It is equally true that the community must assume its share of responsibility when any young man becomes a failure.

One of the finest tributes this writer ever heard paid a community was given by a young man on this campus who, when complimented for his sterling worth and outstanding achievement, made this unusual statement: "My community deserves full credit for anything I may have achieved. The people of my home town made it possible for me to be here. They are my valued friends. I have never seen a drunk man in my community and have never seen one take a drop of liquor. I never heard one of them use God's name irreverently. And they believe in me. I can't let them down."

America will be safe as long as it produces communities like this.

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

CUCKOOS

A tall pole stands in front of the parsonage. On it are strung the wires that carry the electric current that furnishes light and power up and down the street. To this particular pole is attached a bracket to which a street light is fastened; and from it run the wires that supply electricity to the church and the parsonage. It is not especially ornamental, but it is an important part of the local scenery.

Not long ago, as I was sitting on the porch watching the traffic and meditating upon various and sundry things, I heard an insistent knocking at the top of that pole. At a glance I saw what was causing it—a red-headed woodpecker industriously investigating the possibilities of establishing a home in that neighborhood.

I watched the bird, at intervals, for several days. Before long he had a pretty good hole excavated, and I took it for granted that he was satisfied with the situation and had decided to settle down and go to housekeeping. But he evidently ran into some difficulty, for one morning I saw him at work on another side of the pole, pecking away as industriously at the second hole as he had done at the first. He seemed to be somewhat worried, though—every now and then he would stop, cock his head to one side, and gaze intently into the small opening. Then he would shift his position and start to pecking again.

But there must have been something incurably wrong with the site, for he finally gave it up and left for parts unknown. I have not the slightest doubt, however, but that he at last found the kind of place he was looking for. In fact, I think I saw the same woodpecker a few days ago (at least it looked like him) sitting serenely by a commodious opening in another pole not far away.

A flock of English sparrows hang around the yard all the time. A few weeks ago I saw some of them carrying straw and wisps of dried grass to a clumpy-looking place on the limb of an oak tree. I thought sparrows always built their nests in gutters and under the eaves of houses and in belfries, and such places; but these were building in a tree. They kept at work until, a piece at a time, they had assembled a great mass of straw and grass on that limb—and now they have a nest there. Sparrows are a pest, and I could easily tear their house down—but I haven't the heart to destroy what they spent so much labor on to build. It's an eyesore to me—but it is home to them.

Yesterday I was admiring the beautiful flowers of a crape-myrtle tree in the backyard when a mocking bird began to fly around and utter distressed cries. The cause was immediately manifest—a nest with two baby birds in it. A baby mocking bird is one of the ugliest things in the world, probably because it is mostly mouth—but it is a beautiful darling to its mother. Maybe she knows that it has melody in its soul.

The only bird I know of that won't build a home and protect its young is the cuckoo.

I'd hate to know a man that was no better than a cuckoo.

BOOKS

Building Morale, by Jay B. Nash, Ph. D. A. S. Barnes and Company, New York, pp. 154, price \$1.00.

The author of this little volume is head of the Department of Physical Education and Health, School of Education, New York University. In the pages of this study will be found an inspirational and stimulating appraisal of morale as a factor in our daily life. He holds that morale with a purpose is an important dynamic in victorious living. The subject is treated in simple and direct language, and the point of view throughout is that of the experienced physical director. The building of morale is a process which begins in childhood, continues through adolescence, and it is expressed in action.

Altars Under the Sky, Devotional Readings for Outdoor Days, by Dorothy Wells Pease. Abingdon-Cokesbury Press, New York, Nashville, pp. 144 and index, price \$1.00.

These devotional studies consist of poetry, a passage of Scripture, and a prayer, all planned for use out-of-doors. The selections are chosen from the best expressions of worship in the open, and they are designed to deepen the springs of worship in the lovers of nature and of the open spaces. It is a good worship manual for camping and for vacations, as well as for definitely planned outdoor activities of churches. The author spent much of her own youth in the hills of Massachusetts, and these devotional studies reflect her early background, enriched by her experience as a director of Religious Education in various churches of her native state.

Worship Programs for Intermediates, by Alice Anderson Bays. Abingdon-Cokesbury Press, New York, Nashville, pp. 219, price \$1.75.

This volume consists of thirty complete worship services, planned to meet the needs of intermediates. It is an effort to produce material which is not "shopworn," and to give insight into truth and to promote a spirit of worship through the use of gripping stories which are tied in with forms of worship. The themes are chosen with a view of making vital contact with the experiences of intermediate children. Mrs. Bays, a native Tennessean, seeks to provide suggestive material which may be used to stimulate initiative and creativity. The different services are well planned, dignified, informative and helpful. The book is divided into seven groups of services, dealing with "Finding God," "The Living Bible," "Working with God," "Making Choices," "Sharing with Others," "God's Workmen," and "Special Days." Each service is about five pages in length and the story is an important part of the service.

This Seed of Faith, by Henry M. Battenhouse, Abingdon-Cokesbury Press, New York, Nashville, pp. 192, price \$1.50.

Dr. Battenhouse is a native of Illinois, a member of the Detroit Conference, and has been a member of the faculty of Albion College for the past fourteen years. This volume lays a substantial foundation by an analysis of seven varieties of faith, beginning with materialism and ending with historical Christianity. From that foundation, he proceeds to Revelation for the discovery of the design which undergirds truth; the

four approaches to Christian Faith—Incarnation, Atonement, Resurrection, and Pentecost; The Good Life; The Good News; and The Church and the World. It is not offered as a theological treatise, but is rather informal and practical and is designed to be helpful to pastors and teachers.

The Social Message of The Apostle Paul, by Holmes Rolston, Th. D., D. D. John Knox Press, Richmond, Virginia, pp. 247, price \$2.00.

The author of this volume is one of the younger scholars of the Southern Presbyterian Church who, by his volume on Barth and Brunner, had already achieved a reputation as a productive thinker before he was invited to deliver The James Sprunt Lectures for 1942, at Union Theological Seminary in Virginia. In his study of the Social Message of St. Paul, there is no effort at being spectacular, nor is there evidence of an ambitious design. He simply follows the teaching of the Apostle without any of the

Congratulations

Corinth District, W. R. Lott, District Superintendent, is the first to win \$100 in the Advocate circulation campaign. The Advocate extends congratulations to the District Superintendent, the pastors, and to all the fine laymen who made the victory possible. They did a fine piece of work and have shown the way for others. The Advocate check is already in the hands of the District Superintendent. Again we congratulate Corinth District.

Don't Fiddle Around

Any district can win the \$100 if it will resolve to do so. Several other districts in the Mississippi conferences are now in striking position for winning the prize. Your check will be forthcoming when you reach the goal of 400.



glamorous heroics of the crusader. It is theologically conservative, socially sound and constructive, and is a painstaking and scholarly study of St. Paul's coverage of the social values of Christianity.

He takes the position that in some matters, such as marriage, Paul was forced to take a middle course by a situation which made an absolute ethic impossible of realization. His view of the rightfulness of emancipating women from the dominance of men, despite the position of St. Paul, is certainly a tribute to the independence of the author's thinking. Another statement regards contemporary life and is worthy of consideration. He says that the modern world has fallen away from monotheism and has turned to tribal gods—gods after their own image. In all these sayings, however, he is interpreting the Social Message of The Apostle Paul rather than offering his own social philosophy.

Strength for Service to God and Country, Chaplain Norman E. Nygaard, Editor, Abingdon-Cokesbury Press, New York, Nashville, price 75 cents each, or \$7.50 per dozen.

This beautiful little volume is just off the press and is bound in blue or khaki—

for Navy and Army respectively. It consists of a daily meditation and prayer for every day in the year. The meditations were prepared by many persons eminent for their Christian leadership and it is representative of all religious affiliations. Texts, meditations and prayers all bear upon the problem and the need of the men in the Service. It is handy in size and has a presentation page which will give it a personal significance in addition to its devotional messages.

SELF-SUFFICIENCY AND CHRISTIAN PROGRESS

By Ruth Franks Whitton

Self-sufficiency, whatever else it may be, is a sort of fool's paradise based on complacent self-deception. It is a fault of which many of us are guilty in greater or lesser degree and it is a deadly stumbling block in the path of Christian progress. We believe that which pleases us, shutting out whatever ruffles our vanity or disturbs our comfort, refusing to either see or hear the truth. No man has the all-comprehensive ability to best utilize and direct the full power of his life alone and unaided, but this is the common failing of self-sufficiency. God is left out of the picture until some acute emergency arises and then He is used only for the "duration." Much needless trouble and suffering could be avoided if we would but honestly face our own limitations and supplement our deficiencies with God's supreme sufficiency.

Satan is a very real reality and he is forever seeking by any means whatever to divert us into useless or harmful channels. A smug belief in the sufficiency of our own limited powers and perceptions is an open road over which Satan's evil purposes are easily and readily accomplished. Such being the case any gift or talent we may possess is likewise dangerous to the extent that we leave it idle, unguarded, or unwisely directed. Our potential capacity for good becomes potentially or actively evil to the degree in which our talents are expended in freakishness, fanaticism, or the mad pursuit of self-gratification. We cannot escape the fact that unless we serve God we assist the devil. The only place for self in Christianity is the place of humble service, humbly and prayerfully rendered. To bring our lives to their full fruition, keep our spiritual balance, and enjoy the most satisfying Christian experience, self must be subjugated and God elevated. There must be constant rededication, constant self-examination and continuous striving toward a goal just a little beyond our reach.

Communion with God is essential in that it places all things in their true perspective and keeps us humbly aware of our own shortcomings. Such a state of being does not contribute toward the development of an inferiority complex, because no real Christian is ever hindered by his own inferiority. He simply does the best he can and depends on God to do the rest. The secret of the power of the Christian church is contained in this one simple fact. We need to bear in mind that the church was not built by self-sufficient men nor can it be sustained by such. Humility of soul and mind, the bending of our human wills to God's, and self-sacrificial service spell new life for the church, new hope for the world, and new growth for us. These things are needed now as never before, although many may deride the idea. The world needs God.

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Bro. R. A. Clark, of Mize, says that he is nearly seventy-four years old and has been a reader of the Advocate for sixty years. We appreciate very sincerely Bro. Clark's enthusiasm for the paper and its messages.

Bro. R. L. Hunt, formerly of Louise, Miss., writes us requesting change of his address to Magnolia, Miss., effective at once. We presume that Bro. Hunt is to be permanently located at Magnolia.

Dr. R. H. Harper, superintendent of the Alexandria District, in the Louisiana Conference, paid the Advocate office a brief call on last Thursday morning. He was in good spirits and we never saw him look better.

We regret to learn of the illness of Mrs. S. J. Davies, of Shreveport. We sincerely hope that she may soon be fully recovered and able to take up again the church activities which for a time have had to be abandoned.

Rev. Sam Nader, who has done some excellent evangelistic work in the Louisiana Conference, is assisting Rev. A. M. Martin in a series of services at Clay, La. Bro. Nader himself is pastor at Iowa, in the Lake Charles District.

Rev. Wm. B. VanValkenburgh, of the Pearl River, La., charge, has done the best piece of work in the Advocate campaign that has ever been done in that charge. His record now stands at 19 subscriptions, and he says that others will follow.

A new educational building at Clinton, La., has been completed. It was made possible by gifts and bequests of the Dart family in New Orleans. The building is adequate for all the Church School needs of that congregation.

Rev. N. H. Melbert, pastor at First Church, New Orleans, will be the Camp Ground preacher at Seashore, for the services which began on July 19 to run through July 26, inclusive, according to printed announcement sent out by the Camp Ground.

Mr. George B. Campbell, editor of the Hammond Vindicator, will have the sympathy of a large circle of friends throughout this section on account of the death of his wife on Sunday of last week. We share with others the sorrow of our friend.

Rev. W. F. Howell, pastor at Rochelle, La., writes us that he has been called for active duty as a chaplain in the Army. Bro. Howell is one of the active young men of the Conference, and will do good work with the armed forces of the country.

Mrs. O. M. Johnson, Advocate representative of the Gueydan charge, has made a good record in her campaign. She lacks only one subscription of winning her pencil and we have promised to see that she does not miss her gift.

Miss Rebecca Raulins, daughter of Dr. and Mrs. D. B. Raulins, of Ruston, La., is a "Junior Chemist" at the Chickasaw Ordnance Plant in Memphis, Tenn. She graduated from Newcomb College, New Orleans, a few years ago.

Rev. L. W. Cain writes a cheerful note from his bed at Denham Springs, La., where he is in a cast waiting for the healing of the bones which were broken in his accident a few weeks ago. He says that his friends

have been wonderful to him and that compensates in a measure for his sufferings.

Rev. W. L. Watson, who is the son of Rev. B. D. Watson, Wynn Memorial church, Shreveport, is preaching at Trees, La., in connection with his going to school at Centenary College. Bro. Watson, whom we have known for many years, is an excellent young man with good promise for the future.

We are interested to note from some requests that Texas Methodists are taking note of the work being done by our hospital chaplains—especially Rev. R. T. Ware, of Shreveport. A good Methodist woman asked for his report as a basis for promoting a similar work in the conference where she lives.

A DAILY PRAYER IN WAR-TIME

For Lonely Hearts

Our prayer today, O ever-merciful Heavenly Father, is in behalf of all who dwell in great loneliness of spirit, because dear ones are far away on their Country's service. Teach us all that many waters cannot divide love, and that neither time nor distance can separate heart from heart. Bestow upon us every one—upon us who wait at home and upon those who serve afar—a great loyalty and a great courage. In a common fellowship with Thee, may our human ties be sanctified and glorified, so that we may be worthy of one another, and of Thee, our Father and our God. Be Thou our refuge and our comfort. Open to all of us new experiences of spiritual reality. Keep us close to Thyself, and to all our dear ones. In the name of Jesus Christ. Amen.—W. T. E.

A personal message from Mrs. E. M. Murphey, of Macon, Miss., brings us distressing news as to the failing vision of her husband, Dr. Murphey, who has been suffering from cataract and glaucoma for some time. Dr. and Mrs. Murphey are among the best friends we ever had and we are distressed in their distress.

Scarritt College for Christian Workers has sent out preliminary announcement of the opening of a new "School of Social Work"—a joint enterprise of Vanderbilt University, George Peabody College and Scarritt College. It will open on September 21, and will be housed in one of the Scarritt buildings.

A letter from Bro. L. T. Fickling, lay leader of the Seashore District, brings us cheer both for the assurance of his own improvement in health following his rather serious illness of a few weeks ago and for his encouraging word concerning the Advocate. We sincerely hope that Bro. Fickling may be well on the way to complete recovery.

Canal Street church, New Orleans, has increased the salary assessment for the pastor, Rev. J. T. Harris, in the middle of the conference year. This unusual action was in recognition of the fine financial and spiritual leadership given by their pastor and his accomplished wife. Mrs. Harris directs the music and works with the young people.

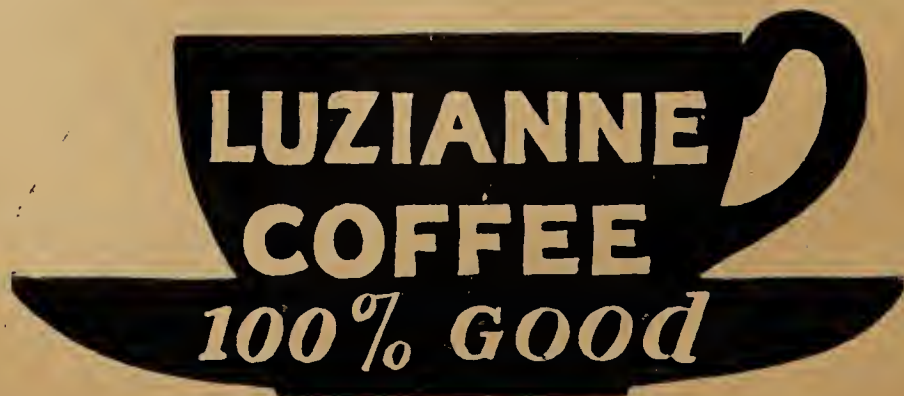
Gordon Avenue church, Monroe, La., of which Rev. W. A. Cross is pastor, had an all-day service with dinner on the ground last Sunday. Rev. H. M. Johnson, district superintendent, was the preacher at the morning hour, and Rev. R. M. Bentley, of Pineville, a former pastor, preached in the afternoon. Rev. J. M. Alford, a former pastor, was present and participated in the service.

Rev. J. A. McCormack, good friend of the Advocate and the editor, at Abbeville, La., sends us a list of 18 subscriptions, 6 of which are new, and says that he will easily reach his quota and has had no trouble at all in his Advocate campaign. That statement not only represents the good spirit of Bro. McCormack, but expresses as well the experience of those who have written concerning the campaign this year.

Rev. W. W. Perry, pastor at Donaldsonville, La., has done a thorough-going work in the improvement and refurnishing of the properties during his three years on the charge. Church building has been painted inside and out, parsonage improved, paving bill paid eight years in advance, congregations are good despite population changes, all finances are paid to date, and tokens of good will are everywhere.

The people of the Bogalusa, Elizabeth Sullivan Memorial church, inspired and led by their pastor, Rev. G. W. Pomeroy, have raised \$4,500 on their educational building debt since last conference, and the mortgage was burned at the service of July 12. In token of their appreciation, the church presented Bro. Pomeroy with a lovely gold-mounted "life-time" pen and pencil set. Naturally the pastor and his people are greatly rejoiced over this splendid achievement.

Rev. J. A. Wells, pastor at Glendale, Jackson, Miss., adds a statement concerning his work to a business note, in which he says



he has just closed a Soul-Winning Training Class. The class had for its objectives, first, to fire every teacher's heart with a purpose to win every lost soul in his class; second, to discover and bring back every absentee from the Church School; and third, to go out into the highways and find those who have been hitherto indifferent. Bro. Wells says that as a result of this training class he is expecting there will be no summer slump in his Church School attendance.

THE INTERMEDIATE CAMP FOR THE NEW ORLEANS DISTRICT

Ninety-six Intermediates met at Camp Kittiwake, June 15 to 20th, for a wonderful camp and a Christian Adventure. The camp was directed by Rev. Hubert A. Gibbs, of Napoleon Avenue Methodist church. Under his splendid leadership the spiritual life of the camp reached a high level.

One of the greatest factors in the success of the camp was the depth of the worship experiences at the Morning Watch, under the leadership of Mrs. James T. Harris, and the Vesper Services, with Rev. James T. Harris as the speaker.

There was a fine spirit both in the staff and on the part of the campers and it seemed to be the judgment of each one there that we had a great experience and inspiration.

Class and instructors were as follows: Rev. J. T. Harris, "What the Bible May Mean to Me"; Mrs. J. A. Alford, "Our Neighbors in China"; Miss Vivian Unruh, "Negro American Leaders"; Rev. Oliver Risinger, "What Alcohol Does to Us"; Miss Zulu Sulvest, "Finding God in the Out-of-Doors"; Mrs. H. A. Gibbs, "Ways We Worship"; Rev. E. B. Chaney, "What It Means to Be a Church Member."

The Rev. J. C. Whitaker was our business manager, and Mrs. E. E. Cayard the dietitian. Miss Lois Lawrence and Ralph Compango were life guards. And of course the camp would not have been right had it not been for the constant efforts and care of Miss Ruth Blessey. Rev. Donald M. Risinger was in charge of Journalism. It is of greatest importance that such work as is done in our camp be carried on with increased vigor during these hectic days.

D. M. R.

JUDGE PERCY BELL—1874-1942

Many hearts were made inexpressibly sad by the sudden and tragic death of Judge Percy Bell, of Greenville, Miss., who was buried from the family residence on July 6, 1942. He had been in ill health for some two years, and had spent most of the past five months in the hospital under an oxygen tent. His physicians gave no hope of his restoration to activity.

Judge Bell was a man of brilliant intellect, profound convictions, and deep feeling. His mind sparkled and flashed with clear perception, deep penetration, and ready wit. He was a man of broad and accurate information, able to pass on questions of public interest with fairness and discrimination, and never hesitant in taking his stand and expressing his convictions.

He was a scholar and distinguished lawyer, whose ability was recognized by his appointment as chancellor of the seventh district of Mississippi when he was barely thirty years of age. His judicial administration was noted for its businesslike procedure as well as for the clarity and accuracy

of his decisions. He twice represented Washington county in the state legislature—once in the lower house and once in the senate, in each case rendering a notable service to the commonwealth. He was vitally interested in civic affairs and was active in his support of all measures and movements looking toward the enforcement of law and the administration of justice.

He became a member of the Methodist Church in early life, and was its honored servant, not only in the local congregation, but as a delegate to district and annual conferences, as a member of the conference board of education, and as a trustee of Grenada College. He was one of the charter members of the Big Brothers Class in the Church School and was for many years its teacher, bringing always a sound and sprightly interpretation of the Scripture lesson. Above all, he was a steadfast and devoted friend, ready to serve at the midnight hour when need demanded, faithful to the end without counting the cost. May the

Do You Know?

The first law of success is to begin on time. The man who gets an early start does not have to watch the clock, nor will he have to adjust himself to the unexpected. When his task is well under way, the things he didn't see become incidental.

The Early Bird

To put it in the homely phrase of the proverb: "The early bird gets the worm."



Send your list of thirteen or more subscriptions and we will send you a beautiful "Parker" mechanical pencil by return mail. We have plenty of them on hand now, but they are going and the offer ends when our supply is exhausted. Don't miss this beautiful gift.

heavenly Father comfort the sorrowing family.

J. R. COUNTISS.

CALVIN M. PURVIS DIES FOLLOWING STROKE

Calvin M. Purvis, 62, at the time of his death and for years past, cashier of the Merchants and Planters Bank of Tchula, Miss., died in a Vicksburg sanitarium recently following a cerebral hemorrhage suffered in Tchula a few days previous.

The funeral was held at the Rayville Methodist church, with Rev. J. H. Midyett, pastor, officiating, assisted by Rev. J. T. Harris, pastor of the Canal Street Methodist church of New Orleans, formerly pastor of the Rayville Methodist church, and Rev. W. T. Phillips, of the Methodist church of Tchula, Miss. Interment was in the Rayville Masonic Cemetery.

Mr. Purvis is survived by his wife, Mrs. Inex Purvis, of Tchula, Miss.; one son, Dr. George C. Purvis, of Rayville; two brothers, W. H. Purvis, of Navasota, Tex., and G. F. Purvis, of Rayville; three sisters, Miss Lallie Purvis, Mrs. J. L. Pipes, and Mrs. S. W. B. Colvin, of Rayville.

Cal Purvis, as he was popularly known to the friends at his old home here, was

born and reared on the old Purvis homestead, about eight miles southwest of Rayville. His family connections on both sides are composed of leading pioneer stock of this parish. He made Rayville his home for a number of years, where he was in the banking business. He also resided sometimes in Mangham, and was engaged in the mercantile business. His farming operations were also maintained through the years of his manhood. Upon leaving Rayville, he removed to Tchula, Miss., where he went to accept the position of cashier of the Merchants and Planters Bank of that town, which position he was holding at the time of his death.

He was active in the work of the Methodist church, and took a keen and active interest in civic affairs and the Masonic Lodge. He was a most valuable and highly esteemed citizen, known for his honesty and integrity and unblemished character. He was a devoted husband and father, a sincere friend. The nobility of his clean life was reflected in all his relations with his family and fellowmen, a record of right-living which he leaves as a legacy to his family.—Local Paper.

L. P. BAILEY

To epitomize the long life of consecration and unfailing devotion, the spirit of humility, and veritable hungering and thirsting after righteousness characteristic of L. P. Bailey, would need an abler pen than mine.

"The steps of a good man are ordered by the Lord."

We, of Greenleaf church, and the entire community, have known that he walked with God—felt the inspiration and benediction resulting from that close fellowship.

Here, his devotion was so manifested, his influence for good so great, the impact of our loss so heavy, that we find it hard to carry on without him. But alas, he will walk and work and worship with us no more in old Greenleaf.

"In the way of righteousness is life, and in the pathway thereof, there is no death. (Proverbs.)

The oldest member of our church, longest a member, longest term as superintendent of Sunday School, and we believe for the longest period a subscriber to our church paper, are some things that distinguished L. P. Bailey.

He possessed a remarkably retentive memory, a profound knowledge of the Scriptures, and a kindly forbearing disposition that held charity for all and malice toward none.

He was "always diligent in the Lord's business," an exemplary citizen, neighbor and friend, and a pillar of strength to the church he so faithfully served.

Truly, "The hoary head is a crown of glory, if it be found in the way of righteousness." His good wife, too, walked steadfastly beside him in this way.

"A just man walketh in his integrity; his children are blest after him."

Impossible to evaluate the good accomplished during his almost 87 years.

Many now in far places must recall, in retrospective moments, the scope and fervency of his prayers, the especial emphasis always in petitions for young people, and his prayers for "our leaders of church and state" for divine guidance.

We do not think Greenleaf can ever forget Mr. Bailey. We miss him from his pew, but somehow his saintly spirit seems to linger around that sacred altar.

We shall keep a mental picture of him, singing with quavering voice, a favorite hymn: "Blessed Assurance"—it was familiar ground—the "foretaste of glory divine" attuned to his spirit.

He fought a good fight, but simply, without ostentation.

Just as quietly he slipped suddenly away when God said, "It is enough."

We think he responded with sublime readiness, "Into Thy hand I commit my spirit; Thou hast redeemed me, O Lord of truth."

Well merited tribute was paid by hundreds of sad faces, by tear-dimmed eyes, by words and deeds, by mounds of beautiful floral offerings.

The aged form rests now in the well-kept cemetery where he often wandered on Sunday mornings. The spirit went joyfully to a haven of rest for the weary—to "a house not made with hands" in "a place where we'll never grow old." Where we, too, may hope to enter.

MRS. W. E. PHILLIPS.

PERSONAL NOTES AND INCIDENTS

Rev. D. B. Boddie had Rev. T. F. King, of Second Church, New Orleans, in a meeting at Berwick, La., July 13 to 19. Bro. King was pastor at Berwick early in his ministry.

Rev. Thad Ferrell had the assistance of Rev. Roy Hewlett, of the North Alabama Conference, in a meeting at Booneville, Miss., recently. Bro. Ferrell was recently transferred from Alabama and Bro. Hewlett was originally a Mississippian we think.

Rev. F. J. McCoy, pastor at Lecompte, La., reports a successful Intermediate Camp at Camp Brewer, on July 3. Fifty-nine persons were registered. The Young People's Camp followed the next week. Beginning August 10, Evangelist Robt. J. Kennedy, of Dallas, Texas, will conduct revival services at Lecompte.

Special conferences and schools at Lake Junaluska, N. C., include School of Missions, July 27-August 4; Missionary Conference, July 28-August 4; Leadership School, August 3-14; Pastors' Conference, August 4-9; and Period of Preaching, August 16-30. So far, no announcement has been made cancelling any of the program as originally outlined.

Rev. Hilary S. Westbrook reports two good revivals on the Rose Hill charge, in the Mississippi Conference, where he had the assistance of Rev. Frank M. Casey and Rev. G. E. Allan at Pleasant Grove and Hopewell churches respectively. Thirteen members were added, all of them on profession of faith. Bro. Westbrook reports congregations and collections ahead of the same time last year.

Dr. W. A. Lambeth, pastor of Central Church, Asheville, N. C., carries in his church calendar the names and addresses of forty-eight members of his congregation who are in the armed services of the country. Most of the men are located in training camps and others are located as to zones and departments of the service. The addresses of none of them may be correct, but the recognition is what is intended.

MT. SEQUOYAH

The camps and conferences at Mt. Sequoyah this season have been much larger in attendance than we had hoped for. The weather has been ideal, the grounds beauti-

ful, and the programs inspiring in every way.

Our last conference, the big Leadership School for Young People, will close on August 15, but the grounds will be open until September 1, for our friends who would like to remain over for a few days rest, or for others who would like to come and spend a few days vacation with us.

S. M. YANCEY, Supt.

MISS MARY JUNE LIPSCOMB MARRIES

Miss Mary June Lipscomb, only daughter of Rev. and Mrs. T. D. Lipscomb, of Church Point, La., was married to Mr. Leonard Hampton Smith, at St. Joseph, La., on July

CAMPAIGN IN MISSISSIPPI (Since last report)

North Mississippi Conference	
Kosciusko, T. B. Thrower.....	1
Iuka, E. G. Mohler.....	13½
Pontotoc, G. H. Boyles.....	6
Etta, O. L. Elliott.....	2
Salem, Milton J. Peden.....	2
Artesia, S. W. Hemphill.....	1
DISTRICT REPORTS	
Aberdeen District	245½
Columbus District	307½
Corinth District	402½
Greenwood District	182
Greenville District	136
Sardis-Grenada District	172
Mississippi Conference	
Jackson, J. A. Wells.....	1
Jackson, R. H. Kleiser.....	1
Laurel, Mark F. Lytle.....	2
Bonhomie, R. M. Matheny.....	1
Hattiesburg, B. M. Hunt.....	3
Bucatanua, A. L. Meadows.....	15
Laurel, J. W. Leggett, Jr.....	10
Benton, L. E. Alford.....	2
Foxworth, F. M. Casey.....	1
Lumberton, F. L. Applewhite.....	2
Rose Hill, H. S. Westbrook.....	1
DISTRICT REPORTS	
Brookhaven District	126½
Hattiesburg District	302 2-3
Jackson District	143
Meridian District	115½
Seashore District	223
Vicksburg District	131½

4, 1942. The ceremony was performed by the bride's father. The bride is a graduate of Whitworth College, B. A. of Centenary College, and did post-graduate work at L. S. U. She has been a teacher in the Joseph Davidson High School of St. Joseph for the past five years. The groom, a radio technician in the Army, is a graduate of the high school at St. Joseph and attended Northeast Junior College, Monroe, and the State University of Baton Rouge.

REV. L. D. HAUGHTON DISTRICT REPORTER

Dear Dr. Duren: Please announce in your paper that Rev. L. D. Haughton, pastor of the Millsaps Memorial church, Jackson, Miss., has been appointed the Jackson District reporter to both the Christian Advocate and the New Orleans Christian Advocate, by the district superintendent, Rev. Otto Porter.

All ministers of the district are requested to send news items to Bro. Haughton, whose

address is 619 Duling Avenue, Jackson, Miss.

My father is out of the city for a few days, and I am sending you this notice in his absence. He must have overlooked it. If he has already sent you a similar notice, please disregard this one.

GRACEALINE PORTER.

"PRAISE THE BRIDGE THAT CARRIES YOU OVER," IS A GOOD MOTTO

The gulf that separates Totalitarianism and Democracy is wide, stormy and deep. To bridge it, the lower and middle classes of humanity have always dreamed, and many times made heroic efforts to secure self-government. But self-government demands that the people, at least a majority of them, be educated, be intelligent, have political sense and possess good character.

In all ages before Jesus Christ was born, Totalitarianism was the only kind of government, with the exception of the Hebrews, who had a Theocratic government until they rejected the "God who had done so much for them," and they, too, had to have a King, and, thus, became Totalitarian. When Christ began to teach, he began to turn humanity "about face." God's plan to use the Hebrews, as an example in a physical way, of what He wanted to do for His people in a spiritual way, had failed; but what Jesus did and taught has not failed, cannot fail, will never fail. God, the creator and ruler of the universe, is behind His plan for human welfare, and cannot fail. But, since He must look to man to carry out His plans, they advance for a while and then recede for a while, just what happens to everything man manages or does. "They oscillate back and forth like the pendulum of a clock."

We have often heard men remark that the twelve apostles whom Jesus chose were "awful dumb," because they did not learn that the Kingdom Jesus came to found was a spiritual kingdom, until after the Saviour arose from the dead. For the last half dozen decades, man has been dumber than were the famous twelve.

Even now, when the bridge between Totalitarianism and Democracy, which was built according to the principles taught by Jesus Christ, is threatening to fall—has fallen in eleven European countries, our American people still talk of keeping, at any cost, "The American Way of Life." It is that way that has caused all this trouble. It sustains physical life, but lets the real life, the spiritual life, dwindle, shrivel, and almost die.

God Almighty is "watching over His own," and is urging the vine of its dead branches so that others can grow and bear fruit such as our great President included in his, "The Four Freedoms."

Now, in conclusion, if we save this one-way, shaky bridge that gave the world its first Democratic governments; that dethroned practically every Totalitarian monarch in the world; that gave God's people freedom from slavery and a right to be an individual and make life what he wanted it to be, we must become more spiritual. We should hear another Voice in the wilderness crying, "Repent!" We must rise more nearly to the moral, social and economic standard given us by the Great Teacher—the first and only teacher the world has ever had who was tall enough to see over the walls that separate the different classes of people and the different races of men.

GEO. W. CHAPMAN.

Tupelo, Miss.

SELF-SUFFICIENCY AND CHRISTIAN PROGRESS

(Continued from page 5)

It is because self-sufficient men and nations do not have God that we must have guns. Christianity is too big to fit the narrow spiritual boundaries of those hemmed in by their own conceits—and if it is cut to fit these boundaries it is no longer Christianity but merely a soulless moral or ethical code. Christian morality and Christian ethics are a part of Christian character, but only a part of it.

Our greatest trouble is that we do not build our fences high enough to reach God and keep out the devil. We erect low barriers that are really no barriers because they symbolize a state of compromise wherein we excuse or tolerate ungodly things on the doubtful grounds of broadmindedness. Compromise weakens us and distorts our perspective and effectiveness as we are thereby thrown out of balance with God. We need to remember that while God will not come into our hearts and lives unless He is invited, the devil will always force himself upon us. Therefore, for the sake of our eternal salvation, we need to keep the light of truth turned upon ourselves, that we might know ourselves for what we are. Pitiless self-examination will certainly take some of the conceit out of us, but it will also leave us in a more acceptable frame of mind. It is when we turn to God with humble, open minds, that we are ready to grow and take our rightful places as fruitful servants and royal heirs.

Progress of any sort stops when people believe they have reached the ultimate and that nothing further can be known or attained.

WISE OR OTHERWISE

By Rev. James H. Felts

Very often the fast way is the hard way, the short way the long way.

Think and live for the years instead of the minutes, if you would have your skyline lifted in times of sorrow.

The courage that enables a man to do right in the face of caustic criticism is akin to the Christ courage.

Face your mistakes honestly if you would have them turned into stepping stones leading to better things.

So long as a man prefers to believe a lie when he might know the truth, his case is hopeless.

And so long as a man is neither a fool nor a knave, the better way and the happier way is open to him.

Demand that your best be given to life if you would have life respond in terms of enrichment.

If and when labor "takes roundance," and capital "fudges," citizen taxpayers "squirm." Honesty is still the best policy.

"But when every objection has been listed and evaluated, the fact remains that revivals are among the most wholesome and fruitful evangelistic methods ever employed by the Christian Church." W. L. D.

Morale? Morale is that indefinable something which takes care of itself when you are sanely busy, goes "hay-wire" when you are insanely idle.

True or false? Polecat gunnery, the rear action gunnery so often used by candidates, is justified?

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District			
Boyce, L. R. Nease.....	2	Gilbert, S. S. Holladay.....	16
Campti, J. L. Lay.....	2	Bastrop, C. E. McLean.....	12
Ferriday, T. T. Howes.....	5	Grayson, W. H. Carroll.....	4
Lecompte, F. J. McCoy.....	9	Oak Ridge, J. F. Dring.....	10
Marksville, W. C. Mason.....	2	Pioneer, J. C. Price.....	14
Melville, C. B. Powell.....	4	Rayville, Jack Midyett.....	3
Natchitoches, C. F. Lueg.....	25	Sterlington, J. W. Lee.....	10
Pineville, R. M. Bentley.....	5	Tallulah, H. A. Rickey.....	3
Pollock, Ruth Nuttall.....	2	Wisner, J. M. Alford.....	2
Trout, J. E. Selfe.....	2	West Monroe, C. K. Smith.....	11
White's Chapel, J. A. Jones.....	7	Single subscriptions.....	3
Single subscriptions.....	11	Miscellaneous.....	20
Baton Rouge District		New Orleans District	
Amite, A. T. Law.....	7	Carrollton Ave., E. C. Gunn.....	29
Baker, J. L. Beasley.....	16	Chalmette, J. W. Booth.....	2
Blackwater, J. P. Bonnacarrere.....	16	Donaldsonville, W. W. Perry.....	13
Baton Rouge, J. H. Crowe.....	27	Morgan City, D. B. Boddie.....	10
Istrouma, R. R. Branton.....	18	Napoleon Ave., H. A. Gibbs.....	2
Clinton, F. S. Flurry.....	4	Franklin, J. B. Harper.....	3
Covington, J. C. Rousseaux.....	2	Felicity Street, W. D. Boddie.....	3
Fisher, A. W. Coody, Jr.....	4	First Church, N. H. Melbert.....	2
Franklinton, I. W. Flowers.....	5	Gretna, A. R. Hoffpauir.....	2
Gonzales, C. J. T. Cotten.....	15	Lisbon, R. E. Walton.....	2
Greensburg, R. V. Fulton.....	4	Parker Memorial, E. B. Emmerich.....	7
Hammond, T. H. Trotter.....	20	Rayne Memorial, H. L. Johns.....	24
Jackson, W. B. Hollingsworth.....	2	Slidell, J. W. Faulk.....	8
Kentwood, L. L. Booth.....	3	Single subscriptions.....	2
Lottie, L. W. Cain.....	2	Ruston District	
Pearl River, W. B. VanValkenburgh.....	23	Athens, B. P. Durbin.....	3
Pine Grove, Elmo LeBlanc.....	2	Calhoun, J. A. Knight.....	3
Plaquemine, A. P. Boyd.....	2	Chatham, J. T. Garrett.....	8
Ponchatoula, H. T. Carley.....	17	Clay, A. M. Martin.....	4
St. Francisville, D. T. Williams.....	2	Cotton Valley, J. F. Wilson.....	2
Springfield, M. D. Felder.....	18	Dubach, J. W. Ailor.....	16
Tickfaw, P. W. Sibley.....	13	Farmerville, W. O. Byrd.....	4
Zachary, G. A. Galloway.....	5	Gibbsland, G. A. LaGrange.....	15
Miscellaneous.....	12	Haynesville, Louis Hoffpauir.....	7
Single subscriptions.....	1	Heflin, A. M. Wynne.....	13
Lake Charles District		Homer, W. H. Giles.....	4
Abbeville, J. A. McCormack.....	18	Lisbon, R. E. Walton.....	3
Crowley, J. B. Grambling.....	7	Ringgold, E. W. Day.....	19½
Church Point, T. D. Lipscomb.....	6	Ruston, Guy M. Hicks.....	16
DeQuincy, W. T. Gray.....	3	Sibley, Rex Squyres.....	2
Ebenezer, C. J. Thibodeaux.....	4	Springhill, G. A. Morgan.....	14
Gueydan, Don Wineinger.....	12	Miscellaneous.....	12
Iowa, Sam Nader.....	7	Single subscriptions.....	3
Jeanerette, J. H. Sewell.....	6	Shreveport District	
Kinder, R. T. Pickett.....	4	Belcher, J. W. Matthews.....	2
Lafayette, V. D. Morris.....	2	Ida, Thurmon Spinks.....	7
Lake Charles, J. H. Bowdon.....	35	Logansport, W. O. Lynch.....	28
Leesville, A. A. McKnight.....	23	Mangum Memorial, P. W. Caraway.....	3
Single subscriptions.....	2	Pelican, A. A. Collins.....	18
Miscellaneous.....	18	Plain Dealing, L. A. Carrington.....	2
Monroe District		Broadmoor, Geo. Pearce.....	2
Columbia, W. R. Wendt.....	14	Park Avenue, S. A. Seegers.....	5
Delhi, J. E. Hearn.....	1	Trees, W. L. Watson.....	1
Gordon Ave., W. A. Cross.....	11	Single subscriptions.....	5
		Miscellaneous.....	26

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

A student entering Millsaps August 10 may still acquire 3 semester hours of college credit this summer.

Millsaps College is: centrally and conveniently located, with commercial transportation facilities to all parts of the State in case of gas rationing; fully accredited, reasonably priced, well-equipped; has a beautiful campus, friendly and Christian campus atmosphere, an outstanding faculty and high scholastic recognition.

For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We must, when this war ends, have a peace not written in hate or reprisal or in terms of territorial aggrandizement or imperialistic designs. It must be a peace in a spirit of intelligent, mutual helpfulness and good will. For a military victory alone will not save the democratic system. Democracy, as a way of life, is competing with various totalitarian ways of life. And democracy will win only if it works better than they do. . . . But we must not again lock 80,000,000 people in a prison wall of trade limits and economic degradation to spawn brutality, racial intolerance and war."

—Wendell L. Willkie.

* * *

To the Women of the Mississippi Conference

Dear Girls:

A number of you have written that the study, "Planning for Peace," is hard!!!!

We admit that it is hard—there is going to be a lot of creaking and groaning of these old brains which have not done much work since we were in school—but we believe the women of the Mississippi Conference are as smart as the women of any conference in the United States, and we are counting on you to prove it!

Our high school and college boys and girls are studying many of these subjects. It is vacation time and they are at home, why not ask them to help with the topics? They will be thrilled to see the splendid material which we have and very much surprised to know that mother, grandmother and auntie are studying such timely subjects—and in the Woman's Society of Christian Service!!!

A prominent Mississippian told us recently that he always thought the women just met and sang a song and had a prayer until he attended our annual meeting. Now, he thinks the W. S. C. S. is about the liveliest organization in the church.

No, sir!!! We are not going to let a study prepared by a college professor stump us!

Last year we had over 50 classes applying for credit in the study of the "Christian Family," and over 40 which qualified. Let's go over that number in our study of, "Planning for Peace."

Your conference secretary of C. S. R. and L. C. A. is leaving for the School of Missions, at Lake Junaluska, on July 24. There she will take a credit course in this study and will send back to this page every help which she can find.

During the two weeks she is out of the conference, if you should need immediate help, write Mrs. E. V. Perry, Rolling Fork, Miss., who will be glad to assist you.

For those who have already begun the study, we suggest as help for the final lesson two pamphlets which may be secured free:

"Brothers in Black," by J. McDowell Richards; "White Women in a Biracial Society," by Edwin L. Clark.

Write to Mr. R. P. Neblett, Jr., 508 Lamp-ton Building, Jackson, Miss., for these pamphlets.

This year we are singing, "Give us wisdom, give us courage for the facing of this

hour". . . If we really want to face facts, if we want to understand why we cannot tell England what she should do about the people of India, then read, "How the Negro Fights for Freedom," in the July issue of Readers' Digest.

There is going to be a new world after this conflict ends—shall we, as Christians, take our responsibility in helping to make it a world where all people may live the abundant life? And shall we begin right where we are?

Let's seriously study "Planning for Peace."

I am counting on each one of you, with God's help, to make this the best study we have ever had.

Sincerely,

KATHERINE A. WILSON,

(Mrs. Stanley Wilson)

Conf. Sec. C. S. R. and L. C. A.

* * *

Strayed—From the classroom of Mrs. Paul Arrington, on the Seashore Methodist Assembly Grounds, Biloxi, Miss., June 15-20, 1942:

"The Latin American Circuit."

"Latin American Backgrounds."

"Latin America U. S. A."

"A Discussion Manual."

"Pan American" (a magazine).

If seen wandering around anyone's home, please send them to Mrs. Paul Arrington, Waynesboro, Miss. Reward? Many thanks!!

* * *

W. S. C. S. Insignia

The following presentation of the above subject, was given by Mrs. W. K. Prince, of Newton, at a recent zone meeting. It was so helpful to those hearing her, we print it by request.

"Insignia of the Life Membership"

"I made them lay their hands in mine and swear

To reverence the king, as if he were

Their conscience, and their conscience as their king.

To break the heathen and uphold the Christ,

To ride abroad redressing human wrongs,

To speak no slander, no, nor listen to it,

To honor his own word as if his God's,

To lead sweet lives in purest chastity."

"These vows were made by a famous order of knights, who, tradition says, lived in England during the 5th century. The Knights of the Round Table carried their famous insignia emblazoned across their shields and went about the world righting social injustices.

"Fifteen centuries later, we, members of a well-known order of Christian womanhood around the world, carry no such insignia nor take such vows. Our insignia is a simple, unobtrusive, small cross formed of dull gold. Ours is a simple charge—"To serve the present age"—and we are charged to place our hand in our King's and go out into the darkness with Him as the Shining Light.

"Since the dawn of the centuries, man has found that he needed some sort of insignia or standard. In the beginning man needed an insignia to designate family or

clan differences, and a crude standard thrust on a spear or stone was used.

"Down through the centuries insignia were used for various purposes, good and evil, until today we live in a day of them. Because of the war and its many phases of work, there are hundreds of military insignia in addition to private ones. There are numbers of variations of stars and bars and wings and anchors.

"The most fabulous insignia that we have records of, were those of King Arthur and his Knights. The idealistic King influenced greatly ideas of justice and chivalry. The Knights swore to right wrong and succor the oppressed; to be gentle to women; to seek honor in high endeavors. These ideals were felt as a religion and cast influence down the ages."

"To us, today, members of the Order of the Cross, the ideals of a past chivalric age still imply power. Through us the ideals of a far gone age may live again. Today, as then, there are cruel wars, and persecutions and dreadful sufferings from inequality. But a civilization is judged by its ideals.

"Four million Methodist women in America can attempt to right wrong and our world is full of wrongs that are waiting to be righted. The combined efforts of four million Christian women can do much toward righting the present ills. Never have there been more oppressed people than today, needing a share of the world's good things. There are millions in Europe, Asia, Africa, who are without homes, without family, without country, without sustenance.

"Sharing has long been considered a virtue and today in this inter-dependent world none of us can get along well if some of us get along badly. No Christian woman can withdraw to an ivory tower without finding that tower crashing around her. There must be shared ideas, material things, energy, enthusiasm, skill, faith, knowledge, tolerance, understanding, love and loyalty.

"The beautiful, unaffected insignia of our order that epitomizes the highest ideals of sharing, should be pinned on many more worthy bearers of the cross. No higher honor could be given to one of the Order of the Cross than this. It is an opportunity to make bearers of the cross wearers of the cross, and in addition it places missionary money in circulation where it is most needed. The insignia of the Life Membership of the W. S. C. S. should be worn with more pride than the knights of old carried their spectacular, ornate shields. This insignia represents the high ideals of a great society of Christian women who are followers of the King."

The greater the difficulty the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests.

—Epicurus.

It is said that Haile Selassie is busy in Africa preparing his people for revolt. It would be poetic justice if little Ethiopia, the conquest of which started the whole vicious circle, should prove to be the spark to blow up the entire synthetic dictatorial setup.—The Evening Star, Washington, D. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

(Mrs. Moore was not able to furnish her copy this week, hence miscellaneous matter.—Editor.)

AMERICAN-AIDED DANISH MISSION CARRIES ON IN CONGO

By W. W. Reid

Among the many European missionaries who were cut off from their "home base" by the war, and who are being continued in service through gifts from Methodists and other church people in America, are a group of Danish missionaries serving in the Belgian Congo. On behalf of this group, one of them recently wrote:

"This is a note of thankfulness to God and to many unknown friends on the other side of the Atlantic. I think we have often felt—at least some of us have—that we were getting further and further apart.

"But then God made a link of contact between us again in that when we were cut off from the homeland and from those who had sent us out, He laid it on your hearts to be His instruments in supporting the work here through a difficult period. It has been a great blessing to us and we cannot but believe that it will be even so to you both in your individual life with the Lord and in your churches. We praise the Lord for you brethren. May He bless you according to His riches. Pray with us that we may not prove unworthy of your generous aid, and that He may give you grace and goodwill to continue until Denmark again be free and delivered from the oppressor.

"It has been a great encouragement to us to see the Lord's work go on as usual, even when no material support was coming through from the usual sources. In the first place, the African Christians were really fine. They took on the entire support of all those who had gone out as teacher-evangelists. They did it very bravely and in a fine Christian spirit. After some time came a severe test, when the enthusiasm was somewhat gone and it became an everyday thing. Quite a few became lukewarm and indifferent, but many stood the test and are joyfully carrying the burden.

"The teachers took a 30 per cent cut right away when this started, and furthermore, with the understanding that nothing was guaranteed, they would be willing to divide what was given to church funds every month, and they have stuck to it. In a certain district they did lose more than one month's pay, but that was an exception, although they have had at most places at various times a ten to twenty per cent cut a month. This has been a stumbling block to some of the teachers, but rather few. As a whole, it has strengthened them and made them see the real thing. They have no more uncertainty as to why or for whom they have gone out. Certainly not to get money or prestige.

"The next thing which has been so cheering to us is to see how God has called on His people all over to see that our material need is provided for; from you friends in the States, many missionaries in the Congo, even from South Africa, help has come.

"The Swedish Mission working in Kasai very generously sent us two of their best missionaries to work with us for the duration of the war. They are now opening up one of the two places where we have been wanting so badly to put white missionaries. They are in the midst of an area with over two hundred thousand people. Native teacher-evangelists started work there three years ago and the work has gone ahead very fast, so there is a great need for more efficient workers."

YOUTH AND WAR-BORN DELINQUENCY

By S. E. Evans

Judge Robert H. Scott, Superior Judge presiding in the Juvenile Court of Los Angeles, has the following to say regarding youth and war-born delinquency: "Recalling that in England, from 1913 to 1917, the number of indictable offenses committed by juveniles increased nearly 59 per cent, we have been very anxiously watching the juvenile problem of 1941 in that country. We realize, of course, that over there at any time the number of young people involved in delinquency is only a small portion of the total and that a large majority are behaving well and facing courageously the hardships of war.

"The British Home Office and the Board of Education discuss the problem in a recent joint memorandum which points out that the present increase in juvenile delinquency, with its peak at the age of thirteen years, is mainly due to war conditions.

"Causes which lead boys and girls into crime are listed as: (a) Relaxation of home discipline resulting from military service of the father or war work of one or both parents. (b) Interruption of school life through evacuation and enemy action. (c) New temptations facing boys and girls on leaving school for work—high wages—unwholesome recreation. (d) The excitement and unsettlement of war and stories of high adventure by land, sea and air.

"While approving the diagnostic approach of delinquency after it has occurred and saying that probation is the best method of treatment, the British Home Office concludes that one of the best means of checking delinquency in war-time, as in peace, is to provide more, and more varied, social and recreative facilities to meet the needs and the tastes of all sections of the youthful community. This, then, is the situation which has been developing in England during the last two years. Toward meeting it, they have been bending heroic energies.

"The British are facing this problem with clear minds and tender hearts. We love and admire them for what they have done and are doing, but from their anguish and perplexity we may well take and apply this lesson, that whether it be in time of peace or war, our boys and girls respond to the environment and the opportunities with which we surround them, and only by our closest cooperation and most devoted service can we adequately help our youth to meet the new problems which the imme-

diate as well as the distant future has in store for us all."

The deleterious effect of disrupted family life on children and the increase in juvenile delinquency which will inevitably result as an impact of the war is a matter of concern. Already juvenile delinquency has increased 17 per cent in Los Angeles during the past year. Preservation of the family and the welfare of children are values which we are now united to defend.

WHERE DENOMINATIONS SINK THEIR DIFFERENCES

By Mark A. Dawber
Home Missions Council of North America

Some of the outstanding projects in co-operative religious service in the United States are to be found at the government dams, and homestead developments. From the beginning of these enterprises the national mission boards have seen the necessity of pooling their interests and resources in order to make possible a strong leadership and program of religion in these communities.

Boulder Dam, Nevada; Grand Coulee Dam, Washington; and Shasta Dam, in northern California, are centers where successful churches have been established. The church at Boulder Dam is now self-supporting and is making a contribution also to the cause of missions at home and abroad. The missionary money put into this project has proved a good investment.

Grand Coulee and Shasta Dam are dependent upon outside aid and their future is uncertain. As yet it is impossible to say where the permanent communities will be located, but the churches have been established at the centers that we believe will have the best chance for a continuing community. The people to whom we are ministering are from the poorer class. Many are industrial migrants who follow these building projects, much as the agricultural migrants follow the crops. If they were left to their own resources they would in all probability not establish a religious center; at least it is fair to say that they could not be expected to support a ministry qualified to lead in such difficult undertakings.

For two years, the Home Missions Council—acting for the Methodist and other churches—has supported a ministry at Arthurdale, West Virginia. This is one of the resettlement projects of the federal government. The people are poor, they will remain poor no matter what success is attained in the economic experiment. It is therefore necessary that mission boards cooperate in making a religious ministry available to this project. The work is going forward with reasonable success and there is every reason to take pride in these missionary achievements.

Draftee—I always kiss the stamps on your letters because I know that your lips have touched them.

Sally—You're wrong there. I moisten the stamps on Fido's nose. It's always wet.

—Boston Globe,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

News from Mrs. Ava Morton Alford

1600 S. Gayosa St.,
New Orleans, La.,
July 1, 1942.

Dear Relatives and Friends:

I have not sent out a general letter to you since Christmas, 1940, just after I returned from China. Since then most of you have been regrettably neglected. Before I had been at home four weeks, I was called to relieve an epidemic of influenza in our MacDonnell French Mission School, at Houma, La. When I had been there six weeks, Maude Nelson, of Korea, had finished her course and was ready to take over the nursing work of the school.

March 1, I began traveling over Louisiana answering calls to give information on China and the war situation. I was kept busy until June 1 when I went to visit friends in Chester, S. Carolina, who had been my co-workers in China for a number of years. Sarah Glenn and I came back to Atlanta, Georgia, to a conference of our Chinese medical missionaries. We went from there to Newman, Ga., the home of the Mangets and Thoroughmans, and enjoyed a few days of fellowship with these friends of China. A request came from the conference to our Mission Board that I be granted a special privilege of three months study in preparation for my work in China. I was not yet due furlough study.

I came back from the conference to begin my work in summer camps for Intermediates and Young People of the Methodist church of Louisiana. I was at Camp Brewer one week in June, and then had a free week at home in which I attended a revival meeting. In July I had four successive weeks in camps. Two at Camp Ka-ro-li, near West Monroe, La., and two at Lake Arthur, near Lake Charles, La. I was given wonderful opportunities to really put over the Chinese work.

I went home in August for a bit of needed rest. The last of August I started to work in the isolation unit of the New Orleans Charity Hospital, in order to brush up on tropical diseases, the kind we have in China. I had planned to work there one month while waiting for a two months course I wanted to take in Johns Hopkins Hospital, which was to begin October 1. When the time drew near for the course to begin I was notified that the course could not be given. Then I decided to continue work in the Charity Hospital, where I found it very interesting and the atmosphere very stimulating, because there are so many students connected with the institution. The nursing department has a large number of student nurses. Both Tulane and L. S. U. have their medical students practicing in the hospital. Therefore, I have found my time quite worthwhile and well spent. Besides working in contagion, I have worked in Pediatrics and Gynecology. I was given the privilege of working in different departments in order that I might refresh my knowledge of more than one phase of nursing.

On December 15, 1941, I found accidentally a very interesting case who needed spiritual help. I was advised to call Rev. J. A. Alford, the Methodist chaplain of the Char-

ity and Marine hospitals. I found him very valuable help in the long drawn out case. At the end of two months we came to the conclusion that we could work together congenially. I realized the scope and the value of his field of work. As he administered to the sick people from distant places who had no one of kin or acquaintance to give spiritual comfort, I recognized his to be a big field of missionary opportunity. By that time I knew the opening of the way to return to China would be far in the distant future. You may guess the unfolding of our plans.

We were married June 5. We are at home: Rev. and Mrs. J. A. Alford, 1600 South Gayosa Street, New Orleans, La. We are buying a little home which is very sweet to us. Ten days after we were married I left for Pass Christian, Miss., to work in our New Orleans District Intermediate Methodist Church Camp, at Camp Kittiwake, a pretty spot on the Gulf Coast. We were at home for the week-end, and then I went to Camp Bogue Falaya, Covington, La., for the New Orleans District Methodist Young People's Camp. That camp is situated in one of the real beauty spots of Louisiana. These camps give wonderful opportunities for making friends for our Chinese neighbors, whom I love.

I went back to my work in Charity Hospital last Monday. Being a member of the nursing staff gives me the privilege of helping my husband with his patients, a work which I have enjoyed, and expect to enjoy more through the unfolding of opportunities.

From January to June I took, in addition to my heavy duties in the hospital, a course in Psychology, provided by L. S. U. This has assignments which required much time. So I am sure you understand why you have not been hearing from me, and will graciously pardon. I hope you will write me, I may, from time to time, write you of my new missionary work in New Orleans, which I feel to be a very challenging and a very interesting task.

Very sincerely yours,

MRS. J. A. ALFORD.
(Nee Ava Morton).

* * *

Putting the "Do" in Dollars

It's you and I, who'd like to go
And send our gifts to prove it.
How wonderful a budget is!
It lives and so I love it.

Enter little child and woman who stand beside First Dollar. First Dollar continues:

First Dollar: I am going to stay right here in this church. Our minister works so hard, I'm going to help buy a new desk for his study in the parsonage. The Woman's Society of Christian Service dollars help to make our church strong. They help pay church debts, keep the parsonage well equipped, furnish the church kitchen, buy furnishings for the children's departments in our Sunday school, and many other things. The Woman's Society of Christian Service dollars do have a great time in our church.

Second Dollar (Chinese girl enters and stands beside Second Dollar): I'm going to

China. Because of the war, many of the Chinese boys and girls have no homes and many have no living relatives. I'm going to help support orphanages and homes for them and hospitals for the sick. Isn't that great?

Third Dollar (Southerner, Indian, Eskimo, enter and they surround Third Dollar): I'm going to stay in the United States and help those boys and girls in Ethel Harpst Home in Cedartown, Georgia. Those triplets—Isaac, Rachel and Rebecca—have no father or mother, you know, and the hundred other children in that home belong to the Woman's Society of Christian Service, so I am going to help make a home for them. The best defense in the United States we can have, I think, is to give everybody—everywhere—black, yellow, red, and white, a chance to be real Christians.

Fourth Dollar (Spanish girl enters and stands beside Fourth Dollar): I'm going to South America. Talk about a Good-Neighbor Policy! The Woman's Society of Christian Service has it. I'm going to Chile to our Girls' School to help train the Christian mothers of tomorrow. I hope I will have a lot of dollars go with me. We are needed very much down there.

Second Dollar: I'm glad I belonged to a woman who put the "DO" in dollar, the Christian "DO." She realized that consecrated dollars can be used to help lead people to the cross of Christ. As a consecrated dollar, I'll do my best to build Christ's kingdom.

Note: Soloist sings first and last verses of "When I Survey the Wondrous Cross." At the beginning of solo, each Dollar takes the hand of person standing by her. First Dollar takes the hand of woman and child and leads them to the cross and kneels. The others follow. All stand at close of the last verse and go off leading same person while the music is played softly.—(From "The Methodist Woman.")

Why Wonder?

If radio's slim fingers can pluck a melody
From night and toss it over a continent or sea;
If the petaled white notes of a violin
Are blown across a mountain or a city's din;
If songs like crimson roses, are culled from thin blue air;
Why should mortals wonder if God hears prayers?

—Selected.

"Oh, I'm so glad to get my feet on vice versa again," said the lady as the airplane landed.

"My dear," said her friend patiently, "you don't mean vice versa, you mean terra cotta."—The Watchman-Examiner.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 26, 1942

By Rev. W. C. Newman

NOAH: GOD'S COVENANT WITH MANKIND

Lesson Text: Genesis 9:1-16

Golden Text: I will remember my covenant.—Genesis 9:15.

Once I asked a Junior Sunday School boy to tell the story of the Good Samaritan. Hitching up his trousers and clearing his throat loudly he began: "Well, one time a feller was a-goin' down from Jerusalem to Jericho, and he had to go through the mountains. And all at once some gangsters jumped out from behind the rocks and said, 'Stick 'em up, Pal, this is a holdup!'"

I insist that this boy's version of an old story is an excellent one, for he was interpreting that story in the light of his own generation and its life.

Scholars have argued for years as to whether the story of the flood is to be taken literally. And many people therefore miss its modern application to our own needs.

Disaster Comes to Every Generation

The other day a modern young cynic gave me a new translation of that Sermon On the Mount passage about the rain falling on the Just and the Unjust. He said, "The rain falls on the Just and the Unjust, but the Just get wetter than the Unjust because the Unjust has the Just's umbrella."

Without accepting such a pessimistic philosophy, we still must recognize the inevitability of trouble. Every man sooner or later must meet with tragedy.

The people who lived in the valleys of the Tigris and Euphrates rivers were well acquainted with the destruction caused by floods. To them the flood represented the worst of the natural disasters. The flood constantly returning served to remind them of the nearness of death and sorrow.

God's Anger at Human Sin

Nor is it strange that those people concluded that these visitations of destruction were the outpouring of God's wrath upon them.

They were honest enough to admit that they had sinned, and fair enough to suppose they deserved punishment. In the light of such knowledge as they had of the universe and its forces, they were not nearly so illogical as are some of us who suppose that sin is a light and inconsequential matter without serious results.

We have come to understand that floods are the result of certain natural factors, well understood, and predictable with the aid of scientific instruments and calculations. But while we are learning how to control floods in the Mississippi Delta we are apparently not deeply concerned about the waves upon waves of human evil that con-

tinually sweep over our towns and cities, even over ourselves.

The ancients, supposing God to be very angry at man for his sin, were humbled to repentance. We moderns laugh the whole thing away—until sin destroys us.

God's Love and Mercy

But more amazing to me than anything else about this story of the flood is the fact that even ancient man looked through the evil and destruction of this world, and found hope. God could not be angry forever, he thought. And if man would only humble himself, and repent, and seek God's face, he would find forgiveness and help.

So, while the story of the flood is often used to illustrate "God's covenant with man," it actually was man's covenant with God. It was man, conscious of his guilt, and hungry for the feeling of "rightness," promising God to do better, and believing that God accepted that promise and returned it with good measure.

And this philosophy of life is still the only really comforting thing in the whole universe to me. That, sinful as I am, I may still approach God in humility and secure help from Him for better living.

MONROE DISTRICT ADULT CAMPS

Dear Dr. Duren: With the active cooperation of our district superintendent, the Rev. H. M. Johnson, we held such a good Adult District Camp that I want to print the program in the Advocate so other districts may get ideas.

The Camp was held at the new Chemin-a-Haut State Park, near Bastrop. Rev. and Mrs. C. E. McLean capably served as business manager and dietitian, respectively. The camp fee was \$2.50. It lasted from Saturday afternoon at 2, till Sunday afternoon at 3, as follows:

Saturday

2 P. M.—Registration.

3 P. M.—Assembly.

3:30 to 3:50 P. M.—Reaching Other Adults, Mrs. C. K. Smith, West Monroe.

3:50 to 4:10 P. M.—The Bases of a Just and Durable Peace, Rev. A. M. Freeman, First Church, Monroe.

4:10 to 4:30 P. M.—The Church Program of Home Religion, Rev. Henry Rickey and Mrs. H. M. Johnson.

4:30 to 5 P. M.—Recreation for Adults, Miss Eleona Brinsmade, Monroe.

5 to 6 P. M.—Directed Recreation, in charge of Miss Brinsmade.

7 to 8:30 P. M.—Banquet. Decorations by Mrs. McLean and Mrs. Dan Andrews, Bastrop. Address by Rev. C. E. McLean, "A Conquering Faith."

8:30 to 9:30 P. M.—Study Groups:

1. The Administration of the Adult Division, Mrs. S. M. Collins, Monroe.

2. The Home Department, Rev. Henry Rickey.

3. The Young Adult Fellowship, Miss

Joyce Mullins, West Monroe.

4. The Wesleyan Service Guild, Mrs. E. C. Gibson, Monroe.

9:30 to 10 P. M.—Friendship Hour.

10 P. M.—Prayer Circle.

10:15 P. M.—To Cabins.

Sunday

7 A. M.—Rising Bell and Personal Devotions.

8 A. M.—Breakfast.

9 to 10 A. M.—Study Groups:

1. Study and Worship, Mrs. C. K. Smith.

2. Social and Recreational Life, Mrs. Henry Rickey, Tallulah; Mrs. W. H. Erickson, Tallulah; Miss Eleona Brinsmade, Monroe.

3. Evangelism and Church Loyalty, Rev. Henry Rickey.

4. Social Action and World Service, Mrs. E. C. Gibson.

10 A. M.—Church School, with the lesson taught by the discussion method, ably led by Mr. R. G. Waugh, Tallulah.

11 A. M.—Morning Worship, with the camp sermon by the District superintendent, Rev. H. M. Johnson.

12:15 P. M.—Dinner.

1:30 P. M.—Three-minute reports from the study groups, taken down in shorthand and later transcribed, by Mrs. C. B. Atkinson, Monroe.

2 P. M.—"Methodist Women in the Total Church Program for Adults," by Mrs. E. C. Gibson, Monroe, District Secretary of the Woman's Society of Christian Service.

2:30 P. M.—"Opportunities for Adult Work in the Monroe District," by Rev. Henry Rickey, Conference Director of Adult Work, and Rev. H. M. Johnson, district superintendent.

2:50 P. M.—Consecration Service.

3 P. M.—Let's go home, and get to work.

We regretted that our energetic District Director of Adult Work, Mrs. D. C. Metcalfe, of West Monroe, could not be present, as she was at Mt. Sequoyah. She helped plan and promote the Camp.

This short term type of camp has good possibilities, as much work can be done in a short time, if it is planned that way.

Sincerely yours,

HENRY A. RICKEY,

Conference Director of Adult Work, for the Board of Education.

FOR SALE

Practically new Self-Feed Speed-O-Print Duplicator, kit of supplies, etc. A bargain for \$20. Cost \$37.50 last year.

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The cleansing and soothing action of

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THE CHRISTIAN FIRESIDE

JIMMY'S TEXT

One day it was pouring down rain and Aunt Carrie was getting short of stories. Jimmy Bates said, "Let's play church."

There were five Bates children and two cousins. They put a chair for the pulpit, with the hassock for a step to get up.

The pulpit was so fine that each wanted to be the minister. They began to argue about it, but Jimmy had said he ought to be, because he knew most of the texts.

"Why, Jimmy!" said Aunt Carrie.

But the others said he might, if they could take turns passing the plate.

The plate was Mother's card-tray. They had buttons for money. They began by singing a hymn with great enthusiasm.

Then Jimmy, with Grandpa's spectacles 'way down on his nose, mounted to the pulpit. How they all envied him!

"My friends," began Jimmy.

"You should say 'brethren,'" said Helen softly.

"And brethren," added Jimmy crossly, "my text this afternoon is 'Do unto others as you would—'"

"Oh, Jimmy," wailed a voice in the first row, "you can't have that. You know you took my ball away from me this morning and I wanted it so. You can't have that text."

"Never mind," said Jimmy. "My text today is 'Judge not—'"

"But, Jimmy," piped up another voice, "you said you guessed Benny Green played truant yesterday because he was not in school."

Jimmy swallowed hard, thumping the back of the chair with his fist, said, "Here's another: 'It is more blessed to give than to receive.'"

"Oh, Jimmy," howled the whole congregation, "not that. You ate up all the jam at the doll's party, so we didn't have any!"

At this the poor little minister broke down and cried. Aunt Carrie said: "I know the text best of all: 'Love one another.'"

—The Burning Bush.

HEAVEN

Did you know that the door of heaven is green, and that it has a letter box and a bell which says, Press?

Only when I reached the door of heaven the other evening I did not press the bell. I opened the door, went in, and called out (ungrammatically, I fear): "It's only me!"

Joyce came running to meet me. She and I have carried on a mild flirtation behind my wife's back for a year or two, and it is always thrilling to meet this little lady of six.

John was doing his homework at the table; but he broke off to say that, if I would stay till he had finished, he would take me into the field behind the house and show me a lark's nest with young ones.

Their mother was letting down a frock—Joyce will persist in growing rapidly, you know, and you've just got to make things last these days, haven't you? She smiled a welcome, and remarked that Peter, her husband, was "doing time" in the garden.

"I make him cut the grass," she explained darkly and somewhat mysteriously, "because I can't make the tops of his trousers any wider."

So I had a chat in the garden with Peter—who was grateful for an excuse to rest from his labours.

Later, I went to see the nest, came back for what they called a bit of supper, and a chat in the sunny window—and then I left heaven.

Do you understand?

If heaven is anywhere it is in the homes where love abounds; where patience makes sweet and strong the folk gathered there; where humour and understanding and kindness are never absent; and where (even though religion isn't much talked of) life is good, fellowship real, and the presence of God felt by all.—Methodist Recorder.

SOME THINGS THAT CANNOT BE REPEALED

We repealed Prohibition, but we did not repeal the heartaches and despair that are in legalized liquor.

We did not repeal the crime and lawlessness that beer and whisky always produce.

We did not repeal the fact that liquor unleashes one's moral sense so that immorality and fast-living result.

We did not repeal the habit-forming drug and enshackling power in alcohol.

We did not repeal the law that passes on to the next generation the terrible physical effects of drinking by potential fathers and mothers of today.

We did not repeal the unsteadiness and lack of judgment that liquor engenders, and which produces accidents, injury and death.

We did not repeal the fact that liquor steals a man's brains, lessens his efficiency, and lowers his income-producing powers.

We did not repeal the law that says the drunkard cannot inherit the kingdom of God.

The motto and goal of every true American who loves his God, his neighbor, and his country, should be "Total abstinence for every individual, prohibition for the nation!"—Selected.

CHINA HOSPITALS NEED DRUGS

By Harold N. Brewster, M. D.
Wiley General Hospital, Kutien, Fukien, China

With the Burma Road closed, the road to India not yet open, and the air our last link to the outside world, the drug famine is the most acute problem of the Wiley General Hospital in Kutien, and of other hospitals in China.

We have only a few ounces of ether left and no morphine. We do not know where we can get any more, but we are working with the Red Cross Committee to try to get some. The coastal blockade is now complete. The inland communications are difficult and expensive because of the scarcity of gasoline. Drugs which have been allocated to us have been on the way for several months from Kweiyang, but are stuck somewhere along the road. We will get them eventually, but the cost will be tremendous. It is the gifts of American friends that enable us to absorb some of the cost so that our patients can afford to buy the drugs and so we may give them freely to those who cannot pay anything.

The hospital is full of patients most of the

time, and Dr. Ha and I are kept very busy. In the mornings we make rounds and then hold our out-patient clinics. In the afternoons we operate. Once a week I go to the Leper Home, which is a mile and a half outside the city. Once a month we each go to the branch dispensary at Binghu for special clinics there. Never have the people been so open-minded about accepting modern medicine in place of the old-fashioned Chinese herb drugs. The minds of the Chinese are opening to new ideas. The gospel message is eagerly heard and many are being brought into a personal relationship with God through Christ.

Most doctors regard the opportunity to specialize in a big, well equipped city hospital as a promotion and would be reluctant to become general practitioners again. But I have always longed to come back here to Kutien from Foochow, and here I am! Our small son, born just over a year ago, and his three older sisters, are flourishing in the new environment. In order to guarantee his milk supply we bought our own cow and now we are getting another one so we can have pure milk for ourselves instead of the watered stuff the milkmen sell at exorbitant prices.

Now that our own country is in the war, we all realize what a few of us could see before: China for nearly five years has been fighting America's battle as well as her own, even while Uncle Sam was providing Japan with the sinews of war which are now being used against us. Our little hospital and the scores of other mission hospitals in Free China have been making substantial contributions towards China and her power of resistance. American gifts have enabled us to carry on through the most difficult period in the history of the Christian medical enterprise in China.

Even more than this, the Christian movement represents goodwill among all the peoples of the world. Our message is one of love and hope and peace. In a world which is giving itself over to hatred and the lust to kill, even though it be done in a cause which we feel to be righteous, the sacred flame of brotherhood must not be smothered out. When the tumult and the shouting dies, it is the church and her great missionary enterprise with their message of love which must bind up the wounds of broken spirits and help people back to sanity. God grant that the peace may be a Christian peace.

"HOME IS BASIC TO LIFE"

By W. W. Reid

"Next to our kinship to God, the most basic and significant relationships of life are within the home," says Dr. Aaron H. Rapping, rural expert of the Methodist Church. "The home is the greatest of all institutions. The right kind of atmosphere within the home, and between parents and children, is the best basis for living a worthwhile life. Certainly there is nothing better than the home to help bring about the best relationship between man and God. Many souls are anemic and hungry today because they are looking outside for the happiness that can come only by way of the home."

Honest men esteem and value nothing so much in this world as a real friend. Such a one is as it were another self, to whom we impart our most secret thoughts, who partakes of our joy and comforts us in our affliction. Add to this, that his company is an everlasting pleasure to us.—Selected.

REV. J. H. FOREMAN

The Rev. John Henry Foreman was born near Union Springs, Ala., Sept. 1, 1858, a son of Thomas Jefferson Foreman and Elizabeth Williams Foreman. He died in a hospital at Jackson, Miss., June 17, 1942.

In his early life the family moved to near Homer, La., where they lived until the children were grown and where the mother died.

According to data furnished by him, he was converted in the 16th year of his life and immediately began to work in the church, first as church conference secretary when seventeen years of age, and at eighteen, superintendent of the Sunday school and leader of the choir, in which service he continued for a number of years. His love for music remained with him until the end. Even at the last service that he attended, just ten days before his translation, he joined in singing the familiar hymns so dear to his heart, and led in prayer at the opening of the morning service.

In 1882, he was licensed to exhort and was effective in that, now forgotten, line of activity.

In 1884, in July, the young exhorter advanced to local preacher, being duly licensed as such at that time.

From the time when he was licensed as an exhorter he became active in evangelistic services, giving freely of his time and talent without asking or expecting financial remuneration. So frequent were the calls that came for his services that he found it necessary either to refuse many requests or to neglect his home and farm and his trade as a carpenter. So, having been ordained deacon by Bishop Hargrove, in 1888, in Vicksburg, Miss., he applied for admission into the regular itinerant ranks and was admitted on trial into the Conference at Natchez, Miss., in 1892.

Here began the long period of usefulness that continued for thirty-three years of continuous active service, preaching, singing, doing pastoral visiting, holding revivals, in all of which work he was successful in bringing souls into the Kingdom of God.

He served the following appointments: Neshoba, 3 years; Trenton, 2 years; Raleigh, 1 year; Rose Hill, 4 years; Daleville, 2 years; Hermanville, 4 years; Silver City, 3 years; Bogue Chitto, 2 years; Wesson, 1 year; then back to Silver City for 3 years; Bolton, 3 years; Flora, 3 years; Mt. Olive, 1 year; Pascagoula, 6 months. With health failing, he took the superannuate relation in June, 1925.

Soon after taking this relation, he and his wife obtained a comfortable home in Pelahatchie, Miss., where for seventeen years he walked with God, an influence for good.

His entire life, from 16 years to nearly 84, was given to God and the Methodist Church.

He was twice married, first to Miss Delilah Singletary, of Florence, Miss., on Dec. 6, 1880, who shared with him the joys and the trials of itinerant life. To this union were born nine children, one dying in infancy; a young daughter, Linnie, died at Daleville, in 1904; a son, Dan, died in 1938, at Port Arthur, Texas. Six children, three daughters and three sons, survive: Mrs. Elizabeth Berry and Mrs. William Miller, of Pelahatchie, Miss.; Mrs. Arthur Williams, Bethel Springs, Tenn.; E. B. Foreman, Bogalusa, La.; Mars Foreman, Port Arthur, Tex.; Seale Foreman, Beaumont, Tex. One sister, Mrs. Lola Carpenter, also survives, her home being Jacksonville, Ala.

After the death of his first wife, he was happily married to Mrs. Evie Clark Chambers, of Bolton, Miss., who survives.

As a preacher, he was earnest and effective, striving always to bring his hearers into a deeper experience in the love of God. Practical in his own life, he endeavored to teach practical Christianity.

As a pastor, he neglected no one and, therefore, was beloved by all.

As a retired minister he continued faithful to God—helping in the Church School, in the weekly prayer meeting, and joining wholeheartedly in the regular services. He was a great help to the pastor and always anxious to see the church prosper.

In his daily life he was pure, conscientious, unassuming, never critical. No suspicion of impurity was ever whispered against him, for his life was in the open and known of all men as a testimony of righteousness.

Some years ago he wrote these words: "My brethren, when I drop by the wayside, you may look for me in a world better than this. My prayer is that the Church that I have worked with, and for, will be most wonderfully successful in winning souls for our Lord and Saviour Jesus Christ."

Only ten days before he passed away he told this writer, "I am going to Heaven before long." It was sooner than we expected.

"Now the laborer's task is o'er,
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last."

G. P. McKEOWN.

MRS. J. T. JORDAN

Whereas, Mrs. Fannie Strickland Jordan came to the end of her earthly pilgrimage on May 22, 1942; and

Whereas, she was a charter and life member of the W. S. C. S., of Broad Street Methodist church, we now bow our heads in humble submission to the will of God.

Mrs. Jordan was born August 27, 1871, at Dover, Miss. She was married to Mr. J. T. Jordan, Nov. 8, 1896, who survives, along with one daughter, three sons, and seventeen grandchildren.

She united with the Methodist church at an early age. She was a charter member of Broad Street Methodist church, which was organized in 1904, and first known as Red Street church. Her membership was held in this church at the time of her home-going. Mrs. Jordan was loyal in her support of the church in a material and spiritual way, and a faithful and active member of the W. S. C. S. She was presented a Life Membership

in the W. S. C. S., in December, 1941, by the W. S. C. S. of Broad Street church.

Be it resolved, by the W. S. C. S., of Broad Street Methodist church, that the entire membership is fully conscious of the loss it has sustained in the passing of a charter member, a life member, and a true friend, and by these resolutions wish to express sincere appreciation; be it further

Resolved, evidencing our love and respect to her memory, that a copy of these resolutions be sent to the bereaved family, a copy to the New Orleans Christian Advocate, and a copy spread on the minutes of our local W. S. C. S.

Mrs. W. T. McVey, President,
W. S. C. S.; Mrs.
Charles Bell, Mrs. Mollie
Garner, Mrs. A. C. Lynd.

RESOLUTIONS OF SYMPATHY

For the Family of Brother M. G. Matheny, by the Board of Stewards, Poplar Springs Methodist Church, Meridian, Mississippi

Whereas, on June 17, 1942, there was called from his earthly journey to his Heavenly Home, Bro. M. G. Matheny, who for many years was a member of our Board of Stewards, and for many years served as chairman, and was our Charge Lay Leader when he passed away; therefore be it

Resolved, that in the going of Bro. Matheny, we have lost one of the most faithful and interested members of our board, one who loved the church and was interested in every part of the work of the church, and the church has lost a very faithful member, the community a good citizen, and all of us a faithful friend; be it further

Resolved, that we desire to express to each member of the family of Bro. Matheny, our deepest sympathy in this sad hour; yet their temporary loss will be their eternal gain, and we pray that God will bless and comfort them, and that each one may meet him in Heaven is our prayer;

That a copy of these resolutions be furnished the family, a copy be spread upon the records of the Board of Stewards, and a copy be spread upon the minutes of the church conference;

That we promise to be more faithful and more interested in the work of the church and the spread of His Kingdom, because of the very faithful life of Bro. Matheny, and his abiding interest in the church during all of his years of service with us.

J. L. HAMRICK,
Chairman.
W. JACK LEWIS,
Secretary.

ENGAGE EVANGELIST H. M. WOLFE

Specializing in Evangelism and Church Finance



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What do you mean, morale?

MORALE means a condition affected by or dependent upon mental or moral factors such as zeal, spirit, hope, confidence. Morale is achieved when character is achieved. It comes when men and women are strong, disciplined, self-respecting, courageous, charitable, devoted, responsible, and free.

In the true sense, the Church is the keeper of morale in peace and in war. Its message is basic to true morale, for it gives men the inner stability and security which they need to bolster them up. In its pews men and women renew their strength in dedication to higher loyalties. Its steeples are symbols of the changeless Eternal in a world of change and violence. Its message is faith, hope, confidence.

Young people need faith, hope, and confidence for the living of these days. That is why the Church puts such intensive effort on building its young people's work. That is why it emphasizes good reading. That is why *Highroad*, the complete monthly journal for Methodist youth, is so packed with features which help young people make adjustments to their world. That is why *Highroad* deals so frankly with such questions as "What ought to be youth's place in the war effort?" "How can we prepare for a lasting peace?" "What can I believe in?" "What should be the place of the Church in my life?" "What vocation is best for me?"

Have you placed *Highroad* in soldiers' barracks, in servicemen's clubs, in the young people's department, in the hands of every young person in your church?



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THE METHODIST PUBLISHING HOUSE

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Everything of value the human race has achieved since man began his stormy pilgrimage on the earth bears witness to this . . . Ill adapted for living an easy life, he is well adapted for living a difficult one. It is precisely when his circumstances are easiest that he gives the poorest account of himself, and the best when he is fighting against odds. Never is he more at home in the universe than when he finds himself upon an engagement very difficult.
—Dr. L. P. Jacks.

THE PRAYER-ROOM TODAY

Lord, I believe that for me also there is a door that leads into fulness of life and peace and victory. Lord, I believe; help Thou my unbelief. Suffer me not, because of my unbelief, to fail to enter into that which Thou hast designed for me. Because I have so often passed Thy door unseeing and uncaring, let me not fail to find it when I seek. Because I have been so heedless of Thy knocking at my door, leave me not to knock unanswered at Thine. Open to me Thy door, bring me out of storm and darkness into Thy light and peace, out of my bondage into the freedom of Thy house, out of my loneliness into the fellowship of Thy family. There let me dwell with Thee, tasting the life of heaven here on earth, till in Thine own time that other door shall itself be opened to my pilgrim soul. Amen.

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The Valley of Decision

By John Oxenham

The World is in the Valley of Decision;
It is standing at the parting of the ways;
Will it climb the steps of God to realm elysian,—
Or fall on horror of still darker days?

Will it free itself of every shameful shackle?
Will it claim the glorious freedom of the brave?
Will it lose the soul of Life in this debacle,
And sink into a mean dishonored grave?

All the world is in the Valley of Decision,
And out of it there is but one sure road;
Eyes unsealed can still foresee the mighty vision
Of a world in travail turning unto God.

All the world is in the Valley of Decision.
Who shall dare its future destiny foretell?
Will it yield its soul unto the Heavenly Vision,
Or sink despairing into its own hell?



SYNTHETIC JEWELS are being made in the United States at the rate of a million carats per month, and with a constant step-up in the output. These synthetic stones are used in battleships and bombers where it appears they are used as bearings, much as jewels are used in the construction of a watch. The manufactured jewels are also used in various industrial processes. It seems likely that the synthetic jewels may largely replace the products of nature at least for industrial uses.

* * *

INDIAN RESERVATIONS in Arizona are being leased for the re-settlement of the Japanese evacuated from the Pacific coast areas. Plans have been made for the relocating of 20,000 Japanese on the Colorado River Reservation, 10,000 on the Gila River Pima Reservation, where 7,000 acres of alfalfa lands have been leased on a cash basis, and 8,000 acres of adjoining land is being taken under a three-year improvement lease, probably as an experiment farm for the raising of guayule for emergency rubber production.

* * *

THE AMERICAN PORKER seems to be on his way to the front again after the era of pig slaughter of a few years ago. A ceiling of nine dollars per hundred pounds on foot promises a bumper crop of one hundred and five million porkers for 1942. It is estimated that this will mean an increase of two billion pounds in the pork and lard stock for 1943. The problem at the moment seems to be, not the potential supply, but the transportation to the point of need and consumption. After all the world is a two-way street.

* * *

THE CHURCH UNION PLAN for the uniting of the Presbyterian Church, U. S. A., with the Protestant Episcopal Church, seems to follow for the most part the lines of a tentative scheme which leaves actual union to be achieved after organic union has been consummated. The plan, if adopted, would leave the two constituent bodies administratively much as they are until legislative action might complete the consolidation. Perhaps the most striking factor of the tentative agreement is its recognition of the validity of two widely different forms of church government.

* * *

DIVINITY DEFERMENTS for pre-theological students has been a subject of discussion between the theological schools and General Hershey of the Selective Service. It is reported that occupational deferment has been ordered for avowed pre-divinity students with good records and two years of college behind them. In order that "phonies" might be weeded out, the theological draftee must present to his draft board a tentative acceptance from the theological school he plans to enter when he finishes college, and another certificate from his denomination declaring that the student is being trained for the ministry under its active supervision.

A FIRST AID CLASS is said to have replaced the prayer meeting of the Baptist church at Red Banks, New Jersey. The pastor explained the abandonment of his prayer meeting by saying that it had dwindled almost to nothing and that this is a time for practical religion. The meeting for "First Aid" is said to have reached 100 in attendance, but it seems that the Scripture, "These ought ye to have done and not to leave the other undone," might be a valid commentary on the change.

* * *

THE INTERNATIONAL SITUATION confronting the Christian churches throughout the world demands that first emphasis be given to the souls of the people rather than the payment of church debts or the increase of church membership, thinks Dr. Dwight J. Bradley of New York. Rev. Joseph Chandler Robbins expressed the opinion that in the future the church would be "calling for world solidarity and supremacy of spiritual motives." The approach of the two leaders was different but their conclusions were the same.

* * *

AMERICAN COTTON GOODS manufactured in 1941 amounted to more than ten and one-half billion linear yards, an increase of twenty-five per cent over the previous year's output. It is estimated that the 1942 output will not be less than twelve billion yards. Military requirements took twenty per cent of the cotton goods in 1941, and will probably require fifty per cent in 1942. Increased civilian use of cotton goods was accounted for by the diversion of silk, nylon, and woolen fabrics for use by the armed services.

* * *

AN INTERDENOMINATIONAL CONFERENCE on post-war reconstruction was held on July 1-3, under the auspices of the Christian Council of South Africa. It seems that the main topics for discussion included: Christian teaching in relation to the economic order and inequality in South Africa; The Social Order—family and race relations in South Africa; and a possible Christian order for South Africa. The measure of agreement as to a future policy for that country was not indicated in the report of the meeting.

* * *

THE DETROIT METHODIST CONFERENCE seems to have followed the lead of the Northern Baptists by refusing to give official endorsement to the war, either by support or participation in it. It was decided also that church funds might not be used to assist members of the armed forces and conscientious objector camps. Strange as it may sound, the Conference then assented to the purchase of \$23,000 in war bonds for its endowment fund—an action which was justified by the assumption that the purchase could as well be for the promotion of peace as for the support of war. We did not see the text of the resolutions, but we know that there was a division of sentiment.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

CHURCH GATHERINGS IN WAR-TIME

Reports regarding religious gatherings throughout the country are not as optimistic as they have been in recent years. It appears that the restrictions on travel and war preoccupations have had a repressive effect upon all religious gatherings. In some instances, well-established conferences have been cancelled, and in others reports indicate that they were not up to the expectations even where they may not have been disappointing. We noted in an editorial report of the two Michigan Conferences of the Methodist Church, statements to the effect that they were "definitely preachers' affairs," that "the few laymen who did attend were conspicuous by their presence," and "anything like a vigorous lay leadership on the floor of the Conference was definitely lacking."

Naturally the preachers would be in attendance, since the Annual Conference is the occasion for rendering an account of their stewardship for the year that has ended and is the body from which they receive their marching orders for the year ahead. Otherwise, it might even result in good for them if missing a few ecclesiastical service stations could help them to discover the value of resources which they have within themselves. In the case of the laymen, it is somewhat different. A lapse in attendance could easily register in a lapse of interest, even though it were caused by a momentary preoccupation with war problems and war responsibilities. Any hiatus in the religious interest of laymen is much like a sag in middle life—not easy to overcome. We look with deep concern upon anything that threatens to deprive our work of the interested enthusiasm and participation of our consecrated and capable laymen.

DIGITS AND DOLLAR MARKS

A church paper complained recently that the denomination which it serves had been misrepresented by a vocal minority group which got the breaks in publicity—"stole the show." Such a turn is always bad enough and particularly when critical issues are involved as was the case at the time referred to.

We do not mention this incident for the purpose of criticism or discussion of the particular case, but as suggesting a fault in the publicity emphasis of Protestant churches today. It seems to us that the tendency in our publicity is to present an adding machine appraisal of Christian progress. Our evaluations are too much dominated by digits and dollar marks. We are perfectly aware of the fact that tabulations of results must be made in that way, but we do not think that these symbols in our

news reports, and particularly of promotional planning, should stand out like a church steeple.

Somehow we have the feeling that the soul-saving responsibility of the church has been surrendered to an order of census-takers and accountants. In our evangelistic planning, we express our aims in seven digits and stick painfully close to brick and mortar. We repeat, surveys and statistics have their place, but they are not the preeminent factors of Christian conquest. This materialistic emphasis has caused many people inside the church to look askance at every program proposed. We heard such an expression touching the suggestion of a "Period of Prayer and Self-Sacrifice" in 1943. The fact that it was to be the preliminary spiritual emphasis for a great unselfish benevolence was entirely disregarded in the resistance of what was assumed to be a dollar-marked proposal. It is recorded of the "seventy" that they returned from their mission with joy, saying, "the devils are subject unto us," only to be rebuked by an imputation of misplaced emphasis: "Rejoice not that evil spirits are subject unto you, but rejoice rather because your names are written in heaven"—not digits and dollar marks, but souls are first and count most in Christian enterprise.

CRITICISM OF THE CHURCH

We are in full accord with a recent statement in *The Christian World* (London) touching the right of the Church to offer criticism of itself, and we agree that the criticisms of those on the inside should be both helpful and constructive. We do not agree, however, with the further idea that the criticisms of those on the outside are "sheer nonsense," nor that in the offering of such criticism, an outsider need be a "traitor to his own ideal of the Church." The implications of that part of the editorial observations seem to us to be rather sweeping.

We do not undertake a general defence of the criticism of those inside the Church, but we have the feeling that, since the very end and aim of the Church program is to reach the outsider, it is altogether worthwhile to know his reactions to the life and message of the Church. We do not insist that such criticism should be taken at its face value, but that it would be wise to take all criticism into consideration. A failure to do so, regardless of prejudice or misconception, has the effect of putting on blinkers when we need to see the whole horizon. In all probability, the willingness to look every issue in the face, without surrendering to the dictum of any group, has been an element of strength in the making of the Church. We believe that the Church should jealously censor its own life and work and that it should be sensitive to all

critical opinion, no matter what its origin. It is true that criticism is never pleasant, but it is no less true that approbation and the pleasurable are not necessarily dependable tests of sound Christian values.

DO WE TAKE THE WAR SERIOUSLY?

On Sunday afternoon we sat on our front porch and counted the cars which passed in front of our door. We were amazed to find that from 6:30 to 8:00 p.m. a passenger automobile passed every twelve seconds, some of them twice. All that in the face of the plea to save rubber and conserve gasoline.

Sunday afternoon one of our leading radio commentators told of seeing the throng of gamblers at Casino resorts on the Western coast where the only evidence of war that he observed was a war slogan on the bumper of a car parked at one of these gambling places.

All over the land, camp locations included, liquor, lewd women, and gambling are laying the foundation of military defeat and sowing the nation down with disease and crime.

In the face of all this it is difficult to believe that the American people are taking the war seriously, and this applies from Washington to the most obscure interior hamlet in America.

VACATIONS

No vocation should be without a vacation. That is, no vocation is fully measured up to unless a periodic vacation from it can be taken. This is particularly true in vocations which require sustained mental and nervous and intellectual effort. Some men like to deceive themselves by saying, "My vocation in itself is a vacation, because I am doing what I most desire to do." That sounds fine, but it simply isn't true. I am assuming of course that a man really works at his task, puts everything into it that he has. If he does, then it simply isn't within the bounds of reason, and of human nature, that he can last indefinitely without a break.



Dr. A. P. Hamilton

One of our traditional arguments for the observance of the Sabbath is that it is in the very laws of nature that man must rest at least one day out of seven, and we draw up statistics to prove the point that the man who rests one day out of the week is more efficient and can actually do more work than the man who doesn't.

It seems to me self-evident then, that ministers of the Gospel and men on college faculties should by the very nature of their vocations take some time out every year, not simply to do nothing, but to do something different. To attend summer assemblies, training schools, go to the mountains, to the seashore. Or, even back to the old country community at home, and fish and hunt and read.

In no case do I think that a minister on vacation should go somewhere else and hold revival meetings for some brother pastor. What is his vacation for?

It is not only the preacher himself, who often has to be educated in the technique of taking a vacation, but more often it is the congregation that needs instruction.

Our bishops and conference leaders should lay it upon the hearts and consciences of our membership at large to urge, yes, to insist that their pastors "steal a while away from every cumbering care," and to give them generous allowances for it.

If it is necessary for the men in the ranks, how much more so for those in the highest places of leadership, our bishops!

It is time that we got over our squeamishness about this question, and realize that it makes for greater efficiency, longer life, and even a deeper spiritual experience for all concerned, if we approach it in the right way.

A. P. H.

FIG-TIME

By Dr. H. T. Carley

The final course of a first-class supper tonight was a dish of figs. The main course for breakfast in the morning will be a dish of figs. Dessert for dinner tomorrow will be a dish of figs. An afternoon snack will be figs plucked from the tree. And the chances are that before I go to bed tomorrow night, I'll eat a few figs to insure a sound sleep and pleasant dreams.

In fact, I like figs as well as the old gentleman's wife liked fresh crackers. In the good old days when soda crackers came packed in big wooden boxes and you could ease out a sample (when the store-keeper wasn't looking), the old gentleman walked into the store and inquired if they had any fresh crackers. Receiving an affirmative reply (they were always fresh till the last one was gone), he said, "My wife is very fond of fresh crackers—give me a nickel's worth." There's nothing like getting plenty of what you are fond of.

A fig tree in the backyard is the source of our bountiful supply of figs. Early in the spring it was loaded with fruit, and many a time I smacked my lips in anticipation of the treat that was in store. But a cold spell came along and blighted the tender first crop; so patience had to get in its perfect work. But the reward came. In due time, another crop appeared and developed fast—until they were about half-grown. Then they seemed to stop growing completely. Day after day I looked for a ripe fig—and found none. I could very well understand the mood of the man who told his overseer to cut down a tree because it had no figs on it. But all at once they started to growing again, and almost before I knew it they were showing a tinge of blue. And then little cracks began to appear on the ends, the stems began to wilt a little, the mocking birds were making frequent trips to the tree, the bees began to buzz around it, and the ants were everywhere. To add beauty to the scene, a morning-glory vine found its way to the top of the tree and every morning there was (and is) a glorious array of blossoms.

Sugar is a little scarce—but ripe figs don't need much sugar; and if the supply is entirely out, you can go ahead and enjoy the figs anyway. Some people like cream on them. That is entirely a matter of taste. Since we live in a city (not very big, but a mighty nice one), the family cow is a glass bottle, which furnishes all the milk and cream we want (and can pay for); but I take my figs straight.

I don't know who set out that fig tree, but whoever did performed a noble act, and I, for one, call him blessed.

Every good deed brings happiness to somebody.

EVANGELISM—A REPORT

We, the Committee on Evangelism for the Lake Charles District of the Louisiana Conference, submit this, our annual report, to the conference in session at Welch, La., on this 2nd day of June, 1942.

1. It is needless to say, except for emphasis, that there is a great need for evangelistic effort today. Some of our leaders have gone further and warned us that unless there is a revival of spiritual power in the Methodist Church within the very near future, the very church is doomed.

In these days when every effort is being made to marshal all material resources that victory might be had in the present conflict in which we are engaged, the church has a great responsibility, and she must speak now or else forever hereafter hold her peace. If we are to leave our impression on the world for Christ, surely these are the days to engage ourselves for Him. There is no time for delay nor for disputing questions that cannot be settled by us after all. It is ours to declare the saving power of Jesus Christ to a world that is in sin and already has been reaping some of the harvest of its sowing.

2. There is a great need for leaders in evangelism, both lay and clerical, who have definite convictions, who believe something and have a reason for the faith that is in them.

The early Christians, and founders of our church had a definite experience in their own hearts of sins forgiven and the living Christ within. They went out to tell what they knew by experience. Wherever they went men were persuaded by the earnestness of their testimony and the devotion which they displayed.

Too often in recent years it has been considered a mark of scholarship to raise questions and leave them unanswered. Sometimes even to call in question the foundations upon which the faith of leaders of the church had been established. We call today for a living faith born of a warm heart, set aglow by the spirit of God. It is our sincere belief that there is no substitute for that experience which we call conversion, or the "New birth." Both history and experience have taught us that when a substitute for this has been tried the result has been formalism and spiritual deadness.

3. We do not contend for methods, but we believe there is still a place for revivals, personal evangelism, and for Christian education. We should be careful not to fill our rolls with the names of unconverted people.

4. This is the age of the Holy Spirit, and we cannot succeed without Him. The Holy Spirit seeks a holy person as His dwelling place. We are the temple of the Holy Spirit if He is to dwell with us and work through us. We should discourage by precept and example the recent trend toward worldly living and loose practices on the part of professing Christians. We cannot challenge people to the highest state of life by low standards and compromise. Our fathers condemned evil as such and were bold to call sinners to repentance. They never sought the course of least resistance nor played for popularity. The Church grew in numbers and spirituality under their leadership, and we might gain by their example.

5. The great business of the church is to witness for Christ and to seek to win others to Him. This should be borne in mind in all plans and programs which we enter into. There has been too strong a tendency to emphasize the social, to have a good time, and not enough seriousness in using the

time that has been given us by the grace of God.

6. Finally there is nothing to take the place of prayer if we would maintain spiritual power and be soul-winners. All too little have the people who call themselves Methodist, been people of prayer. Let us stress the prayer meeting and return to the status of praying people. We need to add to this our testimonies. There is distinct value in prayer and witnessing not to be found in any other activities. While we provide places and programs for recreation, let us not forget the prayer room nor fail to teach its value to both youth and adults.

With the poet let us sing with sincerity of purpose and heart:

"Rise up, O men of God! Have done with lesser things;
Give heart and mind and soul and strength
to serve the King of Kings."

Submitted by,
R. H. STAPLES,
Chairman.

HATTIESBURG DISTRICT YOUTH FELLOWSHIP

Our district camp was held July 9-12, at Camp Dantzler, which is located about 20 miles south of Hattiesburg. The attendance fell short, but the representation was well distributed over the district. The quality was there, for a variety of talent was displayed in our music class, our worship services, and our recreation.

Three of our campers rode bicycles from Bay Springs, Miss., a distance of about 65 miles.

Two courses were offered: **Better Music in the Church** was taught by Rev. Mark Lytle. Rev. Albert Bridewell taught **The Life of Jesus**.

Rev. Robert Matheny and Rev. Albert Bridewell conducted the morning watch and vesper services. Our district president, Julius Waits, along with the officers of the Hattiesburg sub-district, served as managers of our camp. Melba Mathis was dietitian.

The purpose of our camp was to train our youth leaders of the district, however, we focused our attention on storing up spiritual resources during this short period to use in doing God's will as we went back to our posts to face the hour.

MARY MOORE,
Dist. Director of Young People.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

Edgar Ellwood Ackerman, Stillwater, Minnesota.

Alfred Stanley Bacon, Sheridan, New York.

Ralph Leo Bates, Ionia, Michigan.

Henry James Bennett, Jr., Mount Pleasant, S. C.

Kendall Bancroft Burgess, Orleans, Vermont.

Clair Edward Carpenter, Chestertown, New York.

Frederick Morse Dickey, Bloomington, Indiana.

Daniel Edwin Earnhardt, Durham, North Carolina.

Ralph Ezra H. Gebhard, Frazee, Minnesota.

R. Stanley Hendricks, Indianapolis, Indiana.

Fred Robert Isacksen, Tacoma, Washington.

Walter Leroy Jewett, Omaha, Nebraska.

Robert Elwood Kieffer, New Hope, Pennsylvania.

Wilnot Theodore Lippert, Dallas, Texas.

Vern Dee Livengood, Burden, Kansas.

Charlie Burrington Long, Hallsboro, North Carolina.

Argalious Elbert Martin, Westover, Maryland.

Harold Robinson McClay, Solomons, Maryland.

Carl Vincent McMillan, Jasonville, Indiana.

William Henry Moss, Nashville, Tennessee.

William Robert Richerson, Macon, Mississippi.

Albert Marland Shoemaker, Morton, Pennsylvania.

Samuel Eby Templin, Mauricetown, New Jersey.

Harold Thomas Whitlock, Decatur, Illinois.

Harry Sanford Williams, Asheville, North Carolina.

Submitted by,
Methodist Commission
on Chaplains.

FACTS ABOUT CHURCHES

How many members has the average Methodist church? What proportion are men? In how valuable a building does the average congregation worship?

These questions are answered in graphs in the current issue of **Church Management**. They represent a study made by the Federal Census Bureau of more than a score of the larger denominations. As would be expected Roman Catholics have the largest parishes. Their city churches average more than 1900 members, rural, 400. Jewish congregations are next in size.

Methodist churches seem to run somewhat larger than the average of Protestant denominations. The typical urban Methodist church has 440 members. Country Methodist churches average 100 members. The figures show that rural churches of the former Methodist Episcopal Church, South, were slightly larger than similar churches in the North, in the case of city churches they were considerably larger. Where the Northern urban church averaged 440 members, the typical Southern church had over a hundred more members.

Research was made to find the proportion of men in church membership. Here the Latter Day Saints led with the record showing almost equality. Two Lutheran denominations follow and Roman Catholics are fourth. For every one hundred Catholic women there are 91 men. The figure for the Methodist Church is 71 male members for every 100 female members. Southern Methodists ran about 75, Northerners 68. The figure for the united church represents just about the norm of Protestantism in this respect.

The compilation shows three and a half billion dollars invested in church buildings by the churches of America. Of twenty-one denominations tabulated in the graph, the average Methodist church seems to be low in valuation, being worth about \$20,000. According to the Census Bureau, however, there has been a strong trend toward the building of more costly churches. In 1916 the average Methodist church was worth but \$8,000.

CONFERENCE NEWS AND PERSONALS

Rev. O. S. Lewis, pastor of Court Street church, Hattiesburg, received six adults into the membership of his church on Sunday, July 12, two of them on profession of faith.

Rev. H. N. Brown is in the midst of a revival at Lake Providence, La. The meeting began on July 19, and was still in progress at the time of his writing.

Rev. Lastie N. Hoffpair reports progress in his work at Indian Bayou, La., despite the mud and rain. He is of the make whose valor is hard to dampen and whose progress it is not easy to impede.

Rev. J. A. McCormack, pastor at Abbeville, La., writes in high praise of his district superintendent, Rev. B. H. Andrews. He says that he is much appreciated as a preacher and as an administrator.

Rev. W. T. Gray, pastor at DeQuincey, La., comes through with a list of eighteen subscriptions, fourteen of them new. This brings his charge total for the campaign to twenty-one.

Mrs. D. L. Johnston, Rt. 3, Bastrop, La., heightens our interest in her business letter by a word of appreciation for the paper. We trust that it may continue to be a source of pleasure and profit to her.

Rev. C. J. T. Cotten, pastor at Gonzales, reports good progress on his charge, and says that the new church at Faithful will soon be ready for dedication. That is but a sample of his effectiveness all along the line.

Rev. J. Cude Rousseaux, pastor at Covington, La., reports a splendid Vacation School at Covington, and a good meeting at Fitzgerald. We appreciate the faithfulness of Bro. Rousseaux in his support of the Advocate cause. He has never failed us.

Rev. A. M. Martin reports a great meeting at Clay, La., with Rev. Sam Nader doing the preaching. At the morning service on Friday of the meeting, thirty-five people gathered at the altar for the consecration of their lives to Christ.

Dr. A. T. McIlwain is pressing his Advocate campaign to completion before he leaves for his new task in St. Louis, where he takes over the office of Executive Secretary of the Missouri Corporation of the Board of Pensions, on August 1.

Rev. Morris G. Lee, pastor of the Arcadia Circuit, Louisiana Conference, has a small field, but he proposes to make it great by sowing it down with the periodical literature of the Church. He is doing a good job at the task.

Mr. C. Milton Chalmers, publisher of this Advocate, is spending a few days with his family on the Seashore Camp Grounds enjoying the rest and the breezes. He reports very good crowds at the Camp-meeting, with Rev. N. H. Melbert, of First Church, New Orleans, doing the preaching.

Rev. E. W. Ulmer writes that Pascagoula, Miss., has paid everything in full for the year and is now liquidating the obligation for the few hundred dollars borrowed for the building program. He has received nearly two hundred members this year, and the end is not yet.

Rev. A. J. Boyles, Magee, Miss., remits for a list of 14 subscriptions, which brings

his total to 36 on a quota of 14, and he describes this list as a partial report. Judging by the past we are fully prepared to believe that Bro. Boyles means exactly what he says.

Rev. C. J. Thibodeaux, pastor of Ebenezer charge, in the Lake Charles District, reports a service at Ebenezer in which Rev. J. B. Grambling was the preacher and one hundred persons presented themselves at the altar for the reconsecration of their lives on the closing night of the meeting.

Friends of Rev. and Mrs. J. B. Grambling, of Crowley, La., will regret to learn that Mrs. Grambling has found it necessary to spend a time in the hospital for observation

has made a better record in the Advocate campaign than this.

Chaplain Rowland W. Faulk, who has been in the hospital for some time, is reported to be making marked progress toward recovery and has the promise of an early return to his work at the Puget Sound Navy Yard, where he is stationed. This word is from his father, who was a caller at the Advocate office on Friday of last week.

Our good friend, Bro. J. H. Frazer, of Bastrop, has not been in the best of health in recent months, but he neither loses interest nor heart in his work for the Kingdom. The Monroe District has no finer spirit than he. We sincerely hope that he may be spared for a long period of service before the sunset hour comes.

Dr. M. F. Wilson, a member of Gentilly church, New Orleans, was taken ill on a trip recently and returned to New Orleans, where he is receiving treatment with the possibility of an operation. His many friends will be interested to know of his illness and will remember him when they approach the Father's throne in prayer.

Mrs. N. E. Cunningham, Advocate representative for Gibson Memorial church, Vicksburg, writes that she is feeling well again following her recent illness, but finds it necessary to be careful during the hot weather. We appreciate our good friend and hope that she may take care of her health and that she may be spared for many more years of service to the Master.

Dr. B. L. Sutherland and his wife assisted Rev. Dan Yeager and his wife in evangelistic services and daily Bible classes at Santee church, on the Williamsburg charge, recently. In 1886, the late Rev. H. P. Lewis held services at Santee church when ninety-one people were converted and joined the church.

Dr. Eugene H. Countiss closed his office for the practice of medicine in New Orleans on last Monday. We understand that he has been appointed Assistant Surgeon, Public Welfare and State Chief Emergency Service, with the rank of Captain. His headquarters are to be in Baton Rouge, but we have not learned as to whether he will move his family to Baton Rouge or not.

Rev. W. C. M. Baggett, evangelist, is assisting Rev. A. J. Boyles in a meeting at Magee, Miss., this week. Mr. T. R. Winstead is the song leader. Rev. J. S. Noblin, of Carthage, did the preaching in a revival at Sharon earlier in the month. Rev. I. H. Sells, Executive Secretary of the Board of Educa-

A DAILY PRAYER IN WAR-TIME

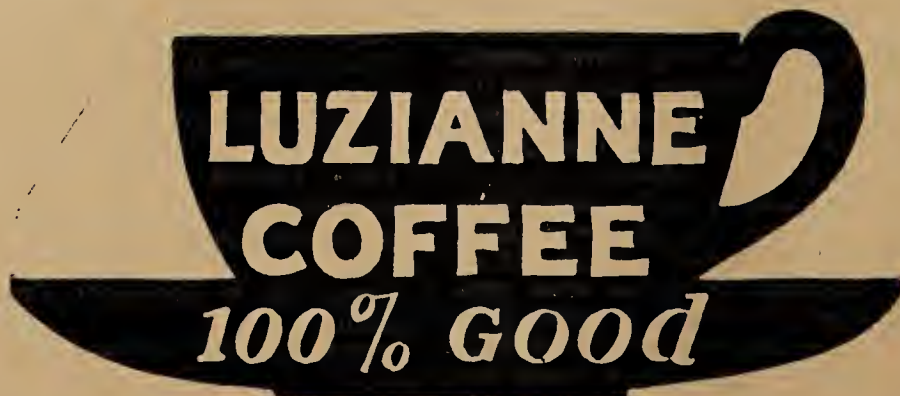
For Solidarity

Upon Thine Altar, O Lord eternal and full of glory, we have offered our sons who have gone forth to war; and our own hopes and affections and labors who serve at home. Bind us all together in a great and sacred unity of devotion to one holy Cause; preparing us all for the new life of liberty which Thou art preparing for us, on earth and in heaven. Teach us that our only weal is in Thy will. Forgive our trespasses, and all our pettiness, and lift us into a largeness of life that is at one with Thy great purposes. Enable us to be patient and sympathetic with all of our fellow-citizens, that we may know the unity of real brotherhood. And in all of our sacrifice and service may we have a real kinship with Christ, our King. Amen.—W. T. E.

and treatment. We sincerely hope that she may soon be on the way to health and happiness as a result of her stay.

Rev. J. Henry Bowdon reports things moving at top speed at First Church, Lake Charles, with the prospects for one of the best years in its history. He says, "We have every bill of the church paid and still have money in the bank and here it is the middle of the summer." That is a great record, but it didn't just happen.

Rev. M. S. Robertson, pastor at Houma Heights church, sends us a list of 19 subscriptions, fifteen of which are new. This brings his total for that new church in the French Mission section to 20, or 2½ times its quota last year. In our opinion no charge



tion, is conducting a training class in connection with a meeting at Magee.

A card from Mrs. S. J. Davies, 628 King's Highway, Shreveport, says that she is improved from the heart attack which she suffered early in December of last year, but that she still suffers much with the nerves of both hands. She is in bed except to sit up for a few minutes at a time. We regret to have this report of her suffering and we hope that she may soon experience a better turn in her health.

In a meeting at Pecan Island, La., Rev. D. F. Anders was the preacher. Sixteen members were received on profession of faith. This brings the total for the Ebenezer charge to thirty-three by profession and four by certificate since the annual conference. In addition, Bro. Thibodeaux reports finances in good shape and the prospect for every obligation paid in full at the end of the year.

Announcements of the marriage of Ruth Azalie, daughter of Mrs. Alexander Siddens Cutler, and Mr. Robert H. Rumph, son of Mr. and Mrs. J. D. Rumph, on Saturday, July eighteenth, have been sent out. The groom is now in service with the Navy, and the marriage was celebrated in New Orleans where the bride is employed. The editor and the Advocate extend felicitations and good wishes for a happy and prosperous future.

OXFORD CAMP MEETING

The annual camp meeting at the Camp Ground, three miles east of Oxford, Miss., will begin the first Sunday in August and will continue one week. Rev. S. M. Butts, of Mathiston, will do the preaching and everybody is invited. Rev. James Heflin, of Abbeville, is the pastor in charge of the circuit which includes the Camp Ground.

ADVOCATE APPRECIATED AT LA GARDE HOSPITAL

Dear Dr. Duren: I want to express to you our deep appreciation for your splendid paper, the "Christian Advocate," which comes to our reading room each week. We have a large number of patients who are Methodist and they enjoy reading their church paper. I will see to it that the paper gets to the reading room each week. Thank you for this splendid paper.

Yours truly,

LUTHER W. CLARK,
Major Chaplain,
Post Chaplain.

APPRECIATES INTEREST OF FRIENDS

Dear Bro. Duren: My accident occurred a little better than four weeks ago, and I am still stretched out on my bed—using a wheel chair some. It is too much for me to try to inform inquiring friends of my condition by mail.

Please announce that I am doing as well as could be expected. The dozen severe cuts and bruises sustained in the wreck have about healed. My hospital doctor assures me that the cast on my badly fractured leg can be removed in a couple of weeks and that I will be able to go back to work by the first of August. Thank you.

Yours,

L. W. CAIN.

HEBERT-PITTENGER

The editor acknowledges the honor of an invitation to the marriage of Miss Margery May, daughter of Mr. and Mrs. Roy Steele Pittenger, to Mr. Martin Hebert, Jr., son of Rev. and Mrs. Martin Hebert, of Sulphur, La. The marriage will take place in the Presbyterian Church at Milford, Michigan, on August 3, and Mr. and Mrs. Hebert will be at home after September first, at 648 Canal Street. The groom is well-known in Louisiana and has many friends in Tulane University and Methodist circles who will be sincerely interested in his happiness and his future.

LAMBUTH DAY—AUGUST 6

The Methodists of the Jackson District, of the Mississippi Conference, are looking forward to the celebration of Lambuth Day.

This celebration always takes place on the first Thursday in August, at the old



The Advocate campaign is moving with an increasing tempo. The volume of new subscriptions is gratifying indeed, and few people ask for a discontinuance without a perfectly valid reason. We never had a more substantial and satisfactory mailing list than we have at the present moment.

Fishing in Reverse

This little picture is "fishy" in more ways than one. Everyone knows that "suckers" are at the other end of the operation. Do not tell yourself that there is plenty of time and miss a lovely gift for your list of 13 or more subscriptions. Remember most fish stories are not true. Win your pencil now and help your district to win \$100.



Lambuth church, which is known as the Pearl River church, about fifteen miles north of Jackson, on the Old Canton Road. The ceremonies consist of a church service at 11 o'clock, dinner on the ground, and an afternoon business session at 1:30. Dr. Otto Porter, superintendent of the Jackson District, will be the presiding officer, and he announces that Miss Dora Hwa, a young Chinese woman from Shanghai, will be the speaker at the 11 o'clock hour. A personal letter from Mrs. W. H. Parks, the sister of Bishop Lambuth, will be read at the afternoon session, and other papers of historical interest.

VIMVILLE CIRCUIT

Rev. Roger Cameron, graduate of Lambuth College last May, has been appointed pastor of Vimville circuit, in the Meridian District, succeeding Mr. Maw, who has returned to Africa.

A revival at Pleasant Hill church on the circuit had Rev. Chas. Assaf as the visiting preacher. Twenty-one members were received into the church, and twenty of them by profession of faith. Before the meeting the church had only forty-nine members.

The revival at Coker's Chapel will begin the first Sunday in August, and the preach-

ing will be done by Rev. Wallace Mangrum, pastor at Porterville.

A feature of the Pleasant Hill revival was the singing, directed by Mr. H. I. Aycock, Mr. Jas. Walker, and pastor. The singing of the last evening was in charge of a group from the Springhill church on the Meridian circuit.

SCOTT COUNTY LEAGUE UNION

The Scott County League Union held its first annual camp at Roosevelt Park, near Morton, July 13-16, with Rev. and Mrs. J. B. Vardaman, of Harpersville; Mrs. J. H. Rowland, of Hillsboro; Rev. and Mrs. M. K. Miller, of Morton, as directors. Classes and interest groups were held daily. Mrs. Miller taught a course on "Worship and Evangelism"; Bro. Vardaman taught a course on "The Life of Jesus"; Mrs. Vardaman and Naomi Ware directed the interest groups on painting and hobbies, respectively. Much interest was shown throughout the week and much inspiration was received by all.

—REPORTER.

THE CEDARS, HERNANDO, MISS.

On Thursday evening, July 9, at The Cedars, in Hernando, Miss., Mr. and Mrs. J. H. Johnson had for their guests the Board of Stewards and their wives, other members of the quarterly conference of the Hernando Methodist church, as well as several members of the Clarksdale Methodist church. After a stroll about the modern poultry farm, the ideal vegetable garden, and through the blooming gladioli, dahlias, roses, daisies and other flowers, the guests enjoyed a delightful chicken dinner served in the lovely sunken garden. Victory ice cream, made with maple syrup and served in luscious cantaloupe halves, topped the menu.

There in the cool of the evening was real fellowship. The guest list included Rev. and Mrs. E. M. Sharp, Mr. and Mrs. F. C. Holmes, Mr. and Mrs. G. C. Mingee, Mr. and Mrs. W. G. Gaines, Mr. and Mrs. R. L. Redding, Mr. and Mrs. Gerald Chatham, Mr. and Mrs. H. G. Johnston, Mr. and Mrs. H. W. McIngvale, Mr. and Mrs. Walter Richert, Dr. and Mrs. H. M. Wadsworth, Mr. and Mrs. William Wilkinson, Mr. and Mrs. E. H. Wiygul, Mr. and Mrs. L. L. Haynes, Mr. and Mrs. H. L. Lauderdale, Miss Esther Lauderdale, Miss Iona Lauderdale, Miss Mamie Jones, and Mrs. Cora Weissinger, of Hernando; Rev. and Mrs. C. T. Floyd, of Sardis; Rev. and Mrs. S. H. Caffey, S. H. Kyle, Mrs. H. L. Talbert, Miss Clegg, Mrs. J. B. Lindsey, Miss Mary Catherine Lindsey, and Mr. and Mrs. J. H. Johnson, of Clarksdale; and Mr. Geo. Wood, of Memphis.

—A GUEST.

FORTY-SEVENTH ENCAMPMENT

Dear Dr. Duren: Sunday night, July 19, marked the closing of the 47th annual Interdenominational Encampment at the Lake Arthur Camp Grounds. Services were held twice daily by Dr. E. R. Overly, of Lexington, Ky. Afternoon service was in charge of Rev. Robert J. Kennedy, of Dallas, Tex., who also was song leader and young people's worker. Rev. Glenn Smith, of Roanoke, La., had charge of the Children's Hour, at 9:30 every morning.

The Camp was full of campers. Many pastors and their wives were on the grounds,

also the largest number of outsiders attending in years.

The workers had the great spiritual food the world needs, and everyone who came upon the grounds and heard the good work of these people were blessed.

The Camp is on beautiful Lake Arthur, with its large live oaks filled with moss, and a large screened tabernacle with all modern conveniences on the grounds.

There were two pianists, Miss Catherine Thomas and Mrs. Claude Mayo, with lovely music to charm all who were present.

On Friday, the 17th, Memorial services were held. The sermon was preached by Rev. T. J. Holladay. Afterward the annual business meeting was held. The following board of directors were elected for the year; S. W. Sweeney, Lake Charles, La.; J. C. Mack, Lake Arthur, La.; Howard Clayton, Roanoke, La.; Felder Helms, Home-wood, La.; Robert Lyons, Lake Arthur, La.; Rev. T. J. Holladay, Lake Arthur, La.; Rev. Glenn Smith, Roanoke, La.

Very truly yours,
MRS. GORDON MACK,
Sec. Pro tem.

PERSONAL NOTES AND INCIDENTS

Mr. Hoyt M. Dobbs, Jr., son of Bishop and Mrs. Hoyt M. Dobbs, is at Quonset Point, R. I., taking the course of naval instruction for commissioned officers.

Bishop and Mrs. Hoyt M. Dobbs, Birmingham, Ala., are spending the summer at Ashe-ille, N. C., according to reports reaching this office. We trust that they may have a pleasant summer and that they may be wonderfully refreshed by their outing in the mountain fastnesses of North Carolina.

An anonymous giver recently donated \$160 for the purchase and installation of an exhaust fan for Carrollton Avenue Methodist Church, New Orleans. The fan has already been installed, and according to the pastor, Rev. E. C. Gunn, it is very effective in lowering the temperature in the building, which is kept reasonably comfortable regardless of the heat outside.

A card from Hon. Hugh N. Clayton, associate editor of the Advocate, now in the armed services of his country, reports that they are working seventeen hours every day, from six in the morning until eleven at night. Two and one-half hours of each day are spent in drilling on concrete. The sixty-day course which he is taking covers the subjects which have direct connection with the Navy and naval administration. This word from our good friend will be of interest to many friends in North Mississippi and elsewhere.

BLUFF CREEK CAMP MEETING

Please announce in next week's Advocate if possible that the Bluff Creek camp meeting will be held from Sunday August 9 through Sunday August 16. The preaching will be by the district superintendent and services will be held at 10 a.m. and 8 p.m. on week days. On Sundays the morning services will be at 11 o'clock. The dining hall will be in the charge of Rev. and Mrs. J. P. Bonnacarrere and meals will be served throughout the meeting. There are also ample accommodations for those who wish to spend the time on the grounds. These must bring linen and bedding. Bro. Bonnacarrere will also conduct the singing

and Miss Arlette Poole will be the pianist.
W. L. DOSS, JR.

LETTER FROM AN ARMY CHAPLAIN

Dear Dr. Duren: I soon will have been in the service a year as a United States Army Chaplain. I have never had a richer experience, nor do I think I have ever had the opportunity of helping so many people in so short a time.

I shall soon go on foreign service, I don't know exactly where, but have a pretty good idea. The hardships of the past year's service will probably sink into insignificance compared with that I shall likely experience in the coming year or years. But even so, now that I am here, I know I would not have it otherwise. I will be able to comfort and assist many men where com-

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Carrollton, T. M. Dye, Jr.	2
Van Vleet	7
Lexington, T. H. Dorsey	6

DISTRICT REPORTS

Aberdeen District	245½
Columbus District	307½
Corinth District	402
Greenwood District	191
Greenville District	136
Sardis-Grenada District	172

Mississippi Conference

Gibson Memorial, O. H. Scott	3
Tylertown, C. A. Schultz	5
Vimville, Roger Cameron	1
Hattiesburg, J. T. Weems	3
Hattiesburg, O. S. Lewis	11
Magee, A. J. Boyles	14

DISTRICT REPORTS

Brookhaven District	131½
Hattiesburg District	335 2-3
Jackson District	143
Meridian District	116½
Seashore District	223
Vicksburg District	134½

fort and assistance will be appreciated most.

Religion means more to people at all times than they think; but when a man is leaving his native land to meet an enemy upon the water or upon the land, or from the air, he instinctively and correctly turns to religion for motive power and staying power. As a Chaplain, I am trying to help supply that motive and staying power, desirable at all times, but essential in war.

Pray for me as I pray for and with the men whom I am privileged to serve. I shall be happy to hear from you sometimes. My address is A.P.O. 942, care P. M., Seattle, Washington.

Sincerely your friend,
HENRY B. VARNER.

MISSIONARY EDUCATION IN RODESSA

The local Church Board of Missions and Church Extension, in the Rodessa Methodist church, is making some progress in its work in our church and community.

Rev. Jack Cooke, pastor, called the following to meet in the second quarter: Mr. C. W. Roy, Mrs. C. G. Giles, Mrs. W. C. Mc-

Donald, Mr. A. C. Warner and Mrs. M. L. Alexander. At the initial meeting, Mrs. Alexander was named chairman, and Mrs. McDonald, secretary. Committees on School of Missions, Literature, Missionary Education, and Finance were named.

The Board decided as their first work to:

1. Coordinate missionary cultivation by planning and promoting all the missionary education of all the church.
2. Provide for diffusion of Missionary information and distribution of literature.
3. Promote a School of Missions.
4. Provide for World Service offering and Worship program on fourth Sundays.
5. Some definite missionary projects.

The School of Missions, in which "The Meeting House," by Dr. Garber, was discussed on Wednesday evenings by Rev. Mr. Cooke, was a very inspiring and helpful class in which a representative group participated.

A worship period along with the singing of great missionary hymns proved helpful.

The pastor has led in teaching the congregation some new hymns, along with old missionary hymns.

The local picture show has cooperated by bringing to our town some good pictures at the request of the pastor; one was "One Foot in Heaven."

The Church Board of Christian Education elected Mrs. McDonald Missionary Education Counselor, and she has begun her work with the various leaders in the Church School (and W. S. C. S.) and the church as a whole.

Rev. Mr. Cooke is preaching missionary sermons regularly, that are fitting for the time in which we are living.

The Sunday evening hour recently was given over to a period of worship, prayer and hymn singing, followed by the showing of a film, the Story of "Bamba," by Emory Ross, centered around our work in Africa. A capacity audience joined in this hour, quietly and reverently.

This visual education project is made possible by the use of film from the Board of Missions, and the use of a fine projector loaned by our local high school. A young man from the high school operates the machine. It was noted that in the group who came for the first picture were a number of boys and girls who had not attended services before.

The pastor, assisted by Mrs. Cooke, will direct a missionary play, to be given by a group of young people in the near future.

Several of our members are availing themselves of training for leadership this summer.

Rev. and Mrs. Cooke, Mrs. Floy Kerr, and Mrs. W. C. McDonald took courses at the Pastors' School and Conference for Christian Workers, at Centenary.

Five Intermediate youth attended the Shreveport District Camp, where Rev. and Mrs. Cooke served on the staff.

Mrs. Floy Kerr and son, Gerald, are attending the Leadership School at Mt. Sequoyah.

(Signed) "An Observer."

"Is this the pugilist who was run into by a motorist?" asked the house surgeon.

"No; he's the motorist who ran into the pugilist."—Stray Stories.

Any event—of sorrow or joy, of loss or gain—may suddenly remind us of God, and thus be an agent of religious education. Should we be so dull of heart and slow to believe, when everything can speak to us of the spiritual world?—Dr. Hugh Black.

THE BISHOP'S CORNER

A Good Book: Daily devotional messages for men in the services, "Strength for Service to God and Country," has been issued by our Publishing House. In blue for the Navy and khaki for the Army and Marines, the



J. Lloyd Decell

book is appropriate in size and weight, bound in wet-proof cloth and designed to meet our men's needs. Each church should present a copy to every man going out from its membership into the service. It may be had for 75 cents, or a dozen copies for \$7.50. Order from the Nashville House.

Thousands of our fine young men have gone, and, doubtless, tens of thousands are yet to go! "Our lines have gone out into all the earth." Marching, sailing, flying, they go to the gates of the morning and to the setting of the sun for preserving liberty and faith, freedom and truth. The Church goes with them through her ministry and prayers.

Suffering Binds: Today is a time for Methodists to draw nigh to God and closer to each other, not overlooking others who need Christian fellowship. Travel restrictions may prevent our going everywhere we want to go; it should enable us to have time to go to many places we ought to go. These are days when the shepherd's heart is supreme. Our best people suffer deep anxieties, and our most indifferent are subject to spiritual ministry. Preachers and lay men and women, with deeds of thoughtfulness and kindness, will make these times of peril productive in making strong the tie that binds people to the Church and the Church to the people.

The Council of Bishops: In session at Chicago, July 9, the Bishops adopted the following resolution:

"We are proud of our ministers who have gone into the Chaplaincy and other forms of service to our men in uniform without asking for any assurance regarding their placement on return after release from national duties.

"This makes even greater the obligation upon Conferences, Cabinets and Bishops to resolve and to plan that, on return from their emergency service, these men be placed, as soon as necessary adjustments can be made, in pastoral charges or other positions of at least the same standing relatively as those from which they went into that Service.

"It is hoped that, in view of the shortage of the supply of ministers and in view of the normal losses by death and retirement, it will not be difficult to follow this policy. If necessary, however, all others, especially those who have received advancement due to vacancies created by preachers going into national service, will no doubt cheerfully acquiesce and assist in any readjustments which will enable the men returning to resume at least relatively where they left off."

At the Annual Meeting of the Council, Sea Island, Georgia, December 11, 1941, in answer to the question, "Should a minister who has been retired at seventy-two years of age be permitted to remain in his appointment after retirement?" the Council voted, "It is contrary to the intent of the law and highly inadvisable."

Fall Meetings of the Cabinets: Alabama Conference, 9:30 a. m., Tuesday, September 22, Jefferson Davis Hotel, Montgomery. Mis-

HOMECOMING AT GORDON AVENUE, MONROE

The celebration of Homecoming at Gordon Avenue church, Monroe, on July 19, was a high day in the life and experience of Rev. W. A. Cross and his congregation. The original structure has been brick-veneered and



GORDON AVENUE METHODIST CHURCH, MONROE LA.

modernized at a cost of something like three thousand dollars, and the plant now represents a valuation of about eight thousand dollars. One particularly impressive feature of this extensive improvement program is that it was carried through almost without debt. The plans for next year contemplate the installation of new pews, the rebuilding of the altar and pulpit platform, and the liquidation of all indebtedness so that it may be dedicated.

The Homecoming program anticipated the return of all former pastors, but Rev. S. S. Holliday and Rev. J. A. Alford were kept away on account of evangelistic en-

agements. Rev. H. M. Johnson, district superintendent, preached at the morning hour, and Rev. R. M. Bentley, of Pineville, preached in the afternoon. Rev. C. K. Smith, of West Monroe, and Rev. D. D. Cantrell participated in the services. The Twin City Quartet were special guests for the day. Special numbers were rendered by Lloyd Wal-

ters, and Mr. Alset of Pineville.

Gordon Avenue is in a flourishing condition financially as well as in its progressive outlook. The pastor's salary was increased thirty-two per cent this year and is being paid weekly. Benevolences are overpaid by the fourth Sunday offerings. The official board is made up of A. N. Talley, C. L. Taylor, P. G. Brown, J. T. Deal, H. O. Hankins, A. J. Strother, C. B. Parsons, T. H. Elliott, Floyd Farrington, E. R. Timmerman, W. S. Lambert, E. K. Stone, T. T. Bishop and A. N. Crowell. Rev. E. W. Day will be the preacher in revival services scheduled to begin on August 15.

Mississippi Conference, 9:30 a. m., Tuesday, September 29, Robert E. Lee Hotel, Jackson. Memphis Conference, 9:30 a. m., Wednesday, September 30, Claridge Hotel, Memphis. North Alabama Conference, 9:30 a. m., Tuesday, October 6, Walker Memorial church, Birmingham.

The Annual Conference: On Wednesday night at each Annual Conference Session the sesqui-centennial of The Annual Conference will be appropriately observed. From 1784 to 1792 "The Conference" met yearly and was "the body in which were lodged, and which actually exercised, the supreme governmental powers of the Methodist Episcopal Church—electoral, disciplinary, legislative." (Tigert's "Making of Methodism," page 123.)

Since 1792 the General Conference has met quadrennially, and the Annual Conference has been geographically defined. "The Annual Conference is the basic body in the Church." (Plan of Union, The Constitution of the Church, Par. 22, 1940 Discipline.) The due celebration of the one-hundred-fiftieth year of this "basic body in the Church" should prove an inspiration to our sessions.

J. L. DECELL.

INDIAN SPRINGS CAMP IS AUGUST 6-16

The Indian Springs Holiness Camp begins Thursday evening, August 6, with the first sermon being preached by Dr. E. R. Overley, of Louisville, Kentucky. He and Dr. Lloyd

Nixon, of Michigan, will alternate in the preaching for the Camp. Bishop Arthur J. Moore, resident Bishop of the Methodist Church of the Atlanta area, will address the ministers at 8:30 o'clock each morning of August 13, 14 and 15, and will preach at the 11 o'clock hour Friday, August 14. Rev. Harry Blackburn, of Parkersburg, W. Va., who for several years has directed the music at the Camp, and who is one of America's great camp meeting choir directors, will have charge of the music again this year. A very excellent program for young people and children will be under the direction of Rev. Lynwood Jordan, of Rochelle, Georgia. Mr. Jordan was, for years, a teacher in the public schools, is a thoroughly trained college man, and has proved himself a most efficient director of young people.

It is reported that those who come into the "gas-rationed area" for the attendance of religious meetings, will be treated as tourists, and therefore may secure sufficient gas to return home.

Indian Springs, for this its fifty-second encampment, offers one of the strongest corps of workers in its history, and in spite of the increased cost in living conditions, is maintaining its popular rate of one dollar per day for rooms and meals at the hotel, with a dollar-and-a-half rate at the new Burden Memorial dormitory. Indications are that the Camp will again enjoy a large attendance. Those desiring information about the Camp may address inquiries to Rev. Leonard H. Cochran, Savannah, Georgia, president of the Camp.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Anything, God, but hate . . .
I have known it in my day,
And the best it does is to scar your soul
And eat your heart away.
We must know more than hate
As the years go reeling on,
For the stars survive
And the spring survives . . .
Only man denies the dawn.
God—if one prayer be mine—
Before the cloud-wrapped end . . .
I am sick of hate and the waste it makes—
Let me be my brother's friend."

—Fanny Heaslip Lea.

* * *

The 1942 Conference Journal

By this time, each society in the conference has received the 1942 Mississippi Conference Journal, with its beautiful blue cover and inside!!!! My! how much information we find!!!!

Miss Bettie Ridgeway, our very efficient recording secretary, has arranged this information for our convenience, and Mrs. J. C. Porter, secretary of the Meridian District, has prepared a "quiz" which she has mailed to the societies in her district. By changing the reference pages in Section IV, any society may make it fit its district.

How well can you answer the questions without looking at the answers?

(Note: "A study of the Conference Minutes shall be made in each society"—Standing Rules, No. 7, page 125.)

I.

(1) The 1942 Mississippi Conference Journal is the minutes of what session of the Woman's Society of Christian Service? (Cover.)

(2) To whom is the Journal dedicated? Why? (What honor, the first in our conference, was bestowed upon her?) Page 5.

(3) Where does the Mississippi Conference meet next year? Page 28. When? Page 126.

II.

(1) List set-up of the Woman's Division of Christian Service? Pages 8-9.

(2) In what Jurisdiction in the Mississippi Conference? Page 63-64.

(3) How many districts in our conference? Zones? Societies? How many members? Page 43.

(4) Why have a W. S. C. S.? Who may become a member? Page 114, Articles II and III.

(5) How often and by what method shall officers be elected in the W. S. C. S.? Pages 115-116.

(6) How long may an officer in the local W. S. C. S. hold the same office? Page 116, Section 2.

(7) Is the cultivation fund a definite part of the budget? Page 115, Page 123, Section 6.

(8) How many Wesleyan Service Guilds in our conference? Number of members? Page 57.

(9) Give names of all officers elected at the 1942 meeting? Page 9.

(10) Study "Duties of Officers." Pages 116-119.

III.

Summarize all work for 1941 as presented by the Conference Secretary. Page 45.

IV.

Study report of Meridian District as submitted by District Secretary for:

(1) Number of societies? Pages 68-70.

(2) Number of members? Pages 68-70.

(3) Contributions of 1941? Pages 68-70.

(4) Per capita giving (page 70) and compare with per capita giving of the society which led in the conference (page 66)

(5) Give pledge of Meridian District for 1942? Page 53.

(6) How many churches in district have no organization? (Consult District Secretary's second quarter's letter to the Presidents.)

V.

(1) Who said "We must not hate . . . We must be Christian . . . We must act Christian . . . We must keep Christian"? Pages 37-41.

(2) What can I do in this crisis?

VI.

What is The World Federation of Methodist Women? Pages 41-43.

VII.

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XXI.

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MRS. J. C. PORTER,
Sec. of Meridian Dist.

2806 Valley Street,
Meridian, Miss.

* * *

Flash!!!!

The Shubuta W. S. C. S. is studying "Planning for Peace" and they report that the sessions "are not half long enough." They are glad that it makes their brains "tip-toe" and are finding much timely information in the material.

No Thanks

Officials of the income tax division received the following acknowledgment of a blank received by a citizen:

"Dear Treasury: I received your application blank. But I already belong to several good orders and do not care to join your income tax at this time."—Exchange.

Why do they have such beautiful illustrations in a seed catalogue?

To show you what the flowers would have looked like if the seeds you planted had come up.—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"We Must Be Vigilant"

By Mrs. V. F. DeVinny

Secretary of Organization and Promotion

As an organization, the Woman's Society of Christian Service is still experiencing its growing pains. In fact, we grew so fast in our first year that our functional processes are weak at many points. It is important that we recognize this in the early stages of the organization's life, and instead of bemoaning our weaknesses, set ourselves to the task of correcting them before the condition becomes chronic. No organization is good in itself, nor can any one part of the work stand by itself independent of the other. Our organizational plan is not perfect. Doubtless it will never work one hundred per cent in every local society. Obviously modifications of it are necessary to meet local situations. Nevertheless, the tendency which we find in many local societies to completely ignore plans made by the Division or to throw up their hands and say, "We just won't try that!" has a serious reaction not only upon the societies which take such attitudes, but also upon the organization as a whole.

The esprit de corps of the army is maintained by intense loyalty. The esprit de corps of this organization depends upon a similar loyalty—similar in degree if not in kind. Not that we expect complete regimentation in every detail, but it is essential to our organizational stability that each individual society should recognize that the cohesion of this vast organization will be maintained principally by each society's following as nearly as possible the pattern laid out by the Division. This is not being done as consistently as it might be in hundreds of local societies. This situation constitutes a weakness which should be recognized and corrected. If each local society would examine itself critically, considering where it might incorporate some one of the features of the work not yet undertaken, the whole work would be strengthened thereby.

It should also be said again, this is a NEW ORGANIZATION. It is not a reorganization of former societies. Those local societies which hold to the old ways and say, "We always did it thus and so," are digging their own graves. Or to have a mind set that "it can't be done" according to the Division pattern, is to take a defeatist attitude.

If each society would take the challenge and the possibilities of this new enterprise it might be said of them as of a certain woman long ago, "She hath done what she could."

Another obvious weakness in our organization at present is the status of a large proportion of our membership. Literally hundreds of thousands of women became charter members of the society without any clear understanding of what membership involved, and have not become integrated as active, praying, serving, and giving members. Our officers are asking if these persons, whom they classify as disinterested, inactive, or in some cases just "dead timber," should be continued on the membership roll. We would answer that question by asking another, "Have we just taken

these women for granted? Isn't something really wrong with a local unit when it is unable to stimulate members to active service? In other words, doesn't the fault lie with the society—with its program and its plan of work?"

We are concerned in advancing the organization and in enrolling more and more women. There are still more than a million women outside the membership of this organization. Herein lies great potential strength. Notwithstanding, unless the women in our present membership are imbued with intelligent interest and loyal devotion, unless every member feels she has a real stake in the total task, we shall be top-heavy and in imminent danger of toppling under our own weight. The genius of this organizational plan lies in the fact that the responsibility for its success belongs to the many and not to the few. A channel of service must be found for every woman in the local societies and she must be made to feel that her task is vitally important to the ongoing of the work.

Still another problem. Whole populations are being dislocated in these days. Our membership is shifting, too. It is especially important these days when thousands are changing residence that the local officers see that any member she is moving to another location in the city or to another city has an introduction-transfer card to the society in the church where she expects to affiliate. (Cards are available at Literature Headquarters. Price, free.)

Christianity is the one continuing tie which is holding this broken world together. Nothing to which we can give our time and strength and treasure these days can accomplish as much for human welfare both now and in the future as the Christian movement. Missions must not be demobilized. The Church must not only continue to stand as the beacon light in the community, the nation and the world, but it must be a sign-post pointing the way to a better day. Women, the opportunities are expanding, not contracting in the present world crisis. We not only need to hold the fort, but we must also prepare to undertake new exploits for the Kingdom.

As the largest group of organized Christian women, the Woman's Society of Christian Service has a solemn mission to fulfill. To meet its responsibilities, every line of work, every organizational activity must be re-examined in the light of present-day needs and opportunities. We must "lengthen our cords and strengthen our stakes."

"WE MUST BE VIGILANT."

* * *

Gunnison W. S. C. S. in Meeting

The Woman's Society of Christian Service met at the home of Mrs. W. T. Winkerson, Tuesday afternoon, for its general meeting for July. Mrs. L. S. Blanchard, president, was leader for the afternoon. Mrs. Wilkerson and Mrs. Childers gave the devotional. Mrs. G. F. Garfield read the Scripture. Mrs. L. S. Blanchard, Mrs. J. K. Methvin and Mrs. J. E. Walters told of the medical, educational and evangelistic work that our missionaries are doing today to fight the Christian battle for Africa. Mrs.

Wilkerson gave an interesting article on the life of Livingston. The program was closed with prayer by Mrs. Methvin.

AFRICA FEELS QUININE SHORTAGE

By W. W. Reid

Medical missionaries and health officials in the Belgian Congo, Africa, where it is customary for the white man to fight malaria by doses of quinine every day are greatly concerned over the lack of that and other drugs because of the war. According to Dr. Arthur L. Piper, for twenty-five years in charge of the Methodist Hospital at Kapanaga, the small amount of quinine raised in the Congo will not be nearly sufficient for everyday needs. "Scientists in Germany developed atabrine, but there is none of it to be bought in the Congo," he says. "Substitutes notwithstanding, there are going to be a lot of deaths all through the malarial countries due to the grabbing of Java (principal source of quinine) by the Japanese."

HEALTH BOOKS IN MARATHI

By W. W. Reid

Miss Anna Agnes Abbott, of Payson, Ill., missionary of the Methodist Church in Poona, India, is engaged in translating a number of health and educational books into the Marathi language of India, and seeing these books through the press. Miss Abbott speaks and writes fluently in this major language of the Bombay Presidency. Her recent Marathi publications include three books on health, a book on training children in good physical habits (written originally in Chinese), a treatise on child marriage, and one against the prevalent habit of feeding opium to babies.

METHODIST CONTRIBUTION TO MEXICO

By W. W. Reid

For many years, until the laws of Mexico compelled it to close, there was a Normal Institute connected with the Methodist Girls' School in Puebla, Mexico. During her recent visit to Mexico, Miss Elizabeth Lee was impressed with the number of women who had graduated from this Normal Institute and are now recognized by the government for the ability and character they manifest in many high positions. One of these women was formerly Dean of the School of Education of the University of Mexico City, the first woman to hold such office. At the present time a new series of readers has been adopted by the government for use in primary schools. The readers for the first three grades were written by Senorita Carmen Basurto, while those for the fourth, fifth and sixth grades were written by Senorita Delfina Huerta, both graduates of Puebla Normal. Their books are in such demand that it is difficult to secure copies.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

(Copy for this page failed to reach us.—Editor.)

LATEST NEWS FROM THE MISSIONARIES

By W. W. Reid

An American transport recently arriving in the United States from an Indian port has brought home a number of Methodist missionaries as well as some from other denominations. They have returned for regular furlough in America. A number of the younger people have come to enter American schools and colleges.

Those arriving are: the Rev. and Mrs. Harry A. Hanson, of North India, and their children; Dr. J. Caperton Pace, principal of Ingraham Training Institute, Ghaziabad, with Mrs. Pace and their children; the Rev. and Mrs. Carl Conley and son, of Baroda; Professor C. Stanley Thoburn, of Leonard Theological College, Jubbulpore, and their children; Dr. and Mrs. Alexandria Corpron, retired missionaries, who have been serving at Kolar; Miss Edna Holder, of Puntumba, Bombay; Miss Mary L. Boyde, of the Girls' High School; Miss Opal Riley, teacher in High School, Meerut; Miss Beulah Bishop, of the Madar Tuberculosis Sanitarium, Ajmere; Miss Opan Riley, teacher in the Kodaikanal School for missionaries' children; Mrs. David C. Stubbs, of Mussorie; Miss Elsie Hollister, of Shahjahanpur, United Provinces.

* * *

Robert C. Gates, son of the Rev. and Mrs. R. C. Gates, Methodist missionaries at Old Umtali, Southern Rhodesia, who recently returned to the United States to enter college, has enlisted in the U. S. Marines. He expects to enter Northwestern University after the war.

* * *

Seventeen missionaries of the Woman's Division of Christian Service—all with previous service in Japan—are now serving religious, social and educational needs of Japanese in various parts of the United States. Some are with them in camps to which they have been evacuated from the West Coast, others are still on the coast. The missionaries thus serving are: Miss Alice Cheney, War Relocation Center, Poston, Arizona; Miss Olive Curry, Idaho Falls, Idaho; Miss Carolyn Teague, Idaho Falls, Idaho; Miss Winifred Draper, Oxnard, California; Miss Ethel Hempstead, Sumner, Washington; Miss Charlie Holland, Cheyenne, Wyoming; Miss Janet McKelvie, Denver, Colorado; Miss Mary McMillan, placement of Japanese students; Miss Azalia Peet, Nyssa, Oregon; Miss Mary Searcy, Greeley, Colorado; Miss Katherine Shannon, Grand Junction, Colo-

rado; Miss Ida Shannon, Grand Junction, Colorado; Miss Bertha Starkey, Reedley, California; Miss Dora Wagner, Alamosa and Blanca, Colorado; Miss Anna Bell Williams, Lodi, California; Miss Lois Curtice, New York Church Committee for Japanese work; Miss Alberta Tarr, Honolulu, T. H.

* * *

The Rev. James K. Mathews, missionary-pastor of the Bowen Memorial Church, Bombay, India, who was due to return to the United States for furlough, has volunteered for military service in India with the American Army. He has been commissioned a first lieutenant in the Quartermaster Corps, where his knowledge of the language, the people, and the country will be of unusual value. Mrs. Mathews, who has been with him in Bombay, is the daughter of Dr. and Mrs. E. Stanley Jones.

* * *

The Rev. and Mrs. E. E. Edling and family, of Malange, Angola, Africa, due to return to the United States on furlough, are last reported in Capetown, South Africa. It is not known whether they will find passage to America or take their furlough in some restful African climate.

RURAL LEADERSHIP AND POST-WAR PROBLEMS

By Sarah McCracken,
Scarritt College, Nashville, Tenn.

Urban leaders as well as rural leaders recognize the importance of the rural life. The magnitude of the rural population is apparent, when we remember that one-fourth of our nation is rural.

The projects and work of the great Town and County Bureau of the Woman's Division of Christian Service are not separate and apart from the total church and community program, but are vital units of a great whole.

A rural worker sees her plans and programs grow in response to need. Its patterns differ as widely as do its areas of work. Nationalist backgrounds, climate, geography, transportation and marketing facilities, distances from large centers, standards of living, types of farming, social organization—all of these have resulted in the weaving of different patterns of the present Christian social program in the rural areas.

There are a number of distinct types and fields of rural work. These include: Conference rural projects, rural industrial work, community work in mining districts, community work in the oil fields of Texas and Arkansas, migrant work, interracial work among Indians, Latin Americans, Negroes and other groups, rural community centers, and rural training.

And what of the future? The problems of these communities, both large and small, rural and industrial, are so tangled with the problems of the nation and the world that every town and country worker in performing her tasks today and planning for her work in the future, knows that she is in a position to be a key leader in the building for a just and durable peace.

The post-war situation is destined to bring an awareness of the importance of rural peo-

ple and rural work on which leaders in these areas should capitalize. Destruction of war materials during the war is putting the entire world closer to the origin of raw materials, with an increasing realization of their importance to civilization.

The disillusionment of youth after the war will call for a great increase in the number of workers to be in reserve for work at home, to help give the young people a chance to become again active, growing Christian citizens in the community.

The rural worker today has a glorious opportunity to help prepare the people now at home for this post-war adjustment, and to be ready to give those returning home the chance to live and work in the community.

TO KNOW VICTORY

By Mrs. Irvin Rowland

"I will never leave thee, nor forsake thee."

Life should always be bright with promise for the Christian, not in the sense of acquiring material wealth and power, but in the certainty that in God we have a Divine Helper, an Unfailing Friend, a Heavenly Father. Christians do not ask that life hand them special favors, or that they be permitted to escape the trials, the sorrows, and all the dire realities. They face it just like others do, but they have better equipment to withstand the storms, thereby having greater assurances of victory. They stand girded with the armor of God, and as long as they hold on to this, there is always the certainty of victory. When profound Christians fail, it is because they, not God, have left the pathway of righteousness or forsaken His ways.

God has given His promise to remain faithful to us. The question is—Will we remain faithful to Him? We rise or fall according to our own efforts of remaining true. If we don't get out of life what we expect, it is because we don't put enough into it.

Then, instead of fearing what the future holds for us, let us fear what we ourselves will do to jeopardize or make insecure the prospects. Christ's Resurrection was the result of His being true to God's plan of redemption. His life was filled with heartaches and sorrows, but His faithfulness brought victory. So we, to know victory, must keep ourselves in the path of duty. God is ready to help; the responsibility of faithfulness rests upon us.

The one secret of life and development is not to desire and plan, but to fall in with the forces at work, to do every moment's duty aright.—George Macdonald.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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(Copy for Church School Lesson not received.—Editor.)

REV. G. P. WARFIELD RETURNS FROM POLAND

By W. W. Reid

Among the 900 American and refugee passengers who arrived in New York from Europe on July 1, on the "diplomatic ship" Drottningholm, were the Rev. and Mrs. Gaither P. Warfield and their young daughter. Mr. Warfield was in charge of the Polish mission of the Methodist Church when that country was over-run by the Nazis. When the United States entered the war, Mr. Warfield was placed under confinement and interned in the internment camp in Laufen, Germany. He was released in exchange for German internees recently permitted to return to Europe.

Mrs. Warfield is a citizen of Poland and had not been confined to internment because of that fact.

Mr. Warfield first went to Poland in 1924 as a missionary of the former Methodist Church, South, at the request of Bishop Beauchamp. At that time he was assistant pastor at St. Paul's Methodist Church in New York City. In Poland, he soon became superintendent of the Poznan District, an outstanding evangelist, and founder and principal of the Bible Training School which prepared a number of young men for the evangelical ministry in Poland.

Mr. Warfield is a native of Rockville, Maryland. He was educated at Dickinson College, and at Drew Theological Seminary.

THE DIFFERENCE THAT RELIGION MAKES

That is one of the differences that religion makes. It keeps one cool and brave when others falter, enables one to look out upon life with all its hazards and its threatening possibilities, even to live through the grimest of these, when for us, too, they have become dreadfully real, with a bigness and a courage that make other folk look small and peevish, cowardly and mean. The power to do that, to remain so unperturbed in trying days when things go wrong, to face the difficulties and the disappointments that life brings with pulses beating quietly and a heart that can see this through with honor, to be cool and undismayed when others whimper and break down, is one of the gifts that Christ explicitly promises, one of the natural outcomes, so He assumes, of fellowship with him. I haven't much to leave you, He said with a smile; but there is one thing I can give no one else can, something that will keep you always steady, that will lift you clean above anxiety and worry—better than that, that will make you a rallying-point at which others who had grown frightened and lost heart, suddenly sure of God

again, and themselves bigger and better and braver because they have chanced on you, will turn and face, with stout hearts, what had beaten them, and win.—From a sermon, "How to Face Life with Steady Eyes," by Arthur John Gossip, in Zions Herald.

HEADS PREVENTIVE MEDICINE IN INDIA

By W. W. Reid

Miss Helma J. Fernstrom, B.S., R.N., of Ogallala, Nebraska, for the past fifteen years a nurse and teacher of health under the Methodist Church in India, has been elected the first secretary for preventive medicine under the Christian Medical Association of India, Burma, and Ceylon. Miss Fernstrom, now on furlough in the United States, will serve in this new capacity from 1943 to 1946. Miss Fernstrom, a graduate of the University of Cincinnati, went to India in 1925 and for years was a tuberculosis specialist at the Mary Wilson Sanitarium, Tiluana; more recently she had taught sanitation, preventive medicine, and better health in the schools and villages out from Bareilly, India.

SIENYU METHODISTS HELP KIANGSI BRETHREN

While Sienyu, in Fukien Province, China, is only twenty-five miles inland from the Japanese-controlled Pacific coast, and not very distant from Formosa and the Foochow region, the latest word from Missionary Winfred B. Cole, of Sienyu City, is that "we are enjoying quiet . . . all our work is going nicely . . . we have been favored with good crops during the past two years . . . we see fewer 'war birds' than before December 7." He reports also that the Methodist people of Sienyu District have taken offerings of

\$1,000 for the assistance of the less fortunate Christian people of the nearby war-torn Kiangsi Conference. Of this amount the Sienyu church gave \$350, and there was a generous giving from the small wealth of the six hundred boys in the Sienyu Methodist Boys School.

RACIAL GROUPS IN CHURCH FEDERATION

By S. E. Evans

Upon invitation of the Executive Council, the president or other representative of each federation or association of racial groups including Negro, Oriental and other foreign-born nationality groups, will be invited into membership in the Church Federation of Los Angeles. In explaining the action, Executive Secretary E. C. Farnham said: "In a world torn by war, the church is under a great obligation to demonstrate the possibility of a fellowship characteristic of one great family. It is late, but not too late. We can yet make a contribution in this regard which can be redemptive in a sorry world."

In Anticipation

After terrific struggles, the freshman finally finished his examination paper, looked it sadly over, and then, at the end, wrote:

"Dear Professor: If you sell any of my answers to the funny papers, I expect you to split 50-50 with me."—Exchange.

Two hundred Malagasy Testaments have been sent by the American Bible Society to riflemen from Madagascar interned in France. Some 2,000 of them are Protestant and all are very homesick. The books were addressed to a French chaplain in southeastern France, who will forward them to the camps in Free and Occupied France, where the men are located.

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

To do its part in the war effort Millsaps has widened its academic curriculum to include courses especially designed to equip young men and young women for a part in the war effort.

Special courses are now being taught in Navigation, Radio, Meteorology, Electricity, and Physics. Millsaps also now offers Typing, Shorthand, and Book-keeping.

For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

THE CHRISTIAN FIRESIDE

WRECKAGE

By Rev. Vivian T. Pomeroy, D. D.

It had been snowing all day, and in the house upstairs there had been a noise of banging and bumping for the longest time, so that at four o'clock Mother thought it would be wise to see what Matthew and Timmy were doing. Matthew was ten and Timmy was eight, and they played together very well, mostly because Timmy let Matthew boss him about.

Mother went up and opened the door; there was a remarkable scene. In the middle of the room was an enormous pile of most of the furniture—chairs, a table, boxes, stools and books all in a jumbled heap. Standing by the heap with a shovel in his hand was Matthew; on his back was a rucksack with towels poking out. Timmy was nowhere to be seen.

"Whatever is it?" asked Mother.

"Wreckage," said Matthew. "An air raid, you know. Timmy's underneath, waiting to be rescued. I'm the rescue squad."

"Oh, dear!" said Mother. "I hope Timmy isn't squashed too much."

"Now watch me rescue him," said Matthew; and he hacked away at the pile, and after a time he came upon Timmy curled up in a box. Matthew hauled him out, hoisted him on his shoulder, bumped him on the floor and then bound him up—rather heavily, Mother thought—in towels and bandages.

"There!" said Matthew. "That's what the rescue squad does."

"And now," said Mother, "I'll unbandage Timmy and give him something to eat." She took a package of gum from her bag and gave it to Timmy, who suddenly began to cry.

"Why, darling!" said Mother. "What's the matter? You aren't really hurt, are you?"

"Not outside," sobbed Timmy. "Only inside."

"He's fooling," said Matthew.

"I'm not," said Timmy. "I've been saved six times, and I wanted to stop being saved and be a saver, but Matt wouldn't let me."

"But you can't do it," said Matthew. "You can't hoist me."

"But I could dig you out. Nobody wants to be saved all the time, do they, Mother?"

"Timmy's a baby," said Matthew. "He cries."

"I don't, I don't," yelled Timmy. "I only do when you want to be always IT in games. You're always the Big Noise and I'm always the Little Noise."

"Now listen," said Mother. "Wars which make the worst wreckage are started by somebody who always wants to be the Big Noise, and where there's a Big Noise there's always a Little Noise of tears and crying and unhappiness. Look! It's stopped snowing now. Why don't we all go out and build a huge snowhouse? And when Father comes home, we'll all have hot chocolate in the snowhouse. How would you like that?"

"Oh, goody!" cried Timmy. "I'd like it. What shall we call the house when it's done, Mother?"

"We'll call it," said Mother, "the house that WE built, the House of Peace."—Reprinted by special permission of the author and The Christian Leader.

BIRTHDAYS

Few of us ever grow out of our delight in birthdays—our own and other people's. From our earliest memory there was always one day which stood out above the others as being particularly our own; our family and friends smiled upon us, brought us gifts, and saw to it that, as far as lay in their power, the world was kind to us on that day. Then as we grew older we realized that others had these days of their own too, and that it was our privilege to make for them a day that was all sunshine and flowers—yes, even in November! Well, I wonder how many of us these days pay any attention to birthdays: again, ours and other people's? Not many, I am afraid. Indeed, when the war is over we are going to have quite a shock to find how many birthdays have gone by unnoticed, and that we are—years older! Now I am going to be bold in these days of austerity, and advocate birthday celebrations on war-time lines. There is no reason why a greeting should not be sent to our friends to tell them that they are in our hearts on "their day"; no reason why a few precious rations should not be saved so that a home-made cake can grace the birthday tea table; no reason why some useful little gift cannot be turned into a mysterious package to be produced at the breakfast table. "But there's a war on," roar the sober-minded. To which I reply, equally soberly: "That is the very reason why I believe these old, simple joys should be kept alive. Let us be austere towards ourselves, if we wish, but always anxious to add to the happiness of those about us."

—Christian World.

THE SERMON

He met me at the station, genial as ever, though he stoops slightly, and I think his hair is whiter. But the face is still young, still aglow with a light within.

"We'll have to walk," he said. "No car of course—and there won't be a bus for an hour."

"I like walking," said I.

He nodded, smiling. "So do I—when I must."

Then he paused, consulted his watch, and remarked: "We can go round by Henley Street, I think. It's farther, but it won't take much longer."

"My feet are in your hands," said I, "metaphorically speaking, anyhow. But the sooner we sit down to tea, the happier I'll be."

"I dare say." My host was still smiling. "But there's time for a sermon."

I was not enthusiastic.

"You remember Henley Street?" he asked.

"Yes," said I. "It was bombed the one night I was here last year, wasn't it? Ghastly business. We went to see it in the dawn—ruin everywhere, terrible."

To Henley Street we went that quiet summer evening; and when we came to the spot which had been bombed I found a transformation—I might almost say a transfiguration. Rubble, plaster, broken beams, bricks, glass, furniture, all had gone. It had been slum property, anyway. . . .

But on this summer evening I found an open space, a green lawn, children playing,

and glowing beds of fragrant wallflower.

"The sermon," murmured my host.

And I understood the parable—how the worst can be changed to the best by men of vision.—Methodist Recorder.

FROM THE ACORN GROWS THE OAK

The seedgrowers association in California has chosen for its slogan or motto: "Know What You Sow."

Its business is to secure clean and vital seed in all lines.

It recognizes that plagues in harvests start unexpectedly but can be checked with sufficient watchfulness. Most of these plagues, most of the defects of harvests, they say, run back to conditions in the seed or at least can be carried forward in bad seed.

So they have selected a limited number of growers of seed who will give time and attention to their plants and can certify their seed. They urge all planters to use only certified seed, pointing out that for a few successive years, if no plague starts, anyone can grow his own seed safely.

Good seed will produce good seed if it is given a chance.

There is something familiar about all this. Our Lord talked about it in one of His parables when he told about the discovery of tares in the field and when He spoke about sowing good seed.

But every minister and Christian teacher needs to take it to heart. Everything he gives other people is seed; it has germs of growth and must be measured not by what it seems to be but by what it will produce in the lives of other people.

—Cleland B. McAfee.

PROFIT AND LOSS

I counted dollars while God counted crosses,
I counted gains while He counted losses!
I counted my worth by the things gained in store,

But He sized me up by the scars I bore.
I coveted honors and sought for degrees;
He wept as He counted the hours on my knees.

And I never knew till one day by a grave,
How vain are these things that we spend life to save.

Yes, I never knew until Jim went above,
That the richest of all in the world is God's love!

—Selected.



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LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

In continuing this column from time to time be it definitely understood that "their name is legion" who are fully entitled to a place here. Should I live many years and be allowed to publish names from time to time of men who rightfully "belong," AND WOMEN, names would not appear as all of us could wish. I have studiously avoided mentioning names of my special friends, regardless of their merit, to the exclusion of others.

Vassar and Lewis Dubard, Grenada-Dubard.—Brothers? Yes. Sons of Hon. William Dubard, the Grenada citizen whose evening time is like a faultless twilight. They are successful planters and merchants, AND CHURCHMEN. Their strength is inherited, cultivated, accentuated by homes and families of such outstanding worth that I am honored to call them friends. I have known no finer types of citizenship.

Walter H. Sumner, Nettleton.—I have known him many years. His strength abides. Druggist, teacher of the men's Bible class, charge secretary, treasurer, recording steward, district steward, and regular church attendant. Place with him A. R. Wiygul, Carolina, Nettleton charge. It took me a year to learn how to spell his name. More than fifty years an active member of the church. Organist, song leader, Bible class teacher. No wonder W. C. McCay, the pastor, continues to succeed in his work! Many Nettleton names might be added with propriety. No finer community and citizenship in our conference.

J. S. Boucher, Central, Columbus.—More than eighty years old by the calendar, but still present at Church School and worship services. It is reported that he never made a speech in the church or prayed in public, but has translated his faith into a faithfulness so definite and unmistakable that he holds the confidence and good-will of young and old alike. "He has been identified with the college from its birth, and still sits in the store room and looks after things." Certainly Central Church thrives. But for such "yesterday men" there would be no "today men."

Mrs. D. F. Montgomery, Vaiden charge.—Bible teacher at West Church many years. A report persists that she is among the best of such teachers. But to my way of thinking the best thing said of her is that she is a woman of noble character and personal worth.

E. G. Randle, C. G. Boyett, and J. E. Hagin, Vaiden charge.—Three of a kind, yet not alike. These men represent the Church School, the board of stewards, including the chairmanship, and are regular attendants at all church services. Other names could be added to this list. These are representative. Such men not only support the church with their money and time and best thought, but make it easier to live happily and helpfully. Blessed is the pastor who has men of vision tempered by common sense in his membership.

Thomas B. Abernathy and W. E. Bearden, Okolona.—Attorney and druggist. I remember personally and with keen pleasure many of the Okolona leaders of the yesterdays. Brother Bearden was active and loved when R. A. Clark was pastor. He is still a trusted citizen of real worth. Brother Abernathy is reported as constantly interested in the work of his church, and is an A grade chairman of the board. Okolona laymen are grow-

ing. The charge is becoming more and more dependable in activities that count. No wonder Albert Brown is a happy and successful pastor.

Miss Lizzie Horn, Grenada.—Teacher. For some years she was superintendent of the Church School, the equal of any I have ever known. She stays young and active and efficient. Grenada Public School would be incomplete without her. She is loved because of her constant contribution to the best in childhood and maturer years. I consider "Miss Lizzie" the outstanding citizen of Grenada. Our church has no finer member, our centers of moral and social development no more gracious and praiseworthy worker, aspiring youth no better friend.

WAR-TIME GIVING TO RELIGIOUS CAUSES

In answer to an inquiry from abroad, facts have been collected concerning the maintenance of giving to religious causes in war-time Britain. The reports show that such giving has been maintained at a high level, especially in view of the destruction of so many churches, the evacuation to new areas of large parts of the population, and the fact that the majority of young men and many young women are in the Forces. Exact figures cannot be given, but it can safely be said that at least one thousand churches of various denominations have been destroyed and at least two thousand seriously damaged.

Among the reports from the various churches comes news that the Church of England, in addition to maintaining its voluntary contributions at a high level, has raised more than 70,000 pounds for first-aid repairs, for damage caused by enemy action, and for the relief of distress to individual clergy. The Baptist Church reports that in the first year of the war they collected 125,000 pounds to complete a fund of a million pounds raised during the last ten years. Contributions from Baptist churches and personal members went up a little last year. An emergency fund of 24,000 pounds has been raised during the war. Other special appeals in the Baptist Church are being held back because the Baptist Missionary Society is trying to raise 150,000 guineas to celebrate the 150th year of its work. The Secretary of the Congregational Union reports that "though the churches are reduced in numbers, they still help magnificently. There has been quite an encouraging response to my appeal." Dr. Berry here refers to an appeal for 500,000 pounds, which the Congregational Churches are aiming at raising for reconstruction. 20,000 pounds has been raised by the Congregational Churches for emergency purposes.

Some of the most striking figures come from the missionary societies. Many of these report a higher income during the year just ended than during the year 1940-41, but in most cases income is still below its normal pre-war level. The generous gifts from America have done much to bridge this unavoidable deficit.

In the year that has just ended, the London Missionary Society had an increase in home income of 6,400 pounds. Of the year's surplus 8,120 pounds, 6,000 pounds has been put to an Overseas War Loss Fund, and 2,000 pounds allocated for a new advance.

The Methodist Missionary Society reports an increase of amount received from home districts of 15,900 pounds, a record since Methodist Union took place. Women's work alone reached six figures for the first time,

over 100,000 pounds being raised in this way.

The Baptist Missionary Society raised nearly 10,000 pounds more than in the previous year.

The British and Foreign Bible Society increased by 9,000 pounds, a 12 per cent rise on the previous year. It is, however, 5,000 pounds below the recent pre-war average.

The Church Missionary Society reports an increase of 3,300 pounds in normal direct giving, but the C. M. S. total is considerably below the 1938-39 level.

Taken together, the figures show remarkable achievements in courage and sacrifice, but clearly give no grounds for complacency, in view of the enormous demands for air-raid damage and general reconstruction.

—Spiritual Issues of the War.

DYING FOR LACK OF DRUGS IN AFRICA

By W. W. Reid

"The war moves closer . . . only a few hundred miles away," writes the Rev. Charles J. Stauffacher, M. D., missionary-superintendent of the Methodist Hospital at Inhambane (Mozambique), Portuguese East Africa. "These are strenuous days for us. Prices of drugs and supplies have increased beyond our thinking. Still people are sick and crowd our hospital and dispensaries looking for us to help them. Our hearts ache because our hands are tied, and we must see much suffering and death because of lack of drugs."

MISSISSIPPI CONFERENCE

Columbus District—Fourth Round

(Address—Macon, Miss., until September 1.)

Brooksville, at Brooksville, Sept. 6, night.
Shuqualak, at Shuqualak, Sept. 6, morning.
Bellefontaine, at Lebanon, Sept. 9, morning and afternoon.
Mathiston and Maben, at Double Springs, Sept. 13, morning.
Starkville, Sept. 13, night.
West Point, Sept. 16, night.
Weir and McCool, at Salem, Sept. 20, morning and afternoon.
Kosciusko Station, Sept. 20, night.
Ethel, at Shady Grove, Sept. 23, morning and afternoon.
Kosciusko Circuit, at Marvin's, Sept. 24, morning and afternoon.
Longview, at Longview, Sept. 27, morning.
Columbus, Central, Sept. 27, night.
Macon Circuit, at Center Point, Sept. 30, morning and afternoon.
Macon Station, Sept. 30, night.
Kilmichael, at Stewart, Oct. 4, morning.
Eupora, Oct. 4, night.
First Church, Columbus, Oct. 7, night.
Artesia, Oct. 8, night.
Sturgis, at Mt. Airy, Oct. 11, morning and afternoon.
Ackerman, Oct. 11, night.
Louisville Circuit, at Oct. 14, morning and afternoon.
Louisville Station, Oct. 14, night.
Noxapater, at Flower Ridge, Oct. 15, morning and afternoon.
Crawford, at Crawford, Oct. 18, morning and night.
Caledonia, at Flint Hill, Oct. 18, morning and afternoon.
Sallis, at Oct. 21, morning and afternoon.
Chester, at Oct. 22, morning and afternoon.
Eupora Ct., at Oct. 23, morning and afternoon.

J. M. BRADLEY, D. S.



BLACKOUTS IN ALASKA

By Dorothy Russell

Alaska! The very name brings up visions of romance and beauty; of gold and greatness!

Much has been written about Alaska, but it still remains an unknown land. Great is Alaska, the little known! But great as Alaska has been, and still is, in these days of national crisis it may become even greater. For the time may come when it will be one of Uncle Sam's first lines of defense. New difficulties are constantly arising.

We hear daily of defense work, of preparations to evacuate women and children, of providing air-raid shelters and of blackouts. And blackouts in Nome would really be something, for if they were continuous—as they were for the days at the time of our entrance into the war—it would mean twenty hours of darkness, because in December the sun is gone most of the twenty-four hours of the day! . . .

We are all working and hoping and praying for the time when blackouts, caused by war, will be banished forever from the earth. But long before this war, with its attendant blackouts began, and long after it ceases, there have existed, and will continue to exist, blackouts caused by other conditions. If we are really trying to help fulfill the statement of Jesus when he said, "I am come that they might have life, and have it more abundantly," we must see to it that these blackouts, too, are banished forever.

There are four kinds of these blackouts—the physical blackout caused by disease and poor living conditions; the mental blackout caused by lack of education, especially among adults; the social blackout caused by racial prejudice; and the spiritual blackout caused by intemperance and superstition.

The Eskimo is susceptible to disease, and in spite of all that is being done, it will be long time before the physical blackouts will be banished.

In Alaska there are two distinct school systems—one for the white and half-breed children, the other for the Eskimo children. The Eskimo boys and girls of today are getting a fair education, but when the Eskimo himself fully senses the need for education, then we will have gone a long way toward banishing his mental blackout.

Perhaps many of the ills of the world today could be traced directly or indirectly to the lack of understanding between races, to racial prejudice, and the feeling of racial superiority on the part of one race to another. Alaska and Nome are no exception to this; but when all nations and races of men learn to practice the teaching of Jesus concerning the brotherhood of man, then social blackouts will be banished forever.

Our aim and purpose in Alaska is to develop native leadership and to lead the natives to a knowledge of Christ, for only His presence in their lives can banish spiritual blackouts. Physically, mentally, socially, spiritually, the needs of the Eskimo are great. It is like trying to remove a mountain with one particle of sand at a time. But faith can remove mountains. And with faith, hope and love—undergirded by prayer—God can do the seemingly impossible.

THE RIGHT TO SELL INTOXICATING LIQUORS

By the general concurrence of opinion of civilized and Christian community there are few sources of crime and misery to society

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District			
Boyce, L. R. Nease	2	Bastrop, C. E. McLean	18
Campti, J. L. Lay	2	Grayson, W. H. Carroll	9
Ferriday, T. T. Howes	5	Oak Ridge, J. F. Dring	14
Lecompte, F. J. McCoy	9	Pioneer, J. C. Price	14
Marksville, W. C. Mason	2	Rayville, Jack Midyett	3
Melville, C. B. Powell	6	Sterlington, J. W. Lee	10
Natchitoches, C. F. Lueg	25	Tallulah, H. A. Rickey	6
Pineville, R. M. Bentley	5	Wisner, J. M. Alford	9
Pollock, Ruth Nuttall	2	West Monroe, C. K. Smith	11
Pleasant Hill, J. P. Paul	2	Single subscriptions	3
Trout, J. E. Selfe	2	Miscellaneous	20
White's Chapel, J. A. Jones	7	New Orleans District	
Single subscriptions	11	Canal Street, J. T. Harris	6
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Fisher, A. W. Coody, Jr.	4	Gretna, A. R. Hoffpauir	2
Franklinton, I. W. Flowers	5	Houma Heights, M. S. Robertson	20
Gonzales, C. J. T. Cotten	16	Lisbon, R. E. Walton	2
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Leesville, A. A. McKnight	23	Logansport, W. O. Lynch	28
Single subscriptions	2	Mangum Memorial, P. W. Caraway	3
Miscellaneous	18	Pelican, A. A. Collins	18
Monroe District		Plain Dealing, L. A. Carrington	2
Columbia, W. R. Wendt	14	Broadmoor, Geo. Pearce	2
Columbia Circuit, Miss Lea Joyner	4	Park Avenue, S. A. Seegers	5
Delhi, J. E. Hearn	1	Trees, W. L. Watson	1
Gordon Ave., W. A. Cross	11	Single subscriptions	5
Gilbert, S. S. Holladay	16	Miscellaneous	26

equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. The sale of such liquors in this way has therefore been, at all times, by the courts of every state, considered as the proper subject of legislative regulation. Not only may a license be exacted from the keeper of the saloon before a glass of his liquor can be thus disposed of, but restrictions may be imposed as to the class of persons to whom they may be sold, and the hours of the day, and the days of the week on which the saloons may be opened. Their sale in that

form may be absolutely prohibited. It is a question of public expediency and public morality, and not of federal law. The police power of the state is fully competent to regulate the business, to mitigate its evils, or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of the state or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils.—United States Supreme Court, *Crowley v. Christensen*, 137 U. S. 86; 11 Sup. Ct. 13.

The Bible is a window in this prison of hope through which we look into eternity.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Under every variety of circumstances we go up to Him, and the gates of God are always open to us. He takes us in our sorrow and our joy, in our triumph or our shame, and every mood and time of life come to their best only as they enter into Him.—Phillips Brooks.

THE PRAYER-ROOM TODAY

Teach me, O God, to know Thee as my rest. Let Thy Name be unto me a strong tower, into which I run at the first onset of danger, and am safe. Let it be even more the home where I continually dwell, where in weakness I find power, in bondage liberty, in darkness light, and in conflict peace. Make me so deeply at rest and at home in Thee that as I move among my fellows others shall see the door of hope open before their eyes, weary with wandering, and shall be led to return to Thee who art their rest, as Thou art mine. Amen.

W A Davenport
May 43

Hope

And I saw a robin today,
The orchard trees have spread their sails,
Where the children loved to play;
A meadow lark sings a glad, free, song,
And the smell of the new-turned sod
The grass is green in the pasture,
Rises sweet incense from altars of toil,
As a prayer of faith to God.

A distant bell tolls the vesper hour,
The cattle low at the bars,
The western sky weaves a golden path
For the silent marching stars;
A tiny brook croons a lullaby,
And the leaves of the maple tree
Lift their lips to the amorous breeze,
In a rustle of ecstasy.

And I stand in reverent silence,
Where the night consorts with the day,
And the haunting fears that beset me,
Fold their tents and creep away;
For I know that as spring follows winter,
That as life is the child of pain,
The gardens of peace will blossom,
In this war-mad world again.

—From the Church Times.



DR. WILLIAM H. VAIL, of Newark, N. J., is the oldest living alumnus of Princeton University. He was graduated in 1865, and is now ninety-seven years old. He is a physician, an elder in the Presbyterian Church, and for a number of years, has led the procession of the alumni in the commencement exercises of his alma mater. In 1886 he moved from Cornwall, N. Y., to Blairstown, N. J., and joined with John I. Blair in the founding of Blair Academy. He attributes his longevity to simple living and Christian conduct.

* * *

CONCRETE SHIPS are again to the fore on account of the scarcity of steel and other materials for ship construction. Britain has already constructed a number of concrete barges. The brief experimentation with concrete ships during World War I did not offer opportunity for a satisfactory test of their serviceability, but it is known that in some instances where they were stranded or disabled on reefs they resisted the pounding of the waves to such a degree as to give encouragement for the revival of interest in that type of ship at this crucial time.

* * *

A CHRISTIAN WORLD MISSION CONVOCATION of five hundred members has been called to meet in the public auditorium in Cleveland, Ohio, December 6-10 of this year. The Convocation is sponsored by eight inter-church agencies representing practically every American Protestant communion, and the eight agencies are said to represent approximately thirty-eight million people. The purpose of the gathering is to study methods by which the Christian church may be brought to face anew its mission at home and abroad.

* * *

ILLITERACY IN INDIA is one of the scandals of the twentieth century. Of the three hundred and eighty-eight millions of people, only forty-seven million can read and write. This means that few more than twelve per cent of the people have even the lowest degree of literacy. In the past ten years the literacy of India has advanced from eight to twelve per cent. The State of Travancore has the highest literacy rating and that is only fifty per cent. One-half of the membership of the Christian churches are illiterate. Surely we can hope for little from a people with such a low literacy.

* * *

TOURIST EXPENDITURES in Old Mexico for 1940 are said to have reached the neat total of \$12,280,000. This sum was spent for food, lodging, tequila highballs, bright colored pottery and baskets, silverware and other native products. Now gasoline and tire shortages have greatly reduced tourist travel and correspondingly the cash in the till of the Mexican hotel and shop-keeper. In order to cope with this situation, the Mexican Hotel Tire Service proposes to meet the tourist at the border with rental tires for a journey of approximately 2,000 miles at a cost of from \$50 to \$80. The tires are to be exchanged at the border on both the in and out journey.

PETER TRIMBLE ROWE, the "Sourdough Bishop" of Alaska, died recently after forty-six years of distinguished service to the people of that land of the Northwest. He was eighty-five years old and for practically all his years of service travelled over his parish of more than a half million square miles with a sled and dog team. Only a few years before his death he exchanged his dog team for an airplane, but he mourned his loss of contact with people along the trails which he had followed for so many years.

* * *

THE HEALTH SITUATION AMONG FRENCH CHILDREN is reported to be very bad. The caloric value of the present food ration in Paris is said to be but two-thirds of the minimum requirement. As a consequence, rickets, skin troubles, tuberculosis and other diseases, which thrive where there are food deficiencies, have greatly increased. The records of certain hospitals in France show a rise of tuberculosis from eight per cent in 1938 to forty-five per cent in 1941. In the case of children it has doubled in the last eighteen months.

* * *

THE GIANT MARS, "ALBATROSS," which had its test flight at Baltimore, Md., recently, has a wing span of 200 feet, is 117 feet long, 36 feet high, has four three-blade propellers 17 feet and six inches in diameter, has four 2,000 horsepower Wright cyclone motors, weighs 70 tons, has sleeping accommodations for 13 people, carries a crew of 11 men, and is capable of transporting 150 men. In addition it has 7.5 miles of wiring, 1.9 miles of conduit and pipe, and 3 million rivets. Such is the Mars, and Gage, a physicist of fifty years ago said that a heavier-than-air flying machine could not be built.

* * *

THE WET CANTEEN is being charged with a large measure of responsibility for the Allied reverse in Libya. The N. A. A. F. I., a British institution, operates these canteens for service men, and its orders are said to be given priorities in shipping space over the guns and equipment which are vital to the prosecution of the war. During the precious winter months it is said that enormous cargo space was reserved for Canadian beer. It does seem that the story of unbroken disaster to Allied arms would begin to make some impression upon the minds of even an average politician.

* * *

DU PONT DEVELOPED "CORDUA," a cellulose rayon, is made from cotton linters, and is said to have a tensile strength of seventy thousand pounds per square inch. All the output of this product is taken by the Government for the construction of combat tires. The greater strength of rayon fabric as compared with cotton makes it possible to build stronger tires with thinner and lighter walls. These lighter tires are important in airplane construction, and on combat cars their structural strength makes it possible for them to run for miles after being punctured.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

WHAT ARE WE FIGHTING FOR?

Some time ago a friend pressed us for an answer to the question, "What are we fighting for?" In reply we mentioned several vague and uninforming irrelevancies, such as "Our democratic way of life," but our friend went away saying, "You have not answered my question and you owe it to your readers to give them an intelligent analysis of the fundamental reasons for our part in the war." We knew that he was giving us the short end of the handstick and we did not promise to meet his very pointed challenge, but we were not indifferent to the problem which he had raised.

Perhaps our vagueness on this subject is a result of two factors. First, our Christianity has developed beyond the point where we can feel justified by the reasons for the wars of history—conquest and vindication of national honor. The second and the more immediate reason is that we went to war fighting against the war which became an unwelcome fact at Pearl Harbor. We did not make a decision, we accepted an eventuality which we could not escape. We had, therefore, no formulated statement either for ourselves or for others. The pacific attitude of the Government at Washington was indicated by its continued sale of scrapiron, steel and gasoline to Japan over constant and increasing protests based upon sympathy for China, and by other forms of appeasement which in some instances seem now not to have been wholly justified. In our revulsion against war, we submitted to an arbitration by events.

In the very nature of the case, we could not fight a war upon a martyr basis. Our reasons have been evolved largely out of the somewhat Utopian dreams of those who switched from pacifism to a peace-table technique. Much of this was colored by self-interest and represented narrow range views, but it furnishes a clue to the motives for our participation in this titanic struggle. The goals proposed for the day when this war madness has ended indicate the motivating ideals for the enormous sacrifices which we know must be made. It is in no sense a post-dated justification of our course, but a steadfast adherence to principles and a dissecting out of circumstances the underlying reasons for our part in unplanned events.

Immediately, we are fighting an attacker, but we are also fighting against an ideal which seeks to reduce man to the status of a pawn and a chattel in the hands of irresponsible and unreasoning power, either the state or the ideal embodied in a dictator. At the moment, this is probably the most realistic factor in our fighting, but that reason alone will not achieve anything either permanent or constructive. A defensive aim cannot hope to achieve

more than negative results—probably a brief armistice in which to make ready for a bloodier conflict in another generation.

What are we fighting for? Have we a long-range reason which can justify the prodigal effusion of blood and the destruction of treasure which war exacts? No sane person believes that the dominance of any racial or national group is sufficient justification for the awful cost of a world war such as this in which we are engaged. We must find a common denominator of world interest and Christian principle, a reason which shall incorporate every element of civilization, or we must be prepared to accept condemnation as the verdict of history. We may call our reason social justice, human brotherhood, an equitable world order, or what we will. Only such a sweeping recognition of human rights and social values in the larger sense can furnish us a clearance for our part in this blood struggle. Some will say that such an ideal is utterly visionary and impractical. They said as much of Jesus and his program nearly two thousand years ago. We have not yet even approximated His ideal, but we are traveling toward the achievement of that which he envisioned and for which he went to the cross.

We do not need specific circumstances for the justification of our war participation. To insist upon that is to reduce it to a form of selfish conquest, or to make it a revival of the vindictive doctrine of a defence of national honor. We do need a great and worthy ideal if we are to live with our own consciences, escape the iron law of, "whoso sheddeth man's blood, by man shall his blood be shed," or if we would avoid the condemnation of the Son of God, "they that take the sword shall perish with the sword." We must not come to the day of armistice with any purpose or desire to revive in any form the barbarism and the savagery of those who, in Old Testament days, cut off the thumbs and the great toes of conquered kings. International police for enforcing the terms arranged for rebuilding a demoralized and dislocated world will need to be more than a glorified and a democracy-blessed Gestapo. It must represent the resilience and the flexibility of a great ideal persisting in those who have given sacrificially of blood and treasure that mankind might have a chance to reach its noblest and best. The conquerors at the peace table and after will need to represent international good will and a profound sense of world responsibility.

Then, along with our fighting to defeat dementia-infected dictators and empire-mad courts, we are fighting for the maintenance of righteousness and justice within ourselves, and we seek to share the blessings of our ideal

of justice and good will with all peoples. What will be the place of India, of Africa, of Malaya, and of the small countries of Europe on the map of the new world order? What status will be assigned to backward peoples in the distribution chart of world resources? These questions involve details, the pattern for which must be found in the ideals of the victor's heart. The important thing is that we shall carry to the end a worthy purpose and an unselfish aim. Boundaries and markets will take care of themselves if we put people first, and a peace document which shall summarize worthy war aims will not overlook disparate factors, nor will it seek to force revolutionary life into an inflexible mold.

THE CHURCH'S PLACE IN THE WAR PROGRAM

We are in a total war. This means that every man and woman, every institution, business, industry, those engaged in agriculture—all have a part in the war effort. Industry and labor have astounded the world with their



B. P. Brooks

almost miraculous volume of production. When President Roosevelt first announced his program of production of war equipment, it was called "fantastic," "impossible." This program has been proved not only possible but is being rapidly exceeded. Agriculture has responded to the call for all-out production. Business has met the challenge. Institutions of learning have geared their schedules to the war emergency. Curricula have been revised, war training programs have been introduced, civilian defense units have been organized, air-raid schools of instruction established, officers' training courses are being carried on, training institutes for war-time services are being made available, health improvement and physical development programs are being organized. Schools and communities have cooperated in bond drives, rationing programs, scrap rubber and metal collections. Red Cross and first aid units, relief clubs are working at top speed. The spirit of sacrifice, of determination to carry this war to a successful conclusion is everywhere. It has nothing to do with race, color, or religious belief. It is the spirit of America. It is a fight for the standards by which we live, for the ideals toward which we strive, the faith for which we would die. It is this spirit animating its citizens which will make America endure.

What part has the Church in this all-out war effort? Certainly it cannot afford to stand idly by when all other institutions are coordinating their energies to the great tasks of winning the war. Take stock, churchmen. What has the church done to adjust itself to the changing world about us? What is the church doing in this war which is not being fought to make the world safe for Democracy but is being fought that Democracy and Christianity may live.

In this article and one to follow soon a few suggestions will be made which, it is hoped, will be helpful in answering the question, "What Can the Church Do in the War Effort"? In the first place, people should be much in prayer, not only in constant, private, personal prayer, but in concerted prayer. The fervent prayer of one righteous man availeth much. If two righteous men pray, it might avail more. If a thousand, a million, ten million peo-

ple prayed, the possibilities would be limited only by the limitless power of God. During World War I, as some of you will recall, at nine o'clock every evening, all over the nation, signals were given and millions of people stopped whatever they were doing and offered a prayer to Almighty God for peace, and **victorious peace came**. Why isn't this being done today? Pentecost came when people came together in one place with one accord and prayed. If church leaders in all the churches would call their people together in prayer, not only at the eleven o'clock hour on Sunday, or the Wednesday evening prayer hour, but at some special time, and if our people would there in the calm of their spirit, in the stillness of their thoughts, in the earnestness of their unselfish desire, offer their petition for "peace on earth and goodwill to men," their prayer would ascend to the Father on heavenly wings and would return laden with the blessing so earnestly desired.

God gives the challenge, "Ask and ye shall receive." Is the challenge worth accepting?

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

TOWN NOISES

I have a kind of feeling that several years ago I wrote a piece about "Country Noises." I do not recall what those noises were, except that they were mostly pleasant—the chirp of a cricket, the song of a bird, the cackling of the hens, the crow of the rooster, the bark of a dog, the squeal of a pig, the yowling of cats (excuse me—that's not so pleasant), the lowing of cattle, etc.

Whether I wrote such a piece or not, I am reminded by the cacophony of town noises that such a subject would have been appropriate. I believe I could write such a piece now purely from memory, and find pleasure in the doing of it.

I know we have to have towns and cities; but I wonder if we have to have the noises that go with them. Of course a town has to have at least one railroad. Our town has one of the best in the country. It stretches from the Crescent City to the Great Lakes. It has as fine equipment as can be found, and a personnel that puts into practice its slogan, "Courtesy and Efficiency." But along with these it has on its engines the biggest, loudest, most persistent, screechingest whistles that ever blew for a crossing or scared cows off the track. We have no means of knowing what kind of horn Gabriel is supposed to blow; but if he can salvage one of these whistles, we are morally certain that the rest of his work will be easy—he can wake 'em up, especially if he can get hold of the one that salutes our town long and (let us hope) lovingly a short spell after midnight.

A town has to have factories, too; and our town has several big ones. In fact, one of them is reputed to be the biggest of its kind in the United States—maybe in the world. They furnish the means of a livelihood to a lot of people, and contribute to the welfare of a population far beyond the confines of our community. In addition to other first-class equipment, they have whistles—good ones. Some of them—maybe not all of them—practice tootin' these whistles at stated intervals every week day. One of these practice periods is very early in the morning, just about the time a beauty nap would be most effective; but the tootin' destroys the nap, and the reac-

tion of the would-be napper destroys the beauty. That's why some of us are as ugly as we are—no beauty nap in the early morning. There's an old saying that you don't have to eat a whole beef to find out if a piece of steak is good; it is equally true that you don't have to wake up a whole town to get some workmen up.

However, our town has so many nice things about it that I don't worry much about the tootin'.

It would be a pity to miss the fragrance and beauty of a rose because there are a few thorns on the stem.

"THE LAMP OF EXPERIENCE"— THE VOICE OF THE CHURCH FROM 25 YEARS AGO

By Bishop James Cannon, Jr.

Laban said to Jacob: "I have learned by experience." Patrick Henry, in one of his great speeches to the Virginia House of Burgesses, declared: "I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging the future, but by the past."

When statements were presented at the meeting of the Council of Bishops in Nashville, on May 22-23, concerning the need of funds for special missionary work, unusual necessary expenses for transference of missionaries, and also for Overseas War Relief, especially for the great Chinese people, my mind harked back at once to conditions as they existed in 1917, in the time of the last World War. Then also there seemed to be special imperative needs in the work of the Church. Conferences were held especially by our missionary and educational leaders. What method should be adopted—the piecemeal, or the all-inclusive method? Opinions were divided, but after a thorough discussion, participated in not only by many of our wisest men and women, but also of great vision, great courage and great faith, a challenging, worthwhile program was wrought out and presented to the General Conference of 1918. We were right in the midst of the First World War. Many truly good men raised their hands and their voices in timidity, doubt and protest. But a great Vision had come from on High. The opportunity, the responsibility, the duty of the leaders to call the Church to participate in the Heavenly Vision, and to make it real, swept the General Conference into the adoption, with enthusiasm, of a definite, sweeping, advanced program, far exceeding in scope and importance anything ever before projected by the Church for its missionary and educational work. The members of that General Conference went back to every section of our Church with such determination, and with such certainty of victory, that Annual Conference after Annual Conference caught the Vision, and determined that the Vision should be translated into reality.

The character and the magnitude of the appeal fired the imagination, and captured the support of our Methodist people to give out of their abundance the amount asked for the work to be done. As a member of the Centenary Missionary Commission, and as Chairman of the Educational Campaign Commission, I was in the thick of the campaign for over four years, speaking all over the territory of our Church to thousands upon thousands of people, who came out to large meetings, even as early as eight o'clock in the morning. Thus challenged to make the greatest offering in the history of the Church, our people responded as never before, and over \$60,000,000 was subscribed for the two great causes and, in addition,

the spirit of liberality developed was such that many other matters were swept forward to success on the great flood-tide.

Recounting briefly, somewhat as above, this lesson from experience to the Council of Bishops at Nashville, I stated then that I thought it would be a mistake to go before the Church for such a comparatively small sum—about \$3,000,000—but that the Voice of 25 years ago should sound in our ears today.

As the Church press has reported, the whole matter was referred to a joint session of the Council of Bishops and the Commission on World Service and Finance, which met in Chicago on July 9. Without any discussion here of the various steps and the procedure at that joint meeting, it is exceedingly encouraging and heartening that those who know and rejoice in what the Church did 25 years ago, that the final outcome of the discussion was, not only the approval of a "Period of Prayer and Self-Sacrifice" in the winter and spring of 1943, accompanied by a voluntary free-will offering for present distinct, immediate emergencies, an appeal for a 25% increase in acceptance and payment in regular World Service over the amount paid this year—

BUT ALSO, the appointment of a Commission of fifteen persons, to which Commission the whole question of a Church-Wide Appeal for Post-War Reconstruction was referred. This Commission has arranged for a meeting at an early date—August 26-27—to report its findings to another joint meeting of the Council of Bishops and the Commission on World Service and Finance on August 28, both meetings to be held in Chicago.

Of course, it cannot be predicted what program will be developed, but it is certainly in place to emphasize strongly what Methodism did 25 years ago. That program was presented to the General Conference of 1918, and thoroughly discussed and approved by that representative body of the Church. The launching of a program of similar proportionate magnitude should not, in my judgment, be delayed until 1944. If, however, a joint meeting of the Council of Bishops and the Commission on World Service and Finance should request all the other great Boards of the Church to join in one United Conference, such a gathering would include practically the outstanding leadership of the Church in its various departments. Each Board could well afford to pay the expense of attendance of its members upon such a joint meeting, concerning the vital question of determining what part Methodism shall endeavor to play in the reconstruction of the world. Such reconstruction will require a larger sum of money than the Church has ever before given. The appeal for these funds, to do the needed work after the war, should not be long delayed, but should be made promptly while wages and profits are high, and money is generally abundant.

There is no question as to the ability, the resources and the great wealth of our Methodist people, taken together as one great community. Our Methodist people are equally as prosperous as their fellow-citizens. The latest official estimate is that already the National income has reached over \$95,000,000,000 annually, and will shortly exceed \$100,000,000,000. But it is distressing to admit that only between \$600,000,000 and \$700,000,000 are reported as given during the past year for all Church purposes in the United States. This amount is less than three-fourths of one per cent of the total National income! Ten per cent—a tithe—would be between \$9,000,000,000 and \$10,000,000,000!!

A vision, even more sweeping, more worldwide, and all-inclusive than that of 1918, must come to the Church today, if she is to measure up to the great work to which her Lord and Master calls her. The churches, represented in our United Methodism 25 years ago, responded with subscriptions of more than \$100,000,000. Those offerings resulted in the greatest development in our Home and Foreign Mission work that Methodism has ever known, and in the strengthening and, in some cases, in the actual salvation of schools, colleges and universities, which have been rendering absolutely indispensable service in training men and women for efficient, Christian service, as laymen and ministers. Surely he is a Methodist of very narrow vision, and burdened with little sense of responsibility for meeting the obligation which rests upon Methodism to do her part in the rebuilding and salvation of the world, who does not now earnestly desire and insist that the Methodist people shall once more make a great offering for the bringing in of the Kingdom of his Saviour and Lord. Shall not "The Lamp of Experience" guide our footsteps today? Shall we not respond today joyously, sacrificially, to the voices which come to us from our Methodist people of 25 years ago?

The duty of Methodism to meet her own responsibility in this truly unprecedented situation, which faces the Church of God, cannot be dependent upon the action of other Church bodies. But it is unthinkable that other churches will not join to help in the tremendous task, just as they did 25 years ago.

Richmond, Virginia.

TRAINING EVANGELICAL LEADERS IN SOUTH AMERICA

By B. Foster Stockwell

President, Union Theological Seminary, Buenos Aires, Argentina

In these tragic days, no one needs to emphasize the importance of the Spanish-speaking countries of South America for the cause of democracy, and for the whole future of the world. Within these countries the Protestant Church represents a small but vital minority which is making a real contribution to the moral and religious life of these republics.

You will appreciate, I am sure, the great importance of having a well-trained leadership for these churches. It would be difficult to find a way in which one could make a more fruitful investment of money than in the lives of young people who have given themselves to this type of service. The task of Union Theological Seminary in Buenos Aires, Argentina, is the training of Christian leaders for the churches of Latin America.

Our students come from five different countries—Peru, Chile, Bolivia, Argentina and Uruguay, and from several different denominations—the Methodists, the Disciples of Christ, the Waldensians, the Mennonites, and others.

This year we are in the midst of constructing a new building for our Seminary work, a building which will contain our library, our chapel, classrooms, living quarters for men and for women, and several small apartments for members of our staff. This building has been made possible through the generous gifts of friends in the United States who are deeply interested in our training program. We are looking forward to many years of fruitful service in our new home, which we shall be able to enter, we hope, when our new school year begins in April, 1943.

CONFERENCE NEWS AND PERSONALS

Rev. and Mrs. T. A. Filgo have moved into the new parsonage at Dumas, Miss. It is not necessary to say that they are happy in their new home.

A new Kilgen organ has been installed in the Kosciusko Methodist church, and a public recital is being planned for the evening of Sunday, August 9.

Rev. J. L. McElroy, pastor of Kosciusko circuit, is being assisted by Rev. T. B. Thrower in a meeting at Williamsville this week.

Rev. John F. Wilson, pastor at Cotton Valley, La., has our sincere thanks for his work for the Advocate and for his personal interest in its circulation in his charge.

Rev. W. J. Cunningham, pastor at Sardis, Miss., held a flag dedication service on Sunday, July 26, in which the service flag bore stars representing the six men in the service from that church.

Announcement of the death of Mr. F. W. Hanson, long a steward and trustee of Canal Street Methodist church, reaches us through Mr. R. H. Nestler. Bro. Hanson died on July 30. Rev. J. T. Harris is pastor of the church.

Rev. N. L. Threet has engaged Rev. B. F. Bullard to preach in a revival at Camp Ground church, on the Chalybeate charge. Stateline and Chalybeate churches will join in this THREE-CHURCH revival effort.

Rev. R. V. Fulton, pastor at Greensburg charge, Baton Rouge District, moved to Clinton, La., on August 3, where he will make his home following his retirement at the next session of the Louisiana Conference.

Rev. E. B. Emmerich, pastor of Parker Memorial church, New Orleans, has a "Children's Church," of which J. Glenn Power is pastor. The worship service for this group is held at the same time as the morning service of the regular church.

Rev. O. S. Lewis, pastor at Court Street church, Hattiesburg, makes a correction in his statement concerning the meeting which his father held at Old Santee church. The date was 1866 instead of 1886. At that time his father was pastor of Mt. Carmel circuit.

Chaplain H. W. F. Vaughan, who is now in the armed services of the country, requests the change of his paper from Decatur, Miss., to Camp Carson, Colorado. His address is 818 North Nevada Avenue, Colorado Springs.

Rev. M. D. Felder, pastor at Springfield, La., reports that everything is getting forward in a very satisfactory manner on the charge. Bro. Felder is one of the active young men of the Conference and is doing good work in his field.

Rev. David McKeithen, son of Rev. and Mrs. E. E. McKeithen, of the Mississippi Conference, did his own preaching in a meeting at Wright's Church, on the Bogue Chitto charge, recently. He is reported to be very popular with the people of his charge.

Bro. Oscar McLendon, of Gilbert, La., was a caller at the Advocate office on Wednesday of last week. Bro. McLendon has a son in the Customs service in New Orleans, and we appreciate the fact that he always remembers to pay the Advocate a visit when he is here to visit his son.

Dr. A. M. Freeman, pastor of First Church,

Monroe, La., sends us a list of eighty subscriptions this week, and thirty-three of them are new. This list represents the loyalty of a good friend, and it moves Monroe District to first place in the Advocate Classic in Louisiana.

Dr. M. L. Smith, President of Millsaps College, was the preacher at the morning service in Kosciusko, Miss., on last Sunday, according to announcement of Rev. T. B. Thrower, pastor of the church. Rev. R. L. Ellis, retired, preached at the evening service.

We had hoped for the time when every district in the Louisiana Conference might reach the goal of four hundred subscribers

A DAILY PRAYER IN WAR-TIME

For Daily Strength

Eternal Father, strong to save, whose infinite power is ever directed by fathomless love, we pray to Thee for Divine enabling to meet the ever-recurring needs of our lives. Day by day petty cares and great concerns press upon our spirits. We of ourselves are not equal to them. So:—

"We ask Thee for the daily strength, to none that ask denied

A mind to blend with outward life, while keeping at Thy side."

In the simple faith of little children, may we confide constantly in Thy father care. Into Thy keeping we commit our dear ones who are in service; and our Country and our Cause; and all the great goals which are the unspoken prayer of our hearts. Whatever our lot, whatever our griefs, whatever our burdens, we leave them with Thee; for Thou knowest the needs that underlie all our desires. Day by day, a day at a time, we would trust Thee and Thy Father love and Thy sovereign power. Amen.—W. T. E.

as a minimum. It now seems altogether possible that this dream may be realized this year. Our whole campaign is very satisfactory.

Mrs. J. M. Mitchell has our sincere thanks for her good work for the Advocate at Waterproof, La., and especially for her own testimonial concerning what the paper means to her: "Personally, I don't believe I could do without mine. It is truly an inspiration."

Rev. Don Harwell, pastor of Gentilly

Methodist church, New Orleans, announces the following changes in the services of his church. The early morning service will begin at 8:30 a. m., the regular morning service at 11 a. m., and there will be no evening services for the month of August.

Rev. and Mrs. W. R. Goudelock have purchased a home in Corinth, Miss. Southside church gave them a household furnishing shower when they moved into their new home. Bro. Goudelock expects to retire at the close of this Conference year, having reached the retirement age.

The Youth caravan visited the Corinth churches the week of July 26. In connection with the caravan program a daily Vacation Bible School was run in the departments. Both programs touched the youth and children of the three Methodist churches in Corinth.

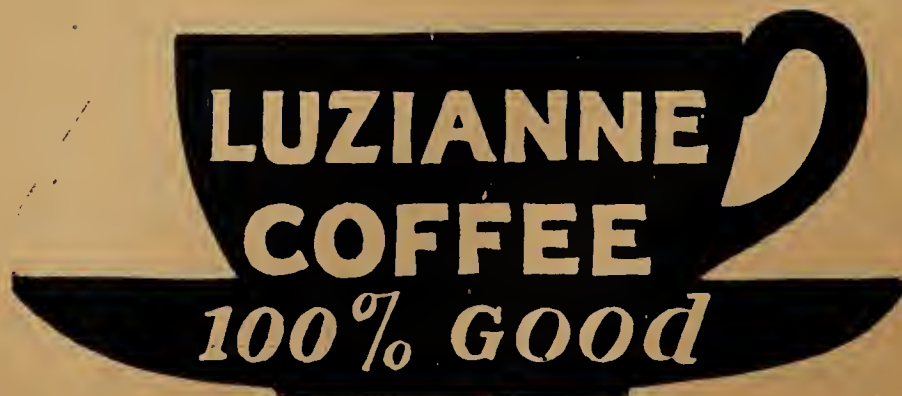
Rev. K. E. Clark, pastor, New Albany circuit, mails a pastoral letter to each family the week previous to the Sunday he preaches at that church, telling them of his plans for the service and other items of charge-wide interest. Attendance has increased at each church.

Rev. E. W. Day, pastor of the Ringgold charge, is one of the best Advocate campaigners we have ever had. He is our representative in the Ruston District, and he says he proposes to visit every charge where he is needed and he believes that Ruston District will meet its quota this year.

Rev. A. C. Bishop has plans under way for paying off the long-standing debt on the Wheeler church. The laymen of the church are working to pay the obligation this fall and have a service of dedication as soon as possible. The church at Wheeler is a well arranged brick church with ample Sunday school rooms.

The current issue of Advance carries a picture of a father and three sons, all ministers, on the front cover page with the question, "Is This a Record?" It would certainly not be a record in Mississippi, where Rev. H. P. Lewis, Sr., gave five sons to the ministry of the two Mississippi Conferences, and a daughter, who is the wife of a minister.

Mr. John S. Pearce, of New Orleans, has been appointed to have charge of the National Defense Training Program of the city of New Orleans. As we understand it, he is to conduct classes in various types of machine shop, metal welding, auto mechanics, and blacksmithing work. Bro. Pearce is a member of Parker Memorial Methodist church in New Orleans.



Rev. S. S. Bogan, who never fails the Advocate in his loyalty, nor disappoints his superiors in any trust committed to him, is in a new field in every respect. But with a veteran leadership such as he gives we know that good results are to follow, both in the Advocate cause and in the organization of the interests of the church committed to him.

One hundred and seventy Intermediates attended the Christian Adventure Camp at Pickwick Dam, near Corinth, Miss., two weeks in July. In addition there were twenty Counselors. Rev. J. E. Stephens was camp director. Pastors assisting were W. L. Robinson, W. C. Newman, G. R. Williams, W. R. Hammontree, M. E. Armstrong and H. E. Finger, Jr.

A card from Rev. C. L. Elliott, a retired member of the Texas Conference, reports a good meeting at Prospect church, on the Hornbeck charge, where Rev. W. D. Gray is pastor. There were eight additions on profession of faith and one by certificate. Bro. Elliott reports that the pastor was not able to attend the services on account of illness and that he is now in Fayetteville, Arkansas, under the care of a specialist.

Rev. W. R. Hammontree, pastor, Corinth circuit, reported at his third quarterly conference that a Daily Vacation Bible School had been held in each church. Church School Rally Day had been observed with a total offering of \$54. A revival is to be held in each church, with Rev. J. O. Dowdle and Rev. W. L. Pearson assisting. One-fourth of the financial budget has been met each quarter. Quarterly rallies of charge workers are held.

COLONEL J. H. JOHNSON ILL

The many friends of Colonel J. H. Johnson, treasurer of the North Mississippi Conference, will regret very much to learn that he is having a recurrence of the attacks from which he has suffered for some time past. He was carried to the Methodist Hospital, in Memphis, on Sunday, July 26, and while his condition was not thought to be exceedingly serious on Thursday of last week, he had not spent a good night and of course his family and friends are deeply concerned. The North Mississippi Conference has no more valuable man than J. H. Johnson, and no man has a wider circle of friends in that section and in other sections where he is known. The message concerning his illness was sent in by his pastor, Rev. Shed Hill Caffey, Clarksdale, Miss.

REPORT FROM BENTLEY, LA.

Dear Dr. Duren: As this is the first time this church has ever asked for a report in your paper, I hope you can find space for it, and I will make it brief so it will take up little space.

Our church has just closed a very successful meeting. Our good pastor, Bro. Clyde Shaw, did the preaching. Under his leadership our church is going forward in all its work. We have just finished two coats of paint inside and out.

We are doing some other work to beautify God's house and when it is finished we will have one of the prettiest churches anywhere in the country.

Our pastor is a fine leader and the church people love him.

We have just closed our Vacation Bible School. We had a fine school, with 67 children enrolled. We had a picnic at the close

of the school. Seven instructors and our pastor helped with the school.

Yours in God's service,

MRS. T. O. HART.

A GREAT TEMPERANCE VICTORY

Dear Dr. Duren: Little more than twelve months ago the beer advocates began a campaign to bring legal beer back into Montgomery county. A man was employed to lead the fight. They began very quietly to circulate a petition for an election on legalizing the sale of beer and wine, with 4% alcohol. Unexpectedly to most of us they filed the petition at the May meeting of the Board of Supervisors, the opportune time, they thought. There were 725 names on the petition. To our amazement nearly every merchant and many other business men of Winona had signed it. To our greater amazement many leading women had signed it.

Important

Time may become an important factor in our gift pencil offer. The offer is limited to the pencils which we have and we will not be able to secure more. We still have a good supply and we believe that no one will be disappointed, but send your list of thirteen or more subscriptions NOW so as to make assurance doubly sure.

Personal

Suffer us this personal admonition for our sakes as well as for yours. We sincerely desire every pastor to have the happiest recollections of this campaign. Do not put us in a tight spot by waiting too long. We sent out six pencils in a single mail last week.

They were sure they had victory "sewed up in a sack."

They figured that no fight would be made against it. There was one of two things to do, lie down and take it or fight fast and furiously. There were just five weeks until election. There were 2,490 legal voters in the county. There were 725 names on the petition, nearly one-third. It was discouraging. Undaunted, we chose the latter plan, trusting God for victory. We called together the pastors of the county. We invited Rev. N. S. Jackson, superintendent, State Anti-Saloon League. We pledged ourselves for the fight. We did not fail.

The principal pleas were: "Good business; Soldiers will not trade where there is no beer; Beer sold all around us, they will have it anyway"; etc. We fought them on their own grounds. We turned their arguments into ridicule. We made a plea for one decent town and county where soldiers would not be debauched or tempted, where they would get clean entertainment. Some business men felt they could not lose the opportunity to sell beer to a camp of forty-five thousand soldiers.

Election Day was July 8. When the votes were counted, there were 325 votes for legal beer and 1,059 against legal beer, more than three to one against. Every precinct in the county voted "NO" by a large majority. One precinct had only one "wet" vote. Seven hundred and twenty-five names on the peti-

tion, and only three hundred and twenty-five voted for beer. Other nearby counties have caught the fire and are working for an election to free themselves from legal beer.

Faithfully yours,

J. H. HOLDER.

Winona, Miss.

July 28, 1942.

SALUTE TO A GOOD SOLDIER

Dear Dr. Duren: According to the statutes of the limitation, I shall at our coming Annual Conferent cease to be an active itinerant preacher and become a superannuate. This will be an entirely new role for me. This year has been a great year in many respects in this, my last charge. I shall report at Conference more than thirty additions to the church.

On my return from Annual Conference last year, some of the elect ladies came to us and asked us if we should like to have a Butane gas system installed in the parsonage. We assured them that it would please us. So, in went the gas system.

At our Easter service we received almost a dozen new members. Some of them were grown, and practically all were taken in on profession of faith.

In June we had our Vacation Church School. We could not get an experienced director from our Board of Education, so several of our outstanding local workers took charge, and put on a Vacation Church School second to none that I have had in any of my pastorates.

The Rev. and Mrs. Ralph E. Johnson came to us on the seventh of June for a fifteen days revival. In my experience as pastor, I have never seen such hard workers in a revival as Bro. and Mrs. Johnson. My! how they worked. He has four services a day: one for the children, one for the young people, and two regular preaching services. Large crowds attended the services and listened to the sermons delivered by this gifted preacher. Bro. Johnson is not only a good preacher, but he and his wife are talented musicians and brought great messages in song. Some who know say that this was the greatest meeting held in our church since the Burke Culpepper revival some twenty-five years ago.

Last week, July 18-25, we had with us a Youth caravan. Miss Catherine Carlton, of New Albany, is the counselor for this caravan. Miss Carlton is a gifted young lady, and at our Rotary dinner she proved herself to be a good after-dinner speaker. She directs the group in a fine way. The other members of the caravan party were: Carlton Carruth and Mary Smith, of Georgia; Dot Kirkley, of South Carolina; and Louise Guffey, of Kentucky. They are all splendid young people, and they did a good work among us. Our young people fell in love with them and hated to see them go.

Let me say that my successor to this work next year will find this a most delightful appointment. The parsonage is a comfortable residence. The church is a modern structure with one of the most beautiful and worshipful auditoriums in our conference. His stewards will keep his finances right up to the hour. He will find his congregation kind and appreciative. The Belzoni church is excelled by very few if any in this conference.

JAS. T. McCAFFERTY,

Pastor.

The Christian religion stands, not for peace at any price, but for righteousness at any cost.—Bishop Wm. T. Manning.

PERSONAL NOTES AND INCIDENTS

Rev. and Mrs. George Pearce, of Broadmoor church, Shreveport, are receiving the congratulations of their friends upon the arrival of a baby girl whom they have named "Glenelle."

Rev. F. M. Freeman, pastor of Noel Memorial Church, Shreveport, is enjoying his new parsonage at 446 Linden St., a beautiful new brick home which is quite a credit to the church.

Judy Ann, daughter of Rev. and Mrs. A. P. Smith, of Bossier City, La., made her appearance at the parsonage recently, to the great delight of her parents and three brothers. The Advocate extends congratulations and all good wishes.

Rev. J. M. Alford, pastor at Wisner, La., says that he doubled his quota last year, and while he will not be able to do that again, this year he has three more than the quota assigned to him. No charge and no cause has a better worker than is J. M. Alford.

Dr. George Washington Carver, seventy-eight-year-old Negro chemist of Tuskegee Institute, has been released to Ford Motor Company, Detroit, for the duration of the war. He leaves Tuskegee after forty-eight years of service for which he deserves to share the fame of the institution with its founder.

Rev. J. C. Price, pastor of Pioneer charge, has the assistance of Rev. John Rasmussen in his meeting at Forest-Pioneer. Rev. S. S. Holladay did the preaching at Campbell's Chapel, and Rev. C. M. Hughes did the preaching at Epps. In all three of the meetings strong and forceful messages were brought and much good was accomplished.

A note from the nurse attending Colonel J. H. Johnson, at the Methodist Hospital in Memphis, says that the doctors think his condition slightly improved, but he is still not very strong and has to spend intervals under an oxygen tent. Mrs. Johnson is with him at the hospital and many friends will remember them in their time of anxiety.

The death of Dr. I. T. Headland, at Alliance, Ohio, removes one of the great figures of Chinese missions. He was eighty-three years old, a native of Pennsylvania, and he went out as a Methodist missionary many years ago. He was at one time president of Peking University and his name was prominently connected with missionary education in China.

Rev. Andrew J. Boyles is carrying through a great Advocate campaign. He now has forty subscriptions to his credit, with a list of 14 renewals still to be sent. He had the assistance of Rev. W. C. M. Baggett in his revival at Magee, which closed on the night of July 31. Bro. Boyles reports a good meeting, two were received on profession of faith, and one by certificate.

REV. J. T. GARRETT GRATEFUL

We wish to express our sincere gratitude to the good people of the Chatham charge, the Ruston District, and our many friends over the State, for their sympathy and prayers and helpfulness in every way during our recent illness. We are happy to say that we have regained our health again, for which we are deeply grateful to our Heavenly Father.

J. T. GARRETT.

NORTH EAST YOUTH FELLOWSHIP SUB-DISTRICT SOCIAL

The North East Union Social was at Mooreville. The Recreational hour was directed by Rev. W. R. Hammontree, of Corinth. Sandwiches and Coca-Cola were served. About seventy-five attended. The worship service was under the direction of Miss Judy Parnell.

At a short business meeting Miss Evelyn Grant resigned as Counselor, and Mrs. J. L. Nabors, Jr., was elected.

REPORTER.

A MESSAGE FROM MOOREVILLE CHARGE

Dear Dr. Duren: We had two good revivals on the Mooreville charge. Rev. J. A. George preached in a tent revival at East

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

West Point, V. C. Curtis.....	4
Houston, G. R. Williams.....	1
Kosciusko, T. B. Thrower.....	2
Ethel, T. W. Smallwood.....	1

DISTRICT REPORTS

Aberdeen District	253½
Columbus District	315
Corinth District	402
Greenville District	136
Greenwood District	191 2-3
Sardis-Grenada District	172

Mississippi Conference

Meridian, H. A. Gatlin.....	14
Hattiesburg, O. S. Lewis.....	4
Laurel, J. W. Leggett.....	2
Purvis, L. L. Matheny.....	9
Morton, M. K. Miller.....	3
Magee, A. J. Boyles.....	4

DISTRICT REPORTS

Brookhaven District	136½
Hattiesburg District	346 2-3
Jackson District	146
Meridian District	130½
Seashore District	235
Vicksburg District	134½

Tupelo, great crowds attended, and twelve members were added to the church. We hope our new church will be completed by Annual Conference.

Rev. C. N. Jolley was with us at Mooreville. All the people were loud in their praise of him. We felt fortunate to secure his services at this time as he has many duties on his district. He came direct to us from the Lake Junaluska Conference. We received four new members.

This week Rev. J. W. Holliday is assisting us at Oak Hill, with good attendance and preaching. Next week Rev. Milton J. Peden will assist us at Andrew's Chapel.

The charge is moving forward. Mr. R. E. Whiteside left recently for Army service. He is a steward at Mooreville.

Sincerely,

J. L. NABORS, JR.

METHODIST LAYMEN SPEAK OUT REGARDING LIQUOR

The Laymen's Conference, meeting at Lake Junaluska, N. C., July 22-26, upon motion duly seconded, unanimously voted that the Conference go on record to the effect that a person who engages in the liquor

business, encourages liquor drinking, or drinks alcoholic beverages, should not be a member of an Official Board of the Methodist Church.

The Laymen's Conference of the Southeastern Jurisdiction of the Methodist Church, meeting at Lake Junaluska, N. C., July 22-26, several hundred in number, and representing 17 Conferences of the Southeastern Jurisdiction, unanimously voted to petition the President and Congress of the United States to take whatever steps may be necessary for the immediate passage of Bill S. 860, or some similar legislation, protecting the physical and moral welfare of our boys in camps and in military service against the growing liquor and vice conditions in congested military areas.

RESOLUTIONS OF RESPECT

Woman's Society of Christian Service,
Brandon M. E. Church, Brandon,
Mississippi

On Thursday, July 23, 1942, God, in His wisdom and mercy called, and the gentle soul of our co-worker and friend, Mrs. R. H. Winstead, silently and sweetly ascended to realms eternal where all is peace and rest.

To a spirit like hers, with no fears or faltering, death came not as the curse, but as the coronation of a useful, well spent life.

To know her was to love her. In her home, she was a devoted mother and a loyal, true friend.

She was richly endowed with all the traits of a great Christian character, one who was devoted to her church, one who was always ready to lend a helping hand, or respond to a call of need, or to give words of comfort and encouragement to all who came under her radiant personality. Thus she lived, thus she went beyond the sunset in the beauty of her "deedful" life.

Therefore be it resolved, that we mourn the death of Sister Winstead, her memory is graven deep in the hearts of all of us who loved her. We extend our sympathy to the husband, sons, daughters, and relatives in their loss.

Be it further resolved, that a copy of these resolutions be spread on the minutes of the W. S. C. S., a copy sent to the bereaved family, a copy sent to the New Orleans Christian Advocate and the Brandon News for publication.

Signed: Mrs. C. H. Shamburger,
Kathleen McGilvra,
Mrs. J. E. Kersh,
Committee.

LIQUOR, CRIME AND GAMBLING

Enough money to pay the war bills for 158½ days—more than 25 billion dollars—was the price of liquor, crime, gambling, and vice in the United States last year. This was revealed today by National Woman's Christian Temperance Union.

Totals as revealed by W. C. T. U. research were:

Liquor, \$3,653,884,225; Vice, \$500,000,000; Cost of Crime, \$15,000,000,000; Gambling, \$6,000,000,000. Total, \$25,153,884,225.

Mrs. Ida B. Wise Smith, president of National W. C. T. U., said:

"Dissipation and self-indulgence are forerunners of defeat. Only a democracy strengthened by Christian self-discipline can prove a match for the hardened, ruthlessly disciplined forces of aggression. The pursuit of 'indulgence as usual' by many millions of

citizens can be our most deadly internal enemy."

The money wasted on liquor, vice, crime, and gambling last year would buy ten \$25 war bonds for every man, woman, and child in the United States, Mrs. Smith pointed out.

A TRIBUTE AND AN APPRECIATION

Realizing with a sense of sudden shock that Sunday, July 26, 1942, will officially close the career of our beloved Bro. J. M. Bradley, not only as pastor of Macon Methodist church, but also because of his advancement to the position of superintendent of the Columbus District on August 1, and of his superannuation from active membership in the North Mississippi Conference on November 1, will, in all probability, mark his last appearance before any congregation of Methodists as a regularly assigned pastor, the Board of Stewards of the Macon Methodist church, in session on this the 23rd day of July, 1942, being unwilling to allow the occasion to pass without properly recording its regrets, does hereby

Resolve, that the inflexible rule of superannuating all members of the conference at the end of the year in which they attain the age of 72 is, in this instance, denying to the conference and its Columbus District in general, and to the Macon Methodist church in particular, the blessings and benefactions of one of God's truly great representatives on earth—a man whose faith, fortitude and fidelity have been unfaltering for fifty years, during which, in the service of his Master, he has ministered mercifully and masterfully to the moral and spiritual needs of fellowmen throughout a large area of Southern Methodism; that the influence of his daily life, modestly but perfectly personifying the noblest of American citizenship, whose highest ideals he has ever been quick to sense and zealous to sustain; and of his professional life, so truly and beautifully interpreting the spirit and principles of Christianity as taught in the Divine Word; that these influences, touching the lives of countless men and women along the way, have proven positive forces in lifting those lives to higher levels and pointing the way to greater achievements for Christ; in short, that Southern Methodism has been richly rewarded with the results of his half century of service, and will suffer a loss of incalculable magnitude by his retirement; and be it further

Resolved, that in being denied his continued benedictions as its pastor, the Macon Methodist church sustains a great and grievous loss, one it can ill afford in these days of doubtings and uncertainties when the need for safe and sure leadership is so important and urgent; that his resignation be accepted with deep and genuine regret, only on the ground that it is the law of the Church and, for a temporary time at least, enables him to enlarge and extend his sphere of service to God and Church; that though departed from our midst in person, the spirit and influence of his life here shall remain a live and living inspiration to guide and hearten our feeble efforts at a fuller understanding of the Master's will and its application to our daily lives; and be it further

Resolved, that losing Bro. Bradley is only part of our loss; his wonderful wife, so gracious and charming in personal attributes and so universally respected, admired and esteemed for the lovely Christian char-

acter that has ever guided and governed the untiring and unselfish efforts put forth, often we know at personal pain and sacrifice, to further the interests of our church and its people, will be sorely missed by all; and be it finally

Resolved, that in bidding them Godspeed to other fields and interests, they take along our best wishes for that refreshing, restful and quiet eventide of life that is so justly their due as an earthly reward for work well done; and that they have our prayers that God's rarest and richest blessings, including particularly His "Peace which passeth all understanding," shall abide to comfort, cheer and keep them during all their days on earth; and that at the portals of Heaven they shall receive the wondrous welcome: "Well done, thou good and faithful servants, enter thou in."

"BILL"

By Rev. W. F. Henderson

It was late in the afternoon of a perfect June day and the sun was slowly sinking behind a bank of purple cloud. All nature seemed to be in perfect harmony. The locusts were beginning their evening serenade as Mr. and Mrs. Johnson seated themselves on the lawn. Turning on the hose, they watched the spray as it refreshed the flowers and grass.

"Charles, do you recall how Bill always loved to watch the sprinkler and wait for the katydids and crickets to come out and get a drink and repay him by singing for him?"

"You and I are growing old together, dear, silver threads among the gold, and we have so many things to be grateful for. Our daughters are so happily married and have lovely homes, and Bill, how proud of him I was when he was at home last month in his soldier's uniform; how happy I will be when this awful war is over, and all the boys can be at home again."

And looking toward the purple and gold of the sunset, she softly hummed:

"Beyond the sunset's radiant glow
There is a brighter world, I know,
Beyond the sunset, I may spend
Delightful days that never end."

"Inez, it must have been fifty years since I heard my mother sing that song."

"What caused you to think of it now?"

"I really don't know, just everything, I suppose."

"Mrs. Johnson, a telegram for you," said a messenger boy. And they read together: "Captain William G. Johnson missing in action."

"Mother," said Charles, "Bill said when he was at home, 'Dad, I may not come back, but you needn't have any worry about me, I am trying to do my best in everything.' I am so glad now that we did our best for him. We gave him a good education and trained him to be a real man. How greatly we shall miss him, but thank God we had him with us, to bless our home as he did."

"Yes, his too infrequent visits meant so much to us, and I shall have to find another personal interest, for my war activities will not seem so personal since Bill is not in the front line any more, but I am sure, Charles, though it may take some time, we can work it out together."

Then one day—"Charles, what would you say if we went to the orphanage and adopted a boy, leaving him there at least for a time, and having him come visit us week-ends and in vacation? I want one we can call BILL."

"All right, Inez, I will think it over. You write to the superintendent about it, we are able to do it. You know it appeals to me."

Several days went by. Charles and Inez spent much time talking, planning, waiting, when one afternoon the looked for letter came. There is a boy named BILL, and any arrangement made whereby he would be properly taken care of would be all right. Charles Johnson had been thinking about something else too. "Inez, there is another Bill. Bro. Bill Thompson, our former pastor. He and his wife were such good friends of ours. He has retired from the ministry, let's adopt them too."

"Fine, Charles, it will help us to pick up the threads which were broken so suddenly."

A special check book was printed, and just above the line for the signature was printed: "IN MEMORY OF BILL," and as the first checks were mailed out, Charles, holding them in his hand said, "Inez, I believe BILL would like it this way."

"Oh, Charles."

Shreveport, La.

MONROE DISTRICT SCORES AGAIN

(Telegram)

New Orleans Christian Advocate: Monroe district reaches Advocate quota.

H. M. JOHNSON.

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

To do its part in the war effort Millsaps has widened its academic curriculum to include courses especially designed to equip young men and young women for a part in the war effort.

Special courses are now being taught in Navigation, Radio, Meteorology, Electricity, and Physics. Millsaps also now offers Typing, Shorthand, and Book-keeping.

For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

August, 1942

PRAYER CALENDAR

Gulfside School of Missions.

Conference Retreat.

Educational Conferences and Seminars (formerly Study Leaders' Meetings).

Results from study "Planning for Peace."

* * *

Gulfside School of Missions

This year by the action of the Central Jurisdiction, "Gulfside" School of Missions becomes the Leadership Training School for this Jurisdiction, with a Dean accredited by the Board, and accredited courses taught by accredited teachers. These courses are in the first period and there will also be a seminar in connection with each.

As the keynote speaker, Miss Dorothy McConnell, editor of "World Outlook," will appear.

Another outstanding person who will be present is Miss Marion Lelia Norris, Secretary of the Wesleyan Service Guilds of the Woman's Division.

Missionary guests will be: Miss Jimmie Hayes, Superintendent of Peck Hall, New Orleans, and Miss Josephine Garcia, nurse at the George O. Robinson School in Puerto Rico. Since the theme for the mission study is Latin America, it will be most helpful to have Miss Garcia present.

Because "Gulfside" School of Missions will be the one place where the Negro women of the Central Jurisdiction can take accredited courses, there will be the largest attendance this year that has ever been present, so it will be wise to select the Negro woman in your community who is to go and send in her registration immediately.

The dates are August 17-24, 1942. The expenses will include: Registration, \$1.00; room and board, \$7.50 for the week, first meal served Monday night, August 17; money for materials, etc.; transportation from your community to Waveland, Miss.

Send registration to: Deaconess Lillian Pugh, Box 103, Waveland, Miss.

The courses will include:

The Psalms, taught by Miss Mary DeBardleben.

Planning for Peace, taught by Miss Thelma Stevens.

Latin American Work, taught by Mrs. George W. Carter.

Work of the W. S. C. S., led by Miss Lillian V. Warrick.

* * *

Conference-Wide Retreat

For years it has been the dream of the women of the Mississippi Conference to hold a conference-wide retreat. This year the dream becomes a reality.

Beginning with the evening meal on August 25, and closing with breakfast on the morning of August 27, at Hinds Junior College, in Raymond, Miss., our Conference Secretary of Spiritual Life will be in charge of this Retreat.

Our special guest will be Mrs. W. M. Alexander, Secretary of Spiritual Life for the Woman's Division.

Since the expense is very small—two dollars for room and board, plus the transporta-

tion from your community—we hope that each society in the conference will have a representative present. Busses run conveniently and often from and to Jackson.

The theme for the retreat will be: "Victory Through Faith."

Our Conference Secretary attended a Glenn Clark Retreat in the early part of the year and has also had an opportunity to be in Spiritual Life group meetings at Lake Junaluska, so she is well prepared to make ours a time of spiritual uplift and strengthening. Let us all be much in prayer for these days, that we may truly experience "Victory Through Faith."

* * *

Educational Conferences and Seminars

How do you like the new name?

For this year, because of the difficulties of transportation, Mrs. E. V. Perry, Secretary of Missionary Education and Service, is planning a larger number of meetings—some districts will have two.

These meetings will begin the last week in August—watch for the schedule in next week's Advocate.

* * *

Attending the School of Missions at Lake Junaluska

This year the Mississippi Conference is sending as its delegates to the School of Missions at Lake Junaluska: Mrs. W. F. Mahaffey, our new president; Mrs. T. H. Fore, our new Conference Secretary of Organization and Promotion; and Mrs. H. E. Hamrick, Secretary of Literature and Publications.

Mrs. D. L. St. John is attending as the Secretary of Organization and Promotion of the Southeastern Jurisdiction.

Mrs. Paul Arrington is attending as a member of the National Board of Missions and Church Extension.

Mrs. Stanley Wilson is attending as a member of the Committee on Christian Social Relations and Local Church Activities of the Southeastern Jurisdiction.

* * *

Morton Society Has Unusual Social

In the social hall of the church a large table was beautifully arranged with a lace cloth, white candles and a centerpiece of white gladioli, and the guests sat in a semicircle.

The program was built around the Christian home, with Mrs. Stewart A. Martin, Secretary of Christian Social Relations and Local Church Activities, presiding.

The topics discussed, each by a different woman, were: "How We Should Treat Guests"; "The Kind of Books that Influence Our Lives"; "The Effect of Flowers in the Home"; "The Influence of Christian Magazines"; "Gardens"; etc. As each woman presented her part, she was given a token suggestive of that subject.

Following the program, sandwiches, cookies, nuts and punch were placed on the table and the women spent an hour in fellowship.

Outstanding work in Christian Social Relations and Local Church Activities has been done by the Morton W. S. C. S., under the leadership of Mrs. Martin.

Sheppard Bill S. 860

Only a short time remains before our primary election for our Senator and a number of Congressmen.

Do you know how the candidates feel about the Sheppard Bill S. 860?

Do you think that they would be more interested if every woman in the Mississippi Conference wrote and asked them?

We hear that one morning President Roosevelt found a stack of letters on his desk concerning this bill, and that is news, for the fact that they reached his desk is important.

* * *

New Prices for Our Magazines

After the first of September, the subscription price of the World Outlook will be \$1.25 per year. The price of the Methodist Woman will remain 50 cents. The combination price will be \$1.50.

If you want to renew your subscription for the combination—the World Outlook and the Methodist Woman—at the old price of \$1.25, it must be done before September 1.

REMEMBER

By Mrs. Irvin Rowland

How badly the world needs to "remember now thy creator!" Some nations seem to have completely forgotten that there is a Universal Father who loves and cares for all men, and who desires that brotherly love be established among all peoples. Men have forgotten the supreme sacrifice God made when He gave His only Son that they might have life. Many are following their own selfish interests, regardless of the consequences upon others.

Each of us needs to turn to Christ and say, "We will remember thy love." How different life would be if we should! As Peter remembered the words of Jesus after he had denied Him, it meant a turning point in his life. Love gives strength to endure. As we remember Christ's love, we also think of others love for us. If we would constantly remember the kindnesses others have shown toward us, we could not help but have a consuming desire to show our gratitude and repay those debts of love.

How often people forget the sacrifices others have made, which contribute toward their well-being and happiness. We see forgetful, ungrateful people about us on every hand and wonder why others are not more appreciative. Yet, we, too, become like that when we fail to remember the blessings of life and of friendship.

Christ remembered the needs of people and ministered unto them. He never forgot His mission on earth—thereby achieving the Divine Purpose and, if we will remember our great debts to Him and our fellowmen, we will come much nearer to fulfilling a Christian's commission.

"That tornado last month blew my father's wagon away and dumped an automobile in the front yard."

"That wasn't a tornado. That was a trade wind."—Boys' Life.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mississippi Leadership Training School

M. I. College, Holly Springs, Miss.,
July 20-25, 1942

The Missionary Leadership Training School opened Monday morning, July 20, with an enrollment of 125, of which 76 were women.

The following courses were offered: The Religious Task of My Church, Rev. C. A. Kirkendall; Administration of Children's Work in the Small Church, Miss Julia Wasson; Youth and Worship, Mrs. R. P. Neblett; The Christian Message for Our Present Day World, Mrs. R. T. Hollis; The Woman's Missionary Society in Relation to the Total Program of the Church, Miss A. E. Kelly; Preparing and Preaching Sermons, Rev. J. L. Talbert; The Minister and His Ritual, Rev. D. M. Montgomery.

Monday evening the faculty was introduced and a get-together was enjoyed. Tuesday evening Miss Julia Wasson brought a very inspiring and informing message on customs and current happenings in war-torn China. She appeared in Chinese costume. Wednesday evening, Talent Night was observed and presented by the Youth Division in a very fine program. Thursday evening R. P. Neblett, Jr., Field Secretary of the Inter-Racial Commission, was the guest speaker and later conducted a Youth Forum. Friday afternoon the certificates were awarded, closing with an impressive Consecration service and administration of the Lord's Supper.

The societies sending delegates are as follows:

Aberdeen District: Aberdeen, Okolona, Water Valley, Pontotoc, Houston, Tupelo, Shannon, Houlka, Amory.

Columbus District: Columbus, Starkville, Louisville, West Point.

Corinth District: Holly Springs, New Albany, Potts Camp, Corinth, Oxford, Ripley and Waterford.

Greenville District: Clarksdale, Indianola, Shelby, Coahoma, Duncan, Lyon.

Greenwood District: Tchula, Winona, Belzoni, Drew, Minter City.

Sardis-Grenada District: Grenada, Oakland, Charleston, Byhalia, Sardis, Como.

Of the 76 women present 45 were sent by the missionary societies of our Church. The others were sent by the Presbyterian Auxiliaries, C. M. E. Church, County Home Demonstration Councils, and a number paid their own way. There were two women present from the Mississippi Conference.

Bishop J. H. Moore, Presiding Bishop of the Sixth Episcopal District, was present and delivered the message at the noon Worship Hour each day.

The work of the School is of a high standard, all courses being accredited except Health and Handicrafts. These courses were under the competent leadership of the Negro State Extension of Women's Work. This School means to the C. M. E. Church what our own School at Mathiston for pastors and Christian workers means to us.

MRS. R. P. NEBLETT,
Counselor.

Wesleyan Service Guild Entertained with Delightful Outing at Riverside Park; Featured by Splendid Program and Picnic Supper

Twenty-five members of the Wesleyan Service Guild, a unit of the Woman's Society of Christian Service of the Methodist Church, and a group of guests, assembled at Riverside Park Monday evening to enjoy a delightfully planned outing which was featured by an inspiring and impressive program.

In the absence of the president, Miss Lurline Mounger, the meeting was ably presided over by the vice-president, Mrs. Lida Evans.

Preceding the presentation of the splendidly arranged program, a tempting picnic supper with fried chicken as the piece de resistance was served, which was enjoyed to the fullest extent by guild members and guests.

"Marching with the Heroes" was the topic of an impressive and inspirational devotion presented by Miss Mildred Clegg, who has been in charge of Youth Caravan Week Program at the Methodist church. After this the Rev. Shed Hill Caffey, apropos to the time and program subject, gave a splendid patriotic talk which struck a responsive chord in the hearts of his listeners.

Mrs. A. K. Shaifer, president of the Clarksdale Society of Christian Service, was a guest of honor on this occasion. Other guests who received a cordial welcome were: Miss Thelma Moody, Mrs. J. M. Hurt, Mrs. Leonard T. Stower, Miss Brooksie Echo and Mrs. Jesse Tabor.

* * *

August Program of Work—1942

1. Business Meeting.
2. Report of Negro woman who attended Holly Springs School.
3. Cooperate with Holly Springs delegate in promoting Vacation Bible School or some other project in the Negro churches.
4. Send representatives to Educational Conference.
5. Monthly meeting with items from The Methodist Woman.

* * *

Octagon Coupons!!!

You are not too hot to listen to this are you?

"I am disappointed in the results of our efforts in the Octagon campaign this year, for we have not done as well as we could have done, but we are all so engrossed with war and the big things that are happening in the world that we are apt to neglect the little things such as Octagon coupons. They are really very little things. We have heard much about Bundles for Britain, and now Bundles for America. Now let's gather these LITTLE COUPONS together in a great big bundle for the children who are our very special charges.

Let's set our goal at one hundred thousand this year and strive to go over the top. Conference Report by Mrs. Jim Dunn, Chairman, Octagon Coupons.

METHODIST RELIEF SAVES CHINESE CHRISTIANS

"We are still going on strong," is the heroic word sent to the Methodist Committee for Overseas Relief from Principal C. H. Hsiung, of the William Nast Academy, well-known Methodist school now transferred to West China. His letter follows:

"Thank you very, very much for the appropriation from the Methodist Relief Fund to relieve our tense situation here. Without your speedy assistance we would have encountered the tremendous hardships. Please transmit our hearty thanks to the Methodist Committee for Overseas Relief for their prompt action.

"Certainly you know the Japs took over our school property on the 16th of March, at Kiukiang. The furniture, equipment, books, etc., of more than sixty years have all been lost to the invader, not mentioning the personal belongings which we gladly forego for the sake of our country.

"What concerns us more is the convenience and comfort of our missionaries and workers. We prayed that God may have them in His keeping.

"Here we have difficulty to secure teachers. The minimum salary and allowance for each teacher next semester is about eight hundred dollars monthly (about \$40 in United States money). We have more than twenty teachers. The budget for the fall would look fabulous to us. It is, however, the actual need.

"The world would be dark, yes, black too, if America cannot play an important role in the world affairs to defeat the aggressors. Religiously the heart of human souls would be left without the Christian Church and the good people in your country. She certainly is an eagle in every way.

"Thank you again.

"Sincerely yours,

"C. H. HSIUNG."

These are our people, whom we have called away from other employment into our work. Mother Church cannot forsake them now.


"Whatever the weather may be," say he—
"Whatever the weather may be,
It's the songs ye sing and the smiles ye wear

That's a-making the sunshine everywhere."
—James Whitcomb Riley.

If we took proper interest in our sons under ordinary conditions, there would be less need for our extraordinary interest.

How many children do you know who are getting a real chance to be something and do something?

When character is only skin deep it doesn't take much bad weather to destroy it.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

A Message from Mrs. Sexton

Dear Fellow-Officers:

There are many things I would like to say to you, for the work in our Jurisdiction has gone forward in a fine spirit and makes me very grateful for your prayers and consecration. No doubt you as well as I, however, have been somewhat startled by the recent letter from Mrs. Bragg and Mrs. DeVinny, saying that our work is in danger of retrenchment. In spite of financial gains in some sections, missionary giving as a whole has fallen off. We rejoice that many conferences in the South Central and South Eastern Jurisdictions have been able to forge ahead, but let us not forget that our problems of merging have not been as difficult as in other sections. It takes time to adjust from dues to voluntary offerings, to absorb the deficits from young people's and children's gifts, to help those primarily interested in local work to become world citizens. In addition to these adjustments, there has been all the extra expense which accompanies war conditions. (According to Bishop Smith, it requires more money to bring home a family today than to keep them on the field three years.)

And so, on the face of the first quarter's reports, which showed a decrease of \$100 from last years first quarter, something must be done if appropriations are to be met and our work kept going. I quote now from the letter of Mrs. Bragg and Mrs. DeVinny:

"It was decided that this problem should be brought to the attention of the officers and members of the society in Jurisdiction, conference, district and local societies through a plan devised to give the entire constituency a share in helping to save the Division from decreasing appropriations to the field, or, perhaps, closing some of its much needed work. . . . Our patriotism in these days of war stirs us to make extraordinary efforts in behalf of our country. This is as it should be. But let us remember that not our country alone, but the total Christian cause is in jeopardy and demands the same devotion and sacrificial effort we make in behalf of our beloved land."

The Division voted to ask for an **Emergency Gift**, with every member given an opportunity to contribute. Fortunately, our Jurisdiction Administrative Committee had been called for July 6, at Mt. Sequoyah, and we were able to gather ideas and suggestions from the presidents who were there. It was thought that a uniform plan to be used throughout the Jurisdiction would be helpful. After full discussion the Administrative Committee adopted the following and asked that it be sent out to conference presidents for approval and promotion.

"Since the Woman's Society of Christian Service will be two years old in September (Charter meetings having been held in September, 1940), we recommend that each society in the South Central Jurisdiction plan a definite observance of the second anniversary. At this time birthday gifts shall be brought for the Emergency Offerings."

Additional Suggestions

1. The September meeting may be held as a Birthday Party, a tea, or a luncheon. Attractive invitations should be issued, for ex-

ample—

W. S. C. S. Birthday Party

Methodist Church, September . . . , 1942

"Now, we are **two**"—and want you to celebrate with us. Yes, indeed, birthday gifts are in order, for we are a **war-baby**, and the needs are great."

2. Go back to your Charter Roll. See that every member, charter and otherwise, is invited. (Recognize Charter Members, new members, and those who have transferred in.)

3. Plan a strong **educational** program, with a guest speaker if possible, to present the need for increased giving. Stress the importance of this cash, emergency gift! (Division members, Jurisdiction officers, as well as conference and district leaders must stand ready to help in these meetings. Missionary speakers will be available in many conferences.)

4. Adopt some effective method for receiving the gifts. (Special envelopes are being furnished from headquarters and should be given out to every woman.) The following plans have been suggested:

(a) Use a large, make-believe birthday cake with an opening for members to deposit gifts.

(b) Have an attractive two-year-old-child, with W. S. C. S. band, to receive offerings as "Happy Birthday" is sung.

(c) Have gifts brought in beautifully wrapped packages and arranged for showing on a table.

(d) Use offering plates or the altar rail at a planned time in the program.

Other ideas will come to you and the committee as you plan your observance. A "special gifts committee" to call on those who can make larger gifts is always effective. Whatever methods you decide to use, we believe we can count on your earnest effort.

This appeal comes purposely in a slack season to avoid the last quarter's push. Most of us are staying home this summer and a **special occasion**, well planned and promoted, will add impetus to the whole fall program. Enthusiastic cooperation is the secret to success.

Yours in loving service to the Christ who leads and the Christian cause which has been promised **victory**.

MRS. GEORGE SEXTON, JR.

* * *

Elizabeth W. S. C. S. Entertains Oakdale Society

The Elizabeth W. S. C. S. entertained the members of the Oakdale W. S. C. S. at a recent meeting. A musical program and games prepared by Mrs. B. G. Dowies were enjoyed by quite a large number of ladies. The vocal solos were given by Mrs. C. J. Hanchey and Mrs. W. L. Vignes, and piano numbers by Mrs. J. D. Collins. After group singing of many old-time favorites, and humorous games and stunts, the game of "Gossip" was played. This game, led by Mrs. Fred St. Amant, was played in a novel way. Slips of paper were passed to each one present. When read, it was discovered that each slip contained bits of "complimentary gossip" about one of the Elizabeth W. S. C. S. members—Mrs. C. M. Pulliam, our former Elizabeth Zone Leader.

Mrs. St. Amant called Mrs. Pulliam to the front and presented her with a life membership pin in the name of the Elizabeth W. S. C. S., asking Mrs. Collins to pin it on. A lovely corsage was also presented by Mrs. Dowies.

It was such a complete surprise that Mrs. Pulliam could hardly find words to express her appreciation to her friends for this honor which proved that she really had a place in their hearts as they had in hers.

At the close of the meeting, delightful refreshments were served.

MRS. J. D. COLLINS,
Secretary.

* * *

Report of Methodist Student Activities During the Summer Term

Southwestern, Louisiana Institute,
June-July, 1942

The summer term at Southwestern draws to a close. Out of the five high ranking students who will graduate, three are members of the Wesley Foundation. Others who have been active members of our group have made good records in campus and church activities.

One of the delegates attending the Baker Conference was elected vice-president of the Regional area, which includes the entire mid-west. Aside from being an honor for our group, it helped him to grow in leadership.

Faculty members as well as students have continued to show an interest in our center. A table was donated for use from the workshop of the college. One faculty member gave us an ice cooler, and the students contribute the money for ice each day.

An effort has been made to adapt our program to the intensified summer schedule. Main emphases have been placed on attendance at Sunday services, and the Fellowship Hour on Thursday. Few committee meetings have been held. Activities include the following:

First Party—Trip on "S. S. Pleasure." A real parrot was borrowed for the occasion to lend atmosphere along with the sailors.

Student Recognition Sunday: Speaker, Mr. Harvey Watts, of L. S. U. Music, ushers and introductions in charge of students.

College Class on each Sunday morning: Theme—"Facing Life Through Social Change." This has been an opportunity for the director to open the way to serious thinking through discussions, and personal conference leading out of it.

Fellowship Hours: Varied. A time for Methodist students to get together in their "home." Watermelon feeds, barbecues and home-made ice cream have been enjoyed. Lasting friendships have been formed. Each evening has closed with a few minutes spent in listening to good records, thought for the day, or some form of worship service.

(Continued on page 16)

**WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.**



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

THE WEEKLY CHURCH SCHOOL LESSON

(Abridged from The Cumberland Presbyterian)
(With Apologies)

By O. A. B.

ABRAHAM'S INTERCESSORY PRAYER (August 9)

Approach to the Lesson

One day as Abraham sat in his tent, his home, he looked out across the plains and saw three strangers approaching. According to the primitive custom of hospitality he went out to meet them, and insisted that they stop, rest, and refresh themselves with food. They accepted his invitation, and while they were resting under the inviting shade of a tree, Abraham took them water to wash their feet. He then told Sarah to cook some bread, while he would have a calf from the herd dressed and cooked. At first Abraham supposed the strangers were men.

While they were there the Lord told Abraham that Sarah would give birth to a son. Abraham was then in his ninety-ninth year and Sarah in her eighty-ninth, and when Sarah heard that she was to be the mother of a son she laughed at the thought, and the Lord said, "Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord?" (Gen. 18: 13,14). After the meal, when the visitors went on their way, Abraham went a short distance with them.

1. A Wicked City Doomed

Sodom's Sin Exceedingly Great. When Lot, Abraham's nephew, separated from him, he chose Sodom, one of the five cities of the plain of the Jordan, for his residence, even though it was notorious for its wickedness. The men of Sodom were wicked and sinners before the Lord exceedingly.

When Sodom's measure of iniquity was full, God decided that justice demanded the total destruction of such a wicked city. Sin must be punished or else it must be forgiven. There is no other alternative. "The wages of sin is death; but the gift of God is eternal life" (Rom. 6:23).

"Judgment is God's strange work. It must be done lest men should suppose that right and wrong, vice and virtue, are alike in the eye of God. And judgments must be dispensed in such a way as to show they are not the results of natural causes, but come immediately from the incensed justice of the Most High" (Adam Clarke).

2. A Good Man Complimented

In verse 17, the Lord said, "Shall I hide from Abraham the thing which I do?" Some Bible scholars refer to the fact that in Scripture a question is often asked when an affirmative statement is the design. It is clear that the meaning of the above question is that the Lord said He would not hide from Abraham the imminent destruction of

Sodom and its wicked population. Abraham was so true to God that it was safe for God to reveal to him His intended purpose.

The reason the Lord said He would not withhold from Abraham His decision to destroy Sodom was, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). God knew a man like that could be depended upon. Abraham trusted God, and God had confidence in Abraham.

3. Sodom Given a Chance

God Withheld Judgment. In verses 20 and 21 it is stated that the Lord said because the sin of Sodom was very grievous, He would "go down and see whether they have done according to the cry of it." The Lord knew, of course, but this was written for man in man's language, and is to teach man not to judge from reports, but to inquire and get facts. It teaches also that God may delay His punishments for sin, but they are sure to come; and sometimes when one has been often reproved, and hardens his heart, he shall be suddenly destroyed and that without remedy (Prov. 29:1).

4. Abraham Prayed for Sodom

The text says, "Abraham drew near." Two of the angels had gone on toward Sodom, but the one remained (v. 22), and Abraham drew near to Him. It is a wonderful privilege that mankind has—to draw close to God and to live close to Him; to live in such intimate relationship to Him that, like Abraham, God will reveal His secrets.

Abraham could not make Sodom any better, and he made no excuses for the sins of the people; but he could pray for their souls, and plead at least a mitigation of divine judgment. He interceded for them, and God is well pleased with those who pray for others.

5. Abraham's Question

Abraham wanted to know if God destroyed Sodom, what would become of the good people there. Will the good people have to suffer when the wicked are being punished? That has been a question that has trembled upon many lips. Do good folks suffer for the sins of wicked folks? During some calamity—tornado, flood, epidemic, etc., the righteous have suffered WITH the wicked, but the good never suffer FOR the bad so far as the judgments of God are concerned. It is impossible for us to understand the ways of God's judgments, or to know why certain misfortunes sometimes happen to the innocent; but it seems to be clearly taught that God does not punish the good for the sins of the wicked.

6. Testing Prayer to the Limit

Abraham's Six Petitions (vs. 24-33). Abraham wanted to know if fifty good people could be found in Sodom, would God spare the city for the sake of the fifty, and God said He would. Doubtless the good people in many wicked cities are holding back the

judgment of God from totally destroying them. Abraham trembled for fear fifty good people might not live in Sodom, and asked God if He would spare it for the sake of forty-five, and God said He would. Abraham was emboldened to ask a still greater favor from God, and placed the number at forty, and God said He would spare Sodom if there were forty good people in it. Abraham was climbing the ladder of faith. He next asked God if He would spare the city if thirty good people lived there, and God said he would. Then Abraham placed the number at twenty and God said He would. Abraham then put the number at ten, and God told him He would spare a whole wicked city if ten good people could be found there. Every petition of Abraham was answered on the spot. God did not quit promising until Abraham quit asking. What an encouragement to keep on praying.

If ten good people could have been found in Sodom, God would have spared it. And if Abraham had prayed for it to be spared for a still smaller number, God might have spared that whole wicked city for the sake of two or three good people. He did not destroy it until the one good resident got out.

7. Sodom's Sudden Destruction

Brimstone and Fire. Ten good people could not be found in all Sodom, Abraham had stopped praying, and God rained brimstone and fire upon Sodom (Gen. 19:24).

How Abraham's Prayer was Answered.

Sodom was destroyed, but Abraham's prayer was answered by Lot and two of his daughters being saved from the doomed city. His wife would have been saved, but she disobeyed God, looked back, and was turned into a pillar of salt. Abraham prayed. What a terrible thing it would be if a sinner did not have anyone to pray for him. Such a one would be at the door of hell. The fervent prayer of a righteous man availeth much. God and Abraham were anxious to save Sodom, but Sodom would not. The sinner is the only one who can keep Jesus from saving him.

I rather be mean to a person
Than mean to a dog or cat;
For people can tell a policeman
And animals cannot do that.
—Selected.

"If not convenient to move household furniture outdoors to clean, place a damp cloth over the piece of furniture and then beat it."

We tried this and the wife made us come back.—Selected.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

A WAYSIDE INCIDENT

The little Indian girl stood on the station platform, and a group of restless travelers, glad of whatever broke the monotony, had gathered in a circle about her, examining her wares. On every hand the desert stretched away, meeting the bare, black mountains, their sides scarred by gorges and barren of vegetation. Against their somber background the bright clothing of the Indian maid showed to good advantage.

"You pay two prices for what you buy here," said the man with his hat on one side, who had the air of knowing it all. "But the tourist is robbed everywhere. You might as well make up your mind to be cheated in the first place."

"This is not cheat," the Indian girl protested. "I make the baskets myself and they take many days."

"Oh, of course, they all declare they are selling cheap," said the man with his hat on one side. "And why shouldn't they cheat if they can? I'd do the same in their places." He looked at a man on the other side of the crowd and winked unpleasantly.

The next remark of the Indian girl was unexpected. "For what shall it profit a man," she said in slow English, "if he shall gain the whole world, and lose his own soul? That is what they taught us at the mission school, and I will not lie that I may sell my baskets, even though I go hungry."

It was a silent company that climbed aboard the Pullman at the conductor's signal. "It was not long for a sermon," said the man with his hat on one side, "but, it's the kind of one you can't forget in a hurry."

—Anon.

BLIND TOMMY

From his appearance no one would have guessed that Tommy was blind. His eyes were as bright and clear as any boy's eyes could be. He could hit a mark or strike a nail better than any of his playmates. His mother was the one who could tell you most about his blindness, which some folk thought did not amount to anything. But it was quite a serious matter to her.

There was something very strange about it. Tommy seemed to see a piece of pie right through the pantry door, or a slice of cake in a tin box that was shut up in a dark closet. He would see the boys playing football a mile away; and he could see his special chum, Charlie Blanks, with a fishing rod over his shoulder, almost before he turned the corner of the street. Yet, he could never see the ash pan, set outdoors for him to empty, though he even stumbled over it half a dozen times a day. As for the coal bucket, which Tommy was supposed to keep filled for mother—and every boy knows that mother, with a good stout boy of her own, ought never to lift a bucket of coal—Tommy never seemed to see it as it stood by the cellar stairs.

There were other things that Tommy could not see. The garden walks might be green with straying grass, or the flower beds with weeds, the lawn might sadly need a shearing, but blind Tommy would go whistling away, and presently his voice would be heard shouting and laughing in busy play with other children.

Queer about Tommy's blindness, wasn't it? Do you suppose any doctor could have cured it?—Selected.

SLANGUAGE—AMERICAN AND OTHERWISE

Although Americans are usually given credit for being the world's most slangy people, it is doubtful that we deserve the distinction. An American doughboy writing home from Batesomerland (or Ireland in plain English) might bewilder his folks with something like this: "I spent a tanner at the flesher's and a bob for the bloody cinema and, on the way home, tripped over a pram, which somewhat browned me off." And this British jive, translated, would read: "I spent sixpence at the butcher's and a shilling for a movie and, on the way home, tripped over a baby carriage, which burned me up."

When it comes to American slang, which Webster defines as the "unauthorized vogue of odd, grotesque, or strained expressions," a new book, *The American Thesaurus of Slang*, has a contribution to make. It has a section on general slang and colloquialisms and another on special slang, the jargon of particular occupations or classes. The most common terms in the first group are expressions of personal disparagement ("you dope"), terms for money ("bucks"), terms for physical attack ("bash" and "bop"), and indefinite names ("thingumbob" and "doodad"). Believe it or not, there are some 400 to 500 words for "doodad" or "gadget."

—Youth.

"EMMA" ON BEES

My dear Susan: Did I tell you that last year we lost the first truss of our indoor tomatoes through giving them up for done too soon and pinching off what would have grown alright? Well, I made up me mind it shouldn't happen this year, but I got badly stung in another way, so it just shows you only learn by experience.

Somebody told us to be sure and shake the plants regular so the flowers could be fertilize proply. I wasn't sure I'd shook them enough, so to make insurance doubly sure as the saying is, I thought I'd catch some bees and let them loose in the room where the tomatoe plants were growing. I tried first with a jam jar, but only caught one and he slipped out the window before he had time to smell the flowers. Then I suddenly thought of Bobbie's old butterfly net. Even then it wasn't as easy as it sounds, but I managed at last to catch five or six, and this time I shut the window and closed the door—with misself on the right side of it, you may guess. After a bit I opened the door gingerly, expecting to see them all busy on the tomatoes. Before you could say Jack Robinson I was stung twice. Only one place swelled up, but it put me off bees for the time being.

Yesterday, I went to see the man Jim bought the plants off of to see if he would let me have some peas. When I told him about the bees he went off into fits of laughing. According to what he says, bees never touch tomatoe flowers because their tongues aren't long enough to reach the honey. Only bumble bees can manage it. I almost caught one of these, but let it go

because I didn't see why a great lazy thing who gobbles all the honey for hisself should be put in the way of a good meal! So if we get a good crop of fruit it will be the shaking as done it and not the bees.

I had a look at the hive this man's got in his field, but I kep a safe distance. He was telling me they're all busy on the lime trees at present and will fly as far as two miles if there's nothing nearer. One of his workmen daren't go anywhere near. Every time he has done they've attacked him and he's had to see a doctor. It seems he puts brilliantine on his hair and it seems to get them fair mad. As I stood watching the crowds of them coming and going I thought of what they use to tell us in Sunday school about going to the ants and being as busy as bees and that. I daresay it's all very wonderful, but it made you dizzy to watch the little beggars much less imitate them. I said to Jim, if life ever gets to that pitch with men and women the sooner we're in heaven and at rest the better. The Lord may have meant bees to work like that, but I'm sure he never meant us to—not even in wartime.

As regards all working together, I should say they're right and we could learn a useful lesson. Just before I got there there was a new swarm, but his son had clip the wings of the queen so they only went a few feet away from the old home. Next time I buy misself a pot of honey I shall say to misself—you're eating sweated labour; that is if the honey you get nowadays ever saw a bee. I seem to have learn quite a lot going to get the peas. He told me how true the old book was as regards things having to die before anything happened. The day before he had dug up some potatoes and one of them was as sound as the day he planted it the only difference being two little nobbs on it. The one next to it was rotted away good and proper and had twenty-four good potatoes hanging on to it.

Well, I must close.

EMMA.

—Methodist Recorder.

SERGEANT PRAYED ALMOST AS LOUD!

Colonel Clear, who was on army staff duty in the Philippines, says, "I remember one other time when I stepped into a fox-hole during one particularly heavy bombarding attack.

"There was a sergeant in that fox-hole, and he squeezed to one side to make room for me. I was not surprised to find myself praying out loud.

"The sergeant was praying too. He prayed almost as loud as I did.

"When the attack was over I turned to him and said, 'Sergeant, I noticed that you were praying.'

"Without batting an eye, he said, 'Sir, there are no atheists in fox-holes.'

The following incident is vouched for by an officer on a British destroyer.

"A British destroyer arrived at Malta on a Wednesday evening recently, after passing through some very grim experiences.

"As soon as the destroyer docked, the lower deck sent a message up to the captain, asking for the provision of a chaplain to conduct a service of thanksgiving and intercession.

"The captain sent word back to the effect that a chaplain would be available for the usual service on the following Sunday, but received a reply asking that the service should take place forthwith rather than be postponed until the following Sunday. Their request was complied with."

—Watchman-Examiner.

A CHAPLAIN OFFERS SUGGESTIONS AS TO WHAT THE CHURCHES CAN AND SHOULD DO FOR MEN IN THE SERVICES

It is well to have zeal for the welfare of our men in the armed services, but that zeal should be based on knowledge and information—a knowledge of our present world problems, the will of God for you as an individual, and information as to the spiritual status of the men about whom you are concerned.

There are a few matters that should receive the earnest consideration of pastors, churches and parents.

1. Give public and private recognition to the men of your community who are engaged in our armed services. In giving this recognition, be sure that your patriotism for country does not overshadow your loyalty to Christ and His world program of redemption. List the names on a church roster, whether the men are Christians or not. Now is the time to seek the salvation of those who are not Christians.

2. The pastor, Sunday school teacher, and parents should write letters to the soldier, sailor, and marine and tell them about the interesting things going on in the church, and emphasize the spiritual. Show that you are carrying forward the work of the kingdom and making our nation worth dying for.

3. Send the church bulletin or the denominational paper. This is the best kind of letter that you could write them. It represents Christ, the community, the cause for which they are fighting, and you the parent.

4. If the boy is a member of the church send a package of church envelopes and encourage him to contribute regularly to the church budget. This is a spiritual service to the men. They want to do it. I know, for we are doing it!

5. Write to the chaplain who serves your son, or brother, and tell him what the man can do. Show your interest.

LUTHER W. CLARK,

Major Chaplain Corps, Post
Chaplain, La Garde General
Hospital, New Orleans, La.

REVIVALS ON GREENSBURG CHARGE

Rev. T. Homer Trotter, of Hammond, came to Greensburg on April 21, and remained through April 30. Bringing messages each evening to a large and attentive congregation, he worked very enthusiastically and aroused much interest during the ten days, and climaxed the revival with a community get-together at six p. m., on the last day for a picnic lunch and hour of real fellowship and fun.

On May 31, Rev. Fred S. Flurry, of Clinton, came to Darlington, and began a series of services at eleven a. m., continuing each evening through June 5. Bro. Flurry delivered his messages in a very effective manner and was very impressive from a spiritual standpoint.

Days Church welcomed Rev. Douglas T. Williams, of St. Francisville, on the evening of June 7. Through his quiet, ingrowing personality, he penetrated the heart of the people and brought gospel messages to large congregations each evening through June 12, that were very effective. Day's membership wired their church and paid for one year's service in advance, as an ap-

preciation of courtesies extended by the R. E. A. during this week.

Rev. E. L. Tatum, of Live Oak, with his well outlined sermons and fluent vocabulary, was very successful at Wesley Chapel in a series of evening messages, from June 14 through the 19th.

For the second successive year, Rev. Martin D. Felder came from Springfield to Pine Hill by request of the members, and preached a series of soul-stirring, evangelistic sermons to large congregations from June 28 through July 3.

Last of six, but not least, welcomed by a great throng, arrived Rev. B. A. Galloway, of Zachary, at Center Church, on July 19, who brought real uplifting, Biblical sermons each evening through July 24.

The membership of the Greensburg charge has been increased by thirty during these revivals.

A backward glance at the service rendered by these six servants in our midst is very inspiring to all who availed themselves of the opportunity to attend the services. The people have been very gracious in their hospitality, and we thank them very heartily.

To these men, I wish for them a very faithful and fruitful career for the cause of Christ—as I retire from active ministry at the close of the 1942 conference.

R. V. FULTON, P. C.

CHRISTMAS CARDS FOR 1942 NOW READY

Each passing month makes it more abundantly clear that heavier responsibilities for meeting new and increased demands for the Scriptures must be carried by the American Bible Society.

Last year's Christmas greeting cards issued by the Society were designed especially to serve in securing the added funds made necessary by war conditions, without necessarily adding to gift budgets already well burdened. Many Christian people exchange greeting cards at Christmas time, and prefer, if possible, to use cards with a distinctly Christian emphasis. Last year many friends of the Bible Society showed their willingness to devote the money set aside for this purpose to use the Society's cards. More than \$5,000 was thus made available for the work of Scripture distribution over and above the cost of the cards.

Because of this favorable response, and with war needs growing, the cards will be published again. The subjects—reproductions of old masters, illustrations from an-

cient Bibles, and a few modern sketches emphasizing the Bible—have been chosen with extreme care. Each contains an appropriate Scripture message.

REV. W. C. MASON RECOMMENDS REV. H. M. WOLFE

Rev. H. M. Wolfe has been with me in six revival meetings since he entered into our connection. I know of no evangelist who is more capable of doing good work than Bro. Wolfe. His work is constructive and lasting. In the six meetings that he held on my charges the church has been richly blessed, and in addition to that there have been forty-one members received into the church.

Bro. Wolfe carries with him over two thousand dollars worth of equipment. He uses about twenty minutes each night before the gospel message in showing slides in technicolor of the Holy Land, the Life of Christ, and the Passion Play. In addition to that he shows slides of Methodist mission work throughout the world. And last, but not least, he has a public address system over which the voices of the world's greatest gospel singers can be heard. And so wherever Bro. Wolfe goes he will have a treat for you.

I believe that there is a great need for this type of evangelism in the Louisiana Conference. Our people need to be educated along these lines. There is certainly a need for visualized education on the part of the members of our Church. They need to know something about our Church, and what she is doing throughout the world.

I understand that Bro. Wolfe is re-entering this Conference this year. I, as one of the ministers of this Conference, welcome him back. May God bless him.

Sincerely,

W. C. MASON.

WAS JOB AN OIL MAN?

"And Job again took up his parable, and said, Oh that I were as in the months of old, as in the days when God watched over me; when His lamp shined upon my head, and by His light I walked through darkness; as I was in the ripeness of my days, when the friendship of God was upon my tent; when the Almighty was yet with me, and my children were about me; when my steps were washed with butter (Jewish Bible, cream) and the rock poured me out streams of oil." Job 29:1-6.—Baptist Standard.

It is better to walk in the dark with God than to go alone by sight.—Phillips Brooks.

ENGAGE EVANGELIST H. M. WOLFE

Specializing in Evangelism and Church Finance



For Visualized Spiritual Life Revival. Twenty minutes each night before Gospel message, slides are shown in technicolor, 1,000 in all, of Holy Land, Life of Christ in Art, Passion Play, Methodist Mission Work throughout the world. Hear world's greatest gospel singers over public address system. Even if you have had one revival this year you should have this program, because it is educational, inspirational, and a lasting blessing to any church, large or small.

Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

LOUISIANA W. S. C. S.

(Continued from page 12)

Students have been encouraged to write to the soldiers. One evening forty cards were distributed and written to boys in service who have gone from our group. We have also cooperated with our Student Secretary and W. S. C. S. in the entertainment of cadets stationed in our community.

Three evening church services have been in charge of students or their director. At one of these times we went to Davidson Memorial Church. The assistant pastor is president of our group for next year.

Following the presentation of a community survey of this and nearby communities, several students went into their home churches and presented the survey. One W. S. C. S. asked for this to be done.

The Executive Council for next year expects to return early in the fall, a day or two before school begins again, and make plans for the coming year.

Signed:

BETTY GLASSAN,
Director.

WISE OR OTHERWISE

By Rev. James H. Felts

Friendship is priceless.

The value of service depends.

A little big man is a safer leader than a big little man.

When the wisdom of youth and the experience of age meet and blend, something of worth happens.

The greater one's leadership failure, the more vociferous his advice to others.

No man was ever paid enough to justify doing a dirty piece of work.

The more a preacher criticises a former charge the more he is discounted.

We were so accustomed to reckless spending before war was declared that billions fail to impress us now.

When Jesus Christ is given His rightful place in the realm of culture, government and religion, peace and prosperity will abound.

Who wrote, "From each according to his means, to each according to his needs"?

I do not believe that men who would not know which end of a mule should be next to the plow will ever solve farm problems.

Nor do I believe that church problems in the country will ever be solved by men who can't drink branch water.

I keenly enjoy Charley McCarthy in the world of entertainment, but confess to a sense of weariness when he enters public life.

If teaching babies how to dance is classed as a war effort, teaching billy goats how to manufacture perfume should go on the priority list.

True or false? A chattering sermon is ennobling?

"HOME-WRITING SERVICE"

The Riverside Church, New York City, conducts an extensive Home-Writing Service, for the men of the armed forces on leave, as part of the war effort on the civilian front. This type of service is recommended to pastors who come in contact

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Donaldsonville, W. W. Perry.....	13
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Napoleon Ave., H. A. Gibbs.....	2
Franklin, J. B. Harper.....	3
Felicity Street, W. D. Boddie.....	3
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Gretna, A. R. Hoffpauir.....	3
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Lisbon, R. E. Walton.....	2
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Single subscriptions.....	1
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Haynesville, Louis Hoffpauir.....	7
Heflin, A. M. Wynne.....	14
Homer, W. H. Giles.....	4
Lisbon, R. E. Walton.....	3
Ringgold, E. W. Day.....	19½
Ruston, Gay M. Hicks.....	37
Sibley, Rex Squyres.....	2
Springhill, A. S. J. Neill.....	14
Miscellaneous.....	12
Single subscriptions.....	3
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Plain Dealing, L. A. Carrington.....	2
Broadmoor, Geo. Pearce.....	2
Park Avenue, S. A. Seegers.....	5
Trees, W. L. Watson.....	1
Single subscriptions.....	4
Miscellaneous.....	26

with soldiers and sailors at camps, stations, and churches.

Service men attending the church give to the pastor the name and address of a relative or friend. After the men have left the city, many for overseas duty, assistants of Dr. Harry Emerson Fosdick, minister of the church, write to the person designated, telling of the recent contact and conversation with the service men.

The service was instituted by Dr. Eugene C. Carder, associate minister, following the pattern of one he personally rendered during the last war.

"It was a chance idea," says Dr. Carder, "one which came to me while I was working for the Y. M. C. A., traveling with the men on trains from camps to embarkation points."—The Pastor's Journal.

Jewels do not lie upon the surface of the earth; highways are seldom paved with gold. What is most worth our finding calls for the greatest search.—Stillingfleet.

Be not so bigoted to any custom as to worship it at the expense of truth.

—Zimmerman.

New Orleans CHRISTIAN ADVOCATE

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Jan 43



THE LIVING CHURCH

Courage is not simply one of the virtues, but the form of every virtue at the testing point, which means, at the point of highest reality. A chastity, or honesty, or mercy, which yields to danger will be chaste or honest or merciful only on conditions. Pilate was merciful till it became risky.—C. S. Lewis.

THE PRAYER-ROOM TODAY

These moments belong to Thee, O Lord, and we keep them in acknowledgment of Thy ownership.

Give us Thy presence, that we may have a sense of moral standards.

Give us Thy guidance, that we may have a sense of true directions.

Give us Thy power, that we may manifest the way of God in the life of man.

In the Spirit of Christ we pray. Amen.

—W. B. Slack.

Evangelism

The primary duty of the Church is to proclaim the Christian Gospel. The Church exists in virtue of the divine revelation, and it has no duty so urgent and inescapable as that of proclaiming the supremacy of God over all created things and the dependence of men upon His unmerited Love. A sacred duty lies upon the Church to make the reality of God evident to those who do not know Him. By the very nature of its own divinely inspired fellowship as well as by the witness in word and life of its individual members, it must seek to win men to the acknowledgment of the Lordship of Christ in the lives of men and of nations.

This task of evangelism concerns those who have forgotten a Christianity their fathers knew, no less than those who belong to other religious traditions or to none. The missionary movement links the peoples of Europe and America with those of Africa and Asia as perhaps nothing else does. In Germany today a large part of the younger generation has been so poisoned by the inculcation of Nazi principles that there is need for a systematic re-education in the basal truths of the Gospel. The heroic witness of so many in the European Churches in face of terrible trial gives promise of noble evangelistic service when the opportunity offers. In our own country, too, the need is great. We are only now awakening to the extension of pagan thought and morals amongst us.

In a world in which idolatries have so largely supplanted true faith in God, nothing is so greatly needed as living testimony to the fact of God's loving purpose in Christ for the whole world. The Church could be occupied in a multitude of good works and yet achieve nothing, if in the heart of its life there should cease to be a fountain of prayer and adoration and the recognition that a higher than human wisdom is ever breaking forth from the word of God. The most important task of the Christian Church in aiding the growth of world order, is to proclaim the Gospel. The greatest need of the world is not efficient planning, but a recognition of the Lordship of Christ.

—The Christian Church and World Order.



TEAKWOOD is said to be one of the most valuable woods for ship-building purposes known. It is placed ahead of mahogany and oak. It contains a soapy oil in which iron will not rust as in other woods. Teakwood is so heavy that it has to be deadened and left standing for three years before it can be floated to the sawmills. When it is thoroughly dried out it is dragged from the forests by elephants and in the rainy season it is floated to the mills in Burma, Thailand, Java, Central India and Africa.

* * *

FRENCH NORTH AFRICA is said to be under the constant surveillance of a member of the German Armistice Commission whose business it is to see that the French colonies provide food for the Nazis from the rich store of fruits grown in that section of North Africa. In addition, it is said that thousands of tons of wheat find the way through Oran to France and ultimately to Germany. The section around Algiers grows three crops of potatoes a year and alfalfa grows wild over large areas. Nazi interest in such lands is not difficult to understand.

* * *

MADAME CHIANG KAI-SHEK is quoted as declaring that the Chinese are determined that there shall be no more exploitation of China, and that to kick them in the ribs is not the way to win China's heart. She mentioned the fact that both England and the United States had voluntarily offered to abrogate the system of extraterritoriality which denied to China her inherent right to equality with the nations of the world. No one who knows the story of China's heroic resistance in the struggle against Japan can possibly raise question as to the soundness of Madame Chiang's position.

* * *

A RELIGIOUS FILM ASSOCIATION, is a proposal which is being sponsored by sixteen Protestant publishing houses. A distributing unit is to be established in New York City which will be a kind of clearing house for films and slides. The participating denominations are: Baptists, North and South; American Lutherans; Disciples; Presbyterian; United Brethren; Evangelical Lutheran; Methodist; Congregational Christian; United Lutheran; Church of the Brethren; United Danish Lutheran; Evangelicals; Protestant Episcopal; and Church of God.

* * *

MODERN CHURCH ARCHITECTURE has a tendency to break away from the classic ideal in an effort to meet the social and educational vogue of the period. A generation ago, the so-called "Akron Plan" church structure, despite its unsightly interior and poor acoustical qualities, swept like wild fire over the country. In like manner a conventional style became somewhat general in certain denominations, such as a classical front and a dome roof. Now there is a drift toward an institutional type with its maze of many rooms sprawled out over a city block. Perhaps the changes are expensive, but to have retained certain popular styles would have been worse.

HARKNESS TOWER at Yale University, New Haven, Conn., is a lofty tower of stone, and the exquisite grace of its lines makes it a thing of beauty. Set in the wall is a stone which is different from every other stone in the structure of the tower. It bears an inscription which states that it is a part of the bed-rock on which the tower stands and that it is set there to be a visible witness of the invisible foundation, and to bear testimony to the truth that the things which are not seen are eternal.

* * *

ISLE ROYALE, an island in Lake Superior, is forty-four miles long and from three to nine miles in width. It has long been known to be rich in copper deposits and is believed to have been the first site of a copper mine in North America. In drawing up the treaty of Paris in 1783, Benjamin Franklin insisted upon including it in United States territory because of its copper deposits. It is now a great sanctuary for wild animals and contains one of the largest herds of antlered moose in the nation.

* * *

THE WORLD'S HIGHEST WATERFALL is believed to be on a tributary of the Karanang River in British Guinea. According to airplane observers, the river falls a distance of fourteen hundred feet and then splits into twin falls for another fourteen hundred feet, making a total of twenty-eight hundred feet fall, or considerably more than a half-mile. When it is remembered that the total drop of the water of Niagara Falls, including the rapids above the main falls, is only two hundred and twelve feet, one gets an idea of the spectacular plunge of the waters of the river in Guinea.

* * *

A BIBLICAL COMIC BOOK is the latest effort to popularize the stories of the Bible for children. A book of Old Testament stories has been produced by All-American Comics, Inc., with Montgomery Mulford and Don Cameron as writer and artist respectively. Mulford is a well-known writer of religious stories for church papers, Cameron is an ex-Disney man, and both are Sunday School teachers. The first issue of ten thousand copies is in the nature of a trial balloon and the future of the venture will depend upon the success of this first offering.

* * *

A BASTILLE DAY MESSAGE to the French people through Marshal Petain was vigorously opposed by Mr. Isaac Foot, of the British Methodist Conference, who declared that, "The humiliation of France today, the degradation of that great people, would not have been brought about had it not been for the prestige of Marshal Petain." In agreement with the sentiments of Mr. Foot, Conference sent the message only to General DeGaulle. The discussion of the resolution was brief and to the point and the vote showed the overwhelming sentiment of British Methodism concerning the responsibility of Marshal Petain for the plight of France and the French people.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

A CHURCH PRESS WITH COURAGE AND CONVICTION

The history of American journalism seems to fall into about five phases or classifications. These are not entirely distinct as to either time or interest. Roughly speaking, they are: The news Gazette, the Revolutionary, the Party, the Independent, and the Commercial press. Only two of these seem to us to have been creative. The first creative period was the Revolutionary press with "Liberty" for its message, and the second was the era of the independent press, which began about 1835 and ran to the end of the century. It was an era in which American journalism furnished great leadership for the thought of the nation. It began with the organization of the New York Herald, by James Gordon Bennett, and the last distinguished representative of the era was *The Courier Journal*, the very mention of which still calls to mind a great Kentuckian, who stood for something and was the spokesman for an ideal in his day. He was never a polliwog swimming on the surface of a puddle of popular desire. The two creative periods were distinguished by a great message and a great leadership respectively.

In our opinion, the real opportunity for independent journalism today is the church press. It is the only phase of American journalism in which the commercial and business aspects can be secondary considerations. People are interested in a church press which is truly a voice, a message, a leadership. A short time ago we received three letters in the same week, all of them bearing on the church paper. Only one of them was from the territory of this Advocate, and no one of them was in reply to any communication of ours. The first one was taking issue with the tendency of the church paper to settle by ex cathedra pronouncements, matters for which it holds no specific mandate and on which the editor is not a recognized authority, instead of sticking to the field to which he is accredited and for which he is a proper spokesman. The second letter informed us of a gum-shoe agitation for a type of paper which might absorb the whole field of the church press in a particular section. The third letter, from the very territory where the agitation was allegedly being promoted, said: "I know an Advocate . . . whose distant record is glorious; but came along an editor who stood for nothing in particular. He drove the last nail in its coffin; his successor buried it; and now comes another who would essay its resurrection by calling over its dead body the name of a quack god, 'the news.'" The one thing which these letters had in common was the desire for a positive church press—a journalism which stands for something "in particular."

There is no type of journalism in which personal opinion and profound conviction are more necessary than the church press. It represents a changeless Gospel in its application to the constantly changing problem of human life and society. It is our opinion that a church paper should be a forum for the expression of positive views of life and character. The news has its place, of course, but if that is its primary function, any church bulletin has it beaten, for the church bulletin can relate incidents in the mood and the atmosphere of the people and the places involved. The promotional feature is also a proper incidental factor of the church paper, but when the editor becomes a trumpeter for an ecclesiastical program, or a dapper academician trying to cover everything in the universe except the interest which should be its primary concern—well, it's just too bad for the constituency of such a paper. A church editor trying to run politics, the war, business, labor, and give "the news" on the side can be uselessly busy while the world goes to the devil through the very gap that he has been set to guard.

As we see it, the church paper is a watchman on the walls of Zion, and as such it has a positive function in the life of its constituency. A colorless religious journal is like a poisonous toadstool in a bed of edible mushrooms. It is not just a negative factor, it is a liability, a threat, because its very neutrality is a practical denial of every implication of Christianity as leaven and life. A church journal with the personal element watered down until there is not a tinge of red in a thousand issues, has had no little part in the decadence of an institution which has been a mighty power in the history of Methodism from the days of John Wesley until the present moment.

A journalism dispensing only calendared incidents, or having the multi-colored ubiquity of a reporter might be described by the rearranged lines of Hamlet:

"And thus the native hue of resolution

Is sicklied o'er with the cast of pale thought,"

but it would be an immortal panegyric because of its exaggeration of the virtues of the inert. In many instances non-support, lack of appreciation, and public indifference, as applied to religious journals, might be synthesized as public disgust. A church paper with no positive message is as salt which has lost its savor, and is a candidate for exalted sepulture a-top the scrap heap of the useless and the unromantic. It should have a message which is germane and positive, and it has no right to clutter the mails with pious nothings.

NO ADVOCATE SEPTEMBER 10

In keeping with a custom established a number of years ago, we will omit the Advocate for Sept. 10, the week of Labor Day. It is the only issue that we omit in the course of the year. We give notice this early so that every one may understand why his paper does not come that week. We appreciate the fact that the Advocate is missed, but we cannot undertake to reply to all complaints about failing to receive the paper of Sept. 10. Please take notice of this announcement. It will save trouble for all concerned if you accept our explanation in advance.

LAMBUTH MEMORIAL

Every year there is made a pious pilgrimage to a little country church about fifteen miles from Jackson, and five or six from Madison, Miss. Out of this womb of time and eternity and early Mississippi Methodism came two great bishops of our church: Charles Betts Galloway

and Walter Russell Lambuth. That is to say from this Methodist milieu, not specifically from this church did they come. But the great missionary pioneer from Mississippi, J. W. Lambuth, did go out from this very little church to the far East.



Dr. A. P. Hamilton

There were two very striking coincidences or cross-currents of events that made this Lambuth Day a memorable occasion for us on August 6 of this year. One was that here we were, the first anniversary since Pearl Harbor, thinking and talking about a great man who lived among and loved those people with whom we were then at war. The second was that the speaker for the occasion was Miss Dora Hwa, a Chinese student who graduated from Soochow University in law and from Millsaps College only this summer with the B. A. degree. J. W. Lambuth first went to China, and in a sense Dora Hwa is his spiritual child. And here she was, having traversed all those thousands of miles of sea and land, back in his little home church, a living example and symbol of the searching and saving power of the "global" Gospel which he preached to her people so long ago.

And the burden of her theme to us that day was the "million things" that China had to thank the missionaries for. First of all, stated as of greatest import to her, was the fact that Madam and Generalissimo Chiang Kai-shek, China's great leaders, were Christians and had become so through the influence of missionaries. Here we should pause also to pay tribute to our late Bishop W. N. Ainsworth in this connection; for it was in his home in Macon, Georgia, that Madam Chiang Kai-shek lived during the formative years of her student life in this country. It is a great tribute to the bishop and his family that here she learned to know the grace and charm of a Christian home.

The "second great thing" was that through the influence largely of the Generalissimo and his wife, fifty-two per cent of the Chinese people had in the last few

years become Christian. This to me was an astonishing percentage.

But I still feel that one of the high days of my life centers around an experience I had in this same little country church called Pearl River Chapel. It was that day during the General Conference held in Jackson during 1934. Some of us, including Dr. D. M. Key, then president of Millsaps College, made a pilgrimage to the little church, taking with us the fraternal delegate from Japan, Kugimaya, now bishop of our church in Japan. He had been converted under the ministry of Dr. J. W. Lambuth, as a boy. He fell down at the chancel and sobbing, poured out his heart in Japanese, thanking God for the man who had travelled half way around the globe to seek him out for Christ. It is for us as Christians to think in terms, not of time, but eternity!

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

QUICK ACTION

There is a kind of standing rule of efficiency to the effect that if you have anything to do, go ahead and do it, without wasting time wishing you didn't have to do it, wondering if you couldn't put it off a day or two, or hoping that something will happen that will make it unnecessary for you to do it after all. Procrastination has been well named "the thief of time," and most of us have suffered from his depredations.

As an exemplar of the rule, "do it now," let me commend you to the wasp. The mere mention of a wasp brings up unpleasant memories of the long ago. When I was a small boy I was rambling around the place one day, just looking to see what I could see. In the course of my rambling I spied a big wasp nest in a bunch of briars in the fence corner—the old rail fence. It was covered with wasps, apparently enjoying a little leisure while waiting for their prospective progeny to join the family circle. They were quiet, inoffensive-looking insects, seemingly content with the world and their own estate in life.

But I was inquisitive, meddlesome, and, perhaps, a little malicious. The thought struck me that the demolishing of that wasp nest would be an interesting pastime. So I got a clod of dirt, approached as near as I thought safe, let fly with the clod, and turned to run. Those wasps must have been watching me out of the corners of their eyes. No sooner had the clod hit the nest than they went into action—and six of them hit me on the back of the neck. I have since thought that they must have been having a quilting party on that nest and forgot to put their needles down when they took after me—when they hit, they jabbed. I went on home, greatly chastened in spirit.

Wasps are still exponents of the rule, "do it now." Only yesterday I was standing quietly under a tree, attending strictly to my own business—rigging up a fly rod and wondering if the fish would bite. I felt something crawling on my neck and kind of subconsciously raised my hand to brush it off. I did brush it off—and instantly became fully conscious. What I brushed off was a wasp—but he bit me before he left. He was an extra-good biter, too.

If you have anything to do and are equipped to do it—why wait?

TURN THEM OUT OF THE CHURCH

We have come to believe that most of our churches should get "hard boiled" and turn out some officials and other members. This would be a very drastic step to take, but we honestly believe it would do more good than harm. At the moment it would stir up the dust and cause quite a commotion, but in the long run it would be a blessing to the church and to most of the individuals dealt with.

We have filled our churches with unconcerned and unregenerated men and women who have neither love nor respect for the church. We have been too eager to count heads and report so many additions. Our rolls are clogged and our churches in the bog with these non-interested, non-attending, non-giving and ungodly members.

According to the most recent laws of the church we can now remove "without certificate" any member who is neglectful of his vows and who without good and sufficient reason continuously absents himself from the services of the church or persistently refuses to support the church. Provided, of course, that the member is visited by the pastor or membership committee and after such a visit refuses to give heed to the entreaty to renew his vows, his loyalty to and his support of the church.

In many of our churches there are members who will boast of 100 per cent attendance for two or three years at the Rotary, Kiwanis, or some other service club, and boast of the fact that they have not been in a church in two or three years. Such a man who continues his neglect for the church, after being entreated with and prayed for, should be turned out so quickly and ceremoniously that his eyes will pop open and his conscience be stricken. He'd have more respect for the church than he has now. You say we might lose such a man if we turned him out. He is already lost and a firm stand by the church might be the means of causing him to see the error of his way.

The man with money who year after year deliberately refuses to support his church should not be allowed to have the honor of having his name on a church roll.

The member, certainly any official, who knows what his church stands for and stands against, and then for the sake of material gain or popularity or public office will take his stand aggressively and continuously against the program of his church should be turned out so quickly and publicly as to "make his head swim."

For example, we once knew of a church official who rented one of his buildings for a liquor store in his community, although he knew his church forbade any member to sell liquor, drink liquor, or rent a place for it to be sold. That man should have been turned out of the church and everybody informed of the reason for such a step. But the pastor and officials did not have the courage to take the drastic step. Forty or fifty years ago the church turned members out for several causes and the church then had more respect and standing in the community than it has today.

If we would get rid of the dead and rotten timber in our churches then we could put on an aggressive program of righteousness that would save the community and nation and those turned out would see the error of their way, be convicted of their sin, and come back to the church and to God and be worthwhile members.

Many pastors and many good church officials feel this way about this question, but will not take the step. Something ought to be done for the sake of the church and for the church members who now are in the church but lost and causing the church to limp and lag.—Editorial, Alabama Christian Advocate.

MESSAGE TO THE PRESIDENT OF THE UNITED STATES

From: The Commission on Evangelism of the Methodist Church.

Dear President:

We, the Commission on Evangelism of The Methodist Church, which has a constituency of twenty million members and adherents, beg to address you as the leader of our great nation and Commander-in-Chief of our armed forces in this hour of great peril, both to our country and to millions of our men in military service.

1. We assure you of our sincere loyalty and our earnest prayer that God will give you wisdom and courage in this emergency.

2. We have appreciated every interest you have shown in the moral and spiritual welfare of the men and women of our armed forces, especially in providing chapels and chaplains. Also, we commend your expressed desire that every person in America be morally and physically fit, and we appreciate the magnificent way in which you are giving yourself to the struggle for freedom.

3. We pledge you our cooperation in your efforts to guide this nation toward the goals of brotherhood and liberty for all mankind.

4. We humbly request that the nation, through you, be summoned to daily prayer, not only for the triumph of righteousness and human freedom, but for a revival of morality, sobriety and spirituality, without which any victory would be empty.

5. We furthermore humbly urge that our national leaders, including the President and his Cabinet and Congress, in view of the moral values underlying our present and future welfare as a nation, join in calling upon our people to recognize God in their lives, not by mere lip service, but by obedience to the ancient challenge to do justly, love mercy and to walk humbly with God.

6. We profoundly believe that this is the time to warn our nation against avarice, selfishness, drunkenness, vice, gambling, and Sabbath desecration. We consider the liquor evil and kindred vices to be undermining the morale and fitness of our armed forces, to the point that in many hearts there is a great fear that we might lose this war because of a lack of moral character. In view of the tremendous responsibility resting upon you as Commander-in-Chief of our armed forces, we urge you to seek and do the will of God in these matters and to call on men everywhere to repentance and return unto the Lord that this nation of the people, by the people and for the people shall not perish, but may enjoy the blessing and approval of that Gracious Providence whom we acknowledge in the beginning of our national existence. We must still turn to him as our sure and mighty fortress, without whose divine blessing the watchman watcheth in vain. We, whose brothers and sons are ready to die for human freedom, salute you our President and leader.

Charles C. Selecman, Chairman;
J. Manning Potts,
Hubert Quillian, Harry
Denman, Willis J. King, E.
P. Shuler, E. V. Moorman.

BIBLES GO TO RUSSIAN PRISONERS

Russian prisoners, unable to see the Scriptures in their homeland, are now eagerly reading Bibles and Gospel portions in their own language in their prison camps. Bibles were prepared in New York, sent to Geneva, Switzerland, and then forwarded into Germany and to the Russian prisoners. Other thousands of Russian Bibles were printed in Finland for use of prisoners there.

Latest word reaching the Methodist Committee for Overseas Relief, from the American Bible Society, tells of a letter which has been received from a Polish Orthodox chaplain who is serving both the Polish and Russian prisoners of war in his camp. Up to April 1st, Russians were not allowed to write at all, but contact with the Russian prisoners has been made possible through him. As yet he is the only worker among the Russian prisoners with whom regular communications can be maintained. He writes:

"Many thanks for your letter of March 3rd, and for the parcels of Gospels." (Russian Gospels forwarded from New York to Geneva and sent to the chaplain some time in January.) "All these Gospels have been distributed among all the prisoners. I am very glad to be able to distribute these books containing the good Word to my comrades who up to now had been deprived of it. Till now I found not a single one who was a real atheist."

Cabled information from Geneva reports the receipt from New York of 6,500 Russian Testaments, 34,500 Russian Gospels, and a number of Russian Bibles and English Testaments. This is relief—relief for soul, mind and body alike.

HE'S CENSORED

A soldier sent this letter from Hawaii. It tells an important story and one which no doubt has often crossed the minds of many people in this area.

"Dear Folks: I'm censored,
Can't write a thing,
Just that I'm well
And sign my name.
Can't tell you when it's sunny,
Can't tell you when it rains;
All military secrets
Must secrets remain.
Don't know where I'm going,
Don't know where I'll land,
Couldn't inform you
If met by a band.
Can't tell where we sailed from,
Can't mention the date,
And can't even remember
The meals that I ate.
Can't keep a diary,
For such is a sin,
Can't keep the envelopes
Your letter came in.
Can't keep a flashlight,
To guide me at night,
Can't smoke a cigaret,
Except out of sight.
Don't know for sure
Just what I can do,
Except sign this envelope
And mail it to you."

—The Hammond Vindicator.

We know of a man who takes rationing so seriously that instead of calling his wife "Sugar," he now calls her "Honey."—Ex.

CONFERENCE NEWS AND PERSONALS

Mrs. M. L. DeFreese, of West Monroe, La., has our thanks for her very cordial words regarding our editorial efforts which she says "causes one to take heart."

Mrs. J. A. Norris has our thanks for her splendid work for the Advocate in Trinity Church, Ruston. We appreciate no less her good words regarding the paper itself.

Rev. C. J. Thibodeaux reports everything as getting along fine in the Ebenezer charge. Reports an especially fine chicken crop.

Rev. A. L. Davenport is still delighted with the people of the Vaiden and West charge. He expects to make a fine report at conference in Louisville, on November 4.

Rev. James Heflin reports a great revival meeting at Abbeville, Miss., where Rev. L. A. Comfort, of Houston, Miss., did the preaching. Bro. Heflin speaks in high praise of the work of Bro. Comfort.

Rev. Donald George, who has been pastor of the Bienville charge in the Ruston District, has been released to do Army work. Rev. C. L. Elliott, of Ruston, takes over the work of the Bienville charge.

Rev. D. F. Anders reports good progress in his work at Rayne, La., where he and his people are enjoying their lovely new church. He reports having spent two happy weeks with the young people at Lake Arthur.

Our good friend, Bro. D. T. Weston, of Logtown, Miss., paid an appreciated call at the Advocate office on Wednesday of last week. He was in good spirits and manifested his interest in church affairs both local and connectional.

Rev. and Mrs. R. R. Branton, Istrouma, La., have returned from a two-weeks vacation spent at Camp Ground, Biloxi. Passing through the city on Thursday, Bro. Branton paid a call at the office and we regret that we were out at that time.

Mrs. Annie C. Lee, Vicksburg, Miss., is visiting her daughter at Plaquemine, La., according to request of change of address. She says that she cannot do without the Advocate, which has become very dear to her during her twelve months of illness.

Rev. H. L. Johns and Rayne Memorial church, New Orleans, are leading the Louisiana Conference in the Advocate campaign thus far. They are credited with eighty-five subscriptions, and still others may be added to the number before the campaign is ended.

Mrs. C. O. Langford, of Lena, Miss., writes that she has read the Advocate ever since she could remember and that it has a permanent place in her affections. We are grateful for its ministry to her and for her abiding interest in its message.

Dr. and Mrs. W. B. Slack, pastor of Winfield Memorial Methodist church, Little Rock, were in New Orleans recently for a visit to their former parishioners in First Church. We are sorry not to have had the pleasure of a visit with them.

Mrs. W. H. Williams, of Winona, Miss., has our thanks for adding to a business note an expression of interest in the Advocate and its efforts to serve all our constituency. Such a message may mean little to others but it means much to us.

Rev. H. N. Brown, pastor at Lake Provi-

dence, La., always does faithful work for the Advocate. This year he got in a great rush to keep from being caught by a red light and sent his list to Chicago. Well, it came back, and a good list too.

Letters from the nurse attending Col. J. H. Johnson, and from Dr. Henry Hedden, superintendent of the Methodist Hospital in Memphis, say that their patient is cheerful and is making satisfactory progress, according to the report of the attending physicians.

Rev. and Mrs. M. S. Robertson, of Houma Heights church, are genuinely happy on account of the arrival of a baby girl, Florence Emily, at the parsonage on July 27. We wish them increasing happiness as the years go

A DAILY PRAYER IN WAR-TIME

For Spiritual-Mindedness

We are being disciplined into discipleship, O Lord, by the stern events of these days. In simple confidence we look anew to Thee as our Father and our God, confident that Thy vast plans betoken only good for us and for the whole world. We would escape from our daily cares into a consciousness of Thy power and Thy care and Thy love. Down in the dark valley we would behold the brightness of Thy face. Teach us to meditate much upon Thy character. We pray for heavenly-mindedness. May everything that befalls us lead us into closer fellowship with the Saviour who endured the uttermost for our sake. Help us, we beseech Thee, to cast out of our lives all that is alien to Thy pure and beneficent will. Thus would we be soldiers of our God, as well as soldiers of our Country. Amen.

—W. T. E.

by and their precious babe grows to womanhood.

Mrs. P. W. Shell, widow of our good friend of years gone by in North Mississippi, has had to have her Advocate discontinued because she can no longer read it herself and has no one in the home at Biloxi where she lives to read it to her. She formerly lived at Houston, Miss.

Mrs. M. L. Ormond, long a resident of New Orleans, La., writes that she is changing her address from Bay Court, Birmingham, to 3983 Eighth Court, South, Birmingham, Ala., after August 28. Friends in New Orleans will be glad to have her new address.

Rev. J. J. Baird, Louisville, Miss., sends a list of seven subscriptions to be added to his campaign report and says that the district is trying to reach the four hundred quota in honor of their retiring superintendent. This brings his list up to September, all paid and continuing.

Rev. J. F. Mincey, a local preacher in the Corinth District, writes that he spent about two weeks in the Methodist Hospital, Memphis, for observation and treatment. He appears to have a diseased gall bladder and a weak heart. He says that his first caller at the hospital was Mrs. T. W. Lewis, whose late husband was long a distinguished member of the North Mississippi Conference.

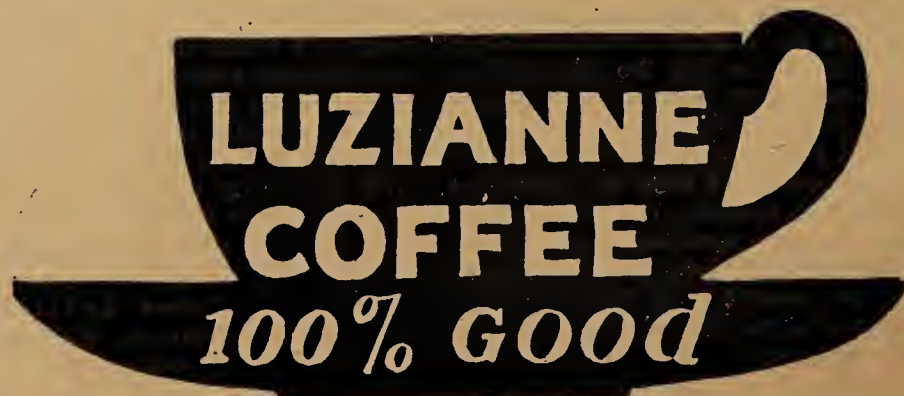
Rev. D. T. Ridgway, Kingston Church, Laurel, writing from Williamsburg, where he was assisting Bro. Yeager in a meeting, says that the good woman who has been assisting in the Advocate campaign was not able to take care of it this year and the task fell to him, and right well it was cared for. We appreciate the commendation and the faithfulness of Bro. Ridgway in every way.

From Jonesboro, La., Rev. W. D. Milton sends a list of forty subscriptions and twenty-two of them are new. In this very fine piece of work he was ably assisted by Mrs. J. A. Gaar, Christian Literature director. Bro. Milton reports good progress in his work, and says Rev. W. H. Giles, of Homer, is to be with him in a meeting to begin on August 23.

Dr. D. B. Raulins, district superintendent, carries two items in his District Courier emphasizing the need for thoughtful and serious consideration in electing stewards and other officers for the coming year. We quite agree with Dr. Raulins in the emphasis which he places upon the sense of responsibility which ought to be involved in such nominations.

Rev. N. H. Melbert paid the Advocate a business call on Wednesday of last week. He is having a remarkably successful pastorate at First Church, New Orleans. All bills are paid as they become due, one-half of the Benevolences for the year has been paid, an attic fan has been placed in the parsonage, good congregations greet the pastor from Sunday to Sunday, and around seventy-five are usually present at the prayer meeting service.

If you look for Summer Grove in the appointments of Louisiana, you will have as much trouble locating it as the Japs had locating "Shangrila." It wasn't there last Conference, but it is on the map now, and Rev. S. S. Bogan is the pastor. We have just received from Bro. Bogan ten subscriptions



from his new congregation, and they are all new subscriptions. He has eighteen members, and had a quota of one subscription, and he turns in ten. Let him beat it who can.

FLORA, LOUISIANA

Dear Sir: Since making my report to your valued paper, there has been a lot of work accomplished at this little "church in the wild wood." In June, we had a Vacation Bible School, with 30 children enrolled, with an average attendance of 28. The children were very interested in everything that was done.

Mr. and Mrs. Bodie have been busy with their school work at Normal, which term ends this week. They begin a meeting at Oak Grove, August 9, and Mr. Bodie is doing the preaching. Our meeting began July 19, with Mr. Bodie doing the preaching until the visiting minister arrived, who came on Monday. The Rev. I. L. Yeager was the preacher and was fine, having several talents at his command, that of playing and singing as well as preaching. The children enjoyed his music on both guitar and trombone, which he played well. His sermons were of high order, really preaching on a higher plane than most people live. "Come again to see us, Bro. Yeager."

The W. S. C. S. has been meeting regularly each Monday. They have paid for some needed repairs, both to the church and parsonage—the concrete steps at the church and papering two rooms. These repairs were surely needed.

We have been studying the book of II Samuel, which in those times compares very favorably with these awful war times now, but with an abiding faith that a higher power will in the very near future interfere enough to stop all wars.

In spite of so many urgent calls for money—Red Cross, U. S. O., and others—the finances are coming up to date and a very generous collection was given Mr. Yeager.

Sincerely,
MRS. B. F. ROBERTS.

NEWS BRIEFS FROM THE BROOKHAVEN DISTRICT

The summer months find the churches of the Brookhaven District in a varied program of activities. It is the revival season and according to the reports great revivals are being held throughout the District.

The Rev. Guy L. Sigrest reports a fine series of revivals on the Adams charge. At McCall Creek he was assisted by the Rev. W. S. Cameron, pastor of the LaBranch Street Methodist church, McComb, Miss.; at Pisgah he was assisted by Rev. L. P. Anders, pastor of Woodville Methodist church, Woodville, Miss., and a former pastor of the Adams charge; at Ebenezer he had the assistance of the Rev. Aubrey Smith, assistant pastor of Main Street, Hattiesburg; and at Adams the services were led by Rev. H. L. Daniels, Pearl River Ave., McComb, with the song services under the direction of the Rev. F. E. Dement, of Monticello.

Final plans are being drafted for the annual Camp Meeting at the Felder's Camp Ground, on the Summit and Felder charge. The services will be held August 7-16, inclusive. The Rev. R. H. Clegg, district superintendent of the Brookhaven District, will do the preaching, and the Rev. W. S. Cameron will have charge of the music. The

Rev. C. H. Strait is pastor of the Summit and Felder charge.

Rev. R. H. Clegg, district superintendent of the Brookhaven District, has been busily engaged in holding revivals during the summer months. He recently assisted the Rev. S. C. Moody in a revival at New Hebron. He also was the preacher for the revival services at Kokomo, on the Foxworth charge. Bro. Clegg is in his sixth year on the Brookhaven District, and is enjoying one of the most fruitful years of his ministry. He is leading the district in a great forward movement and is in high favor, not only with the preachers of the district, but also with the laymen.

The LaBranch Street church, McComb, is making preparations for the annual revival. The Rev. S. W. Granberry, pastor at Mount Olive, is to lead in the series of services.

Congratulations

It is with great pleasure that we extend our congratulations to Rev. H. M. Johnson, District Superintendent, the pastors, and the laymen of the Monroe District. They have never failed us in an Advocate campaign. They have chalked up six victories, an unbroken succession since we began the prize offer for a minimum of four hundred subscriptions. The Advocate check is already in the hands of the District Superintendent. This is check number 2 which has been sent out this year.

Extra

We wish our friends to remember that we have a lovely gift pencil for them when they have sent in a list of thirteen subscriptions, for which they have not already received a fountain pen or a pen and pencil set. We want you to have this beautiful pencil, and unless you get it, we both lose. Do not wait too long.

Bro. Granberry is a native of the Brookhaven District, having been reared at Wesson, where his father is a faithful and well-known layman.

The Rev. H. L. Daniels, pastor of Pearl River Ave., McComb, announces that his church will be led in revival services, August 30-September 6, by the Rev. J. W. Leggett, Jr., pastor of the First Methodist church, Laurel, and a former pastor of the Pearl River Ave. church. Mrs. J. M. Ewing, wife of the president of Copiah-Lincoln Junior College, will have charge of the music.

Rev. C. A. Schultz, pastor at Tylertown, is being assisted this week in his revival services by the Rev. J. W. Sells, pastor at Crystal Springs. A good meeting is reported. Bro. Schultz has been physically incapacitated a part of the time this year, but reports that he is feeling like himself again.

Rev. C. H. Strait, pastor at Summit and Felder, and who has been ill for the greater part of this year, has had the assistance of Rev. Robert Langford, of Emory University, for the summer months. Bro. Langford has made himself popular with the people, and has done a splendid work. Bro. Strait has been making some progress in regaining his health, and the prospects now are that he will soon be back on his feet.

(W. S. C.) Reporter.

HE TRUSTED IN HIMSELF

By Rev. C. B. Powell

This incident is taken from the book of Luke, and is found in the 18th chapter. I have always liked this story, and to be honest in the matter, have preached a great many times concerning the fact and truth found in it. It is indeed a great message. If there is ever a time when men need to be sincere, it is when they talk to God about their own life and condition. It is an easy thing to speak about the other fellow, and often criticize, when deep down in our own heart it needs to be cleansed.

It is related that two men went up into the temple to pray, one a pharisee and the other a publican. They were both sinners. Would you like to think with me just a little on the prayer which the pharisee made? I am not like this publican. He even personated him. I fast twice in the week, give tithes of all I possess. Such a vain prayer, picturing himself as some great one, and looking down on the poor old humble-hearted sinner, who was ready to confess and own up to the fact that he was unworthy. God pity such praying, and have mercy upon us all. How we need God. A vain prayer comes from a vain life. One cannot grow in the Christ-life and serve God in a vain way. You remember a quotation in Romans where Paul says, I am not ashamed of the Gospel of Christ. I wonder why he said it. I will tell you why. He had the witness of it in his heart, and he did not get it through any vain prayer, or vain worship of any kind. Jesus emphasized in every way the value of the real life. It doesn't mean a single thing to any one except as it is interpreted or seen through the teaching and spirit of Jesus. You remember on one occasion Jesus said suffer the little children to come unto me, for of such is the kingdom of heaven, and except ye become as this little child, you cannot enter in. Here is this simple, pure humility brought out, humble as a child.

Now we must all feel in a certain way and pride ourselves, that we are not like others in certain ways, but we must not see it in a vain way. We must see it in the spirit of love, the spirit of humility, with a heart big enough to reach out and lift; no vain worship, no vain idea concerning salvation will ever do. The sooner we find it out, the better it will be for us all. God help me to be sincere.

Last, but not least, this publican was justified. Why? Because he was honest and sincere.

Lord be merciful to me, a sinner.

RESOLUTIONS OF RESPECT

Whereas, the Board of Stewards of the Tallulah Methodist church has lost one of its most faithful members, W. Graie Goza; and

Whereas, Mr. Goza, whose father before him, T. H. Goza, was also a member of our Board, and whose mother is a loyal member of the church, has lived up to the expectations of his Christian parents; and

Whereas, Mr. Goza was regular in attendance at church, and always helpful in many ways in the church, working on the physical equipment of the building, or in raising funds for the church; and

Whereas, he was faithful in the discharge of his duties as a husband and father, establishing and maintaining a Christian home; and

Whereas, he was active in the affairs of

the community, believing that a Christian should take active part in every movement for the betterment of his community; and Whereas, his personal life was a credit to his church, because he conscientiously tried to practice what he was taught as the Christian way of life; therefore be it

Resolved, by the Board of Stewards of the Tallulah Methodist church, in regular session, July 30, 1942;

That we express our deep sorrow at his untimely passing;

That we offer to his family our sincere sympathy in their loss;

That a copy of this resolution be furnished the New Orleans Christian Advocate, our local church bulletin, his family, and our secretary, for record.

Respectfully submitted,

HENRY A. RICKEY,
GEORGE THOMPSON,
DR. G. W. GAINES.

July 30, 1942.

PERSONAL NOTES AND INCIDENTS

Rev. W. S. McAlilly, of the Sidon-Cruger charge, has our thanks for a generous word concerning the Advocate and for the assurance that there will be no letup in his efforts until the paper goes into every home on the charge.

Rev. and Mrs. J. E. Stephens spent a vacation of two weeks at Castilian Springs recently. They enjoyed the quiet and the rest of that retreat. Dr. H. F. Brooks, district superintendent, filled the pulpit at First Church, Greenwood, in the pastor's absence.

Rev. G. A. Morgan, pastor at Springhill, La., reports that he has had good success in combining the Sunday School and morning worship services as a summer schedule. He says that the attendance at both services has been increased.

Rev. A. M. Martin reports a good revival at Wesley Chapel, on the Clay-Ansley charge. Nine members were received on profession of faith. Rev. A. G. Taylor, a ministerial student of S. M. U., did the preaching and is available for meetings until early September.

Rev. J. E. Reaves, pastor at Eighth Street church, New Orleans, has been approved for the chaplaincy and expects to be called at any time. He has done a splendid work at Eighth Street and we feel assured that he will give a good account of himself in the Service.

The New Orleans District Conference is scheduled to meet at Rayne Memorial church, New Orleans, on Tuesday, September 15, at 4 p. m. There will be afternoon and night sessions, and out-of-town delegates will be entertained for the night where such entertainment is desired.

Rev. E. S. Lewis, pastor at Durant, Miss., announced his intention of taking a Sunday or two off recently and one of the stewards spoke up and said it would be all right provided the congregation had a vacation also. Bro. Lewis reports a very delightful program recently in which national and Christian flags were dedicated and a scroll containing the names of 57 young men in the service was placed in the church.

The church at Durant, Miss., enjoyed a somewhat unusual service on the morning of August 9. Rev. J. E. Stephens, of Greenwood, Miss., was the preacher, and special music was rendered by Mrs. Ham, of the

Presbyterian choir, and Mr. Buck Heddleston, of the Flying School at Greenville. Mr. Heddleston is a grandson of Dr. Heddleston, who taught Bible and Philosophy at the University of Mississippi for a number of years.

REPORT FROM THE PEARL RIVER CHARGE

Some things accomplished during the year:

Salary paid minister last year, Pearl River—\$300; allowed minister this year—\$360. (Increase, \$60.)

New garage built on parsonage lot at Pearl River. (Credit Geo. F. Banks.)

Recently purchased 16 new Methodist hymnals for Pearl River church

Benevolences paid by the charge last year

CAMPAIGN IN MISSISSIPPI
(Since last report)

North Mississippi Conference	
Sidon, W. S. McAlilly.....	2
Oxford, J. A. George.....	4
Kosciusko, J. L. McElroy.....	1
Greenwood, J. E. Stephens.....	1
Louisville, J. J. Baird.....	7
Vaiden, A. L. Davenport.....	1
Iuka, M. N. Hamill.....	1
Charleston, A. C. McCorkle.....	1

DISTRICT REPORTS	
Aberdeen District	253½
Columbus District	323½
Corinth District	407
Greenville District	136
Greenwood District	196 2-3
Sardis-Grenada District	173

Mississippi Conference	
Pascagoula, E. W. Ulmer.....	1
Tailorsville, M. L. Reeves.....	2
Raleigh, W. C. M. Baggett.....	1
Waynesboro, J. H. Jolly.....	3
Camden, B. Z. Herrington.....	1
Laurel, D. T. Ridgway.....	14
Collins, T. R. Holt.....	1

DISTRICT REPORTS	
Brookhaven District	136½
Hattiesburg District	370 2-3
Jackson District	148
Meridian District	130½
Seashore District	236
Vicksburg District	134½

—\$26; Benevolences promised by the charge this year—\$48.

Golden Cross—\$7.00.

Memorial Mercy Home—\$2.00.

Ruston Orphanage, last year—\$16; Ruston Orphanage, this year—\$25.

Fellowship and Suffering, last year—nothing; Fellowship and Suffering, this year—\$12.35.

Subscribers to New Orleans Christian Advocate, last year—3; new subscribers this year—25.

Some other accomplishments:

Purchased for Talisheek church and donated by Talmadge Wood and wife—25 new Cokesbury hymnals.

At St. Tammany—labor and materials for painting the church—\$40. All bills paid.

At Lacombe—money raised and contract let for ten new church pews (money all raised)—\$80.

WM. B. VAN VALKENBURGH,
Pastor.

TWO NOTABLE REVIVALS

The story of those two revivals gives point to important principles, and for that reason it is here related.

Their location and the names of those connected with their conduct are not important and remain undisclosed, except to say one was in connection with a small suburban city church; the other with a society on a four-point circuit. The first occurred seventy-four years ago, the second forty-one years since. The preaching in both cases was exclusively by the pastor, with one or two visiting pastors assisting. The type of preaching was the plain, simple story of man's lost condition and his redemption in Christ, with emphasis upon his hopelessness if that redemption were rejected. There was no resort to art or clap-trap methods. The simple story was told and sinners were exhorted to seek their salvation. (Let modern preachers learn the meaning of exhortation and seek its gift—it is the outgoing of a travelling heart burdened with the conviction of the awful reality of the truths proclaimed.)

The simple but earnest story of the gospel, untrammelled by irrelevancies, was delivered in the demonstration and power of the Holy Ghost, and sinners flocked to the altar of prayer. Boys and girls, young men and young women, and older ones too, with vile, hardened sinners from the world were converted and brought into the Kingdom of God. Is it needful to say there was a great time in Israel? Could one deny to those thus brought into the marvelous experience of salvation's love the privilege of rejoicing? The stones would cry out, did they hold their peace. Is aught so heavenly, so divine as a young woman, whose jewel is her modesty, rising from penitent knees, her countenance radiant with glory, in exultant praises for the Christ of her new-found love? Some came to mock and revile, but fled penitent to the altar, and went away to shout.

So it was in those two revivals, and so it is in every genuine revival.

There is something in sin that cannot endure the light. The gospel, or the revealed truth of God, is the light; but the light alone does not issue in conversion. Men may still love darkness rather than light. But with the light of revealed truth, God has associated the influence of His quickening Spirit and the truth becomes the power of God in the awakening and conversion of sinners.

Under such influences as obtained in those two revivals many, without solicitation, sought eagerly to be enrolled with those who feared the Lord and joined the church. Time has obliterated the memory of the results of that first revival; but in the second there were over a hundred conversions and one hundred new converts joined the church at that point on the circuit. "My word . . . shall not return unto me void, but it shall . . . prosper in the thing whereto I sent it." "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

H. B. URQUHART.
Palestine, Texas.

UNFAITHFUL CHILDREN

By Mrs. Irvin Rowland

"For I have not found thy works perfect before God."

These words were written to church people hundreds of years ago. How blundering we members of today sometimes are in the service of God. How lightly we treat the vows and pledges we make in our church! If anything tries to interfere with us doing our duties, we are prone to use that as an excuse instead of trying to overcome the obstacle.

Perhaps we give only our leftover energy and time to the advancement of God's kingdom; yet we wonder why the church doesn't have a greater drawing influence. Perhaps we attend only when it is convenient or when the program is especially interesting. As officers and teachers, perhaps we think nothing of getting there late, while we know that we would be discharged from our occupational positions with such slackness. Perhaps we make little attempt to see that some one will take our place if we are absent. Perhaps we are content if our favorite group or class has the proper facilities, giving little thought to the needs of others. Perhaps we want the church to go forward and minister to the needs of the people, but we are unwilling to make any self sacrifice. Will not God hold each one of us responsible for our luke-warmness and neglect?

Let us awaken to the situation—may we not only realize our shortcomings, but actually do something about them. We must follow the Light that has come to us if we lead on to victory. The message to the church of Sardis aptly fits many of us: "Remember therefore how thou hast received and heard, and hold fast and repent."

WISE OR OTHERWISE

By Rev. James H. Felts

A man may not live longer because he has a job and works at it, but he certainly lives better and happier.

If we would cement the links we have, the missing link would not be missed.

It looks like complete destruction might come before we civilize civilization.

What we are accustomed to we call necessity. What we would like to have we call luxury. What we are forced to do without we call sacrifice. What we actually need we call poverty. America is America.

"The good old days": "No roads, no lights, no books, no doctors—woods full of wildcats and Indians, whole life spent in mud and darkness." Be honest, brother, when you long for the good old days.

The advantages of being a superannuate loom larger and larger. No registration, no income taxes, no inconvenience from priorities, no demand for services beyond what lives in our hearts, no ambition for place or power. Even friendships have been winnowed like wheat, only the best abiding. We are not even expected to preach "big" sermons. What a glorious evening-time!

Strange as it may seem when a bishop and his cabinet hold a "pow-wow," preachers begin to speculate.

Evidently we have descendants of those who "blew Jerico down with ram's horns," judging by their comments about the present war.

If you are not clean enough for a black spot to show, you should learn the virtue of being inconspicuous.

True or false? Vulgarity is necessary to produce a good laugh.

PEACE, THE NEW EARTH, AND THE GOOD NEWS

By M. Searle Bates

War-time enhances the significance of missions for the New Heaven and for the New Earth.

To build the church in all lands, with its intimate part in the realization of God's Kingdom, is a task of more than human import, magnified in the midst of man's degradation. But it also has special meanings for the New Earth continually brought before us in glimpses lighted from the New Heaven.

Who will plan now, on bases true and sure, for a peace that opens the way to helpful association of the peoples embittered in war? Who is concerned for sound reconstruction of ally and enemy alike, to heal the wounds and restore the damaged circulation in the social body? Where will the world find the personnel who can be trusted, when dire need and suspicious hate are the twin foes of healthful recovery, to carry the burden of relief administration, to temper the rigor of bureaucrats to the sensitive spirits of the defeated and the war-weary, to strengthen the souls broken in disillusionment at the never-ending selfishness of men, to translate the general programs into more abundant life within the individual heart, the village home, the neighborhood church, the classroom and the clinic?

Only persons devoted to the highest interests of life, above the divisive barriers of nation, race or class; persons experienced in the remedial, constructive tasks; persons who possess the effective confidence and the working organizations both in the countries that can give and in the countries that can receive; persons who know the language, both literally and figuratively, that is required on the spot of the most difficult contacts and adjustments, can do these things. The only large body of them is to be found among the Christian churches in their world-wide and missionary aspects. The most conspicuous of the secular organizations that work in these fields, the International Red Cross, draws its field agents largely from the Christian groups. And there are many tasks that require a greater continuity, depth or delicacy than the mass enterprises of the Red Cross can claim.

The existent international ties of the Christian church are precious in the midst of war. They represent the spiritual commit-

ment of a great number of useful lives to humanity, above and beyond the battle. This commitment is nourished in faith and prayer, with enormous potentiality for good. Its vision of the kind of peace that can reduce the harm of war, that can snatch from the grim sacrifices men make for power and for liberty, some measure of justice and fair opportunity—that vision is being expressed in a wealth of thoughtful study and conference, of concrete counsel in London, Washington and other capitals.

If there is to be a friendly and mutually beneficial organization of the nations, rather than war unending or unity by conquest, it must rest upon a world ethic, a recognition that we are all of one blood, and that the standard of conduct and attitude which we recognize as right among Americans is also valid in our relations with other peoples. Christianity has that ethic, that Good News for a world that desperately needs it. The Christian churches possess in their missionary effort the experimental basis, the nucleus of personnel, the rudiments of education for the moral foundation of a decent world society. When our churches show half the vigor in God's cause that the Hitler troopers and the Japanese devotees put forth in mighty effort for their New Orders; when we are half as willing to subject our lives and our means to the requirements of God as to the requirements of national defense, then we can see in the making a world prepared to use for human welfare the wealth and labor and life that now are doubly destroyed in destruction.

We cannot shrink from the present international struggle. Our part must be done if there is to be even a chance of a livable world. But in the victory necessary for mankind, we must have held fast to the good, not have let it slip. In the war and after the war, our Christian ties with other peoples need strengthening in love and mercy. We seek in every land Christian men, whose spirit and ethic we share, with whom we may join in the eternal fellowship of goodwill and good works. Of such fellowship is the Kingdom of Heaven, and a fairer earth.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Conference-Wide Retreat

"Lord, it is dark, the road is long to go;
I lift an unlit candle in the night.
Behold it, Lord, within my upraised hand;
Touch it into flame with thine own heavenly light.

"This slender waxen thing that is my faith—
Fire it, Lord, with some divine white spark,
Until it's circle, widening at my feet,
Will make my certain way across the dark.

"Thou wilt light my candle . . . thus assured
I shall go forward through this unknown land;
The way can never grow too dark, too long,
For I shall bear thy light within my hand."

—Grace Noll Crowell.

The Spiritual Life Retreat for the Mississippi Conference, directed by the Conference Secretary of Spiritual Life, Mrs. E. E. McKeithen, will be held at Hinds Junior College, Raymond, Miss., August 25-27, 1942.

Theme: "Victory Through Faith." "This is the victory that overcometh the world, even our faith." (1 John 5:4.)

Book for study and discussion: "This Is the Victory," by Leslie D. Weatherhead.

Special guest: Mrs. W. M. Alexander, Chairman of Spiritual Life, Woman's Division of Christian Service.

TUESDAY, AUGUST 25

Afternoon

4:30—Registration.

Evening

6:00—Supper.

7:00-8:00—Fellowship Hour.

8:00-9:30—Song Service led by Mrs. Charles Schultz. "The Meaning of Retreats," Mrs. W. M. Alexander.

9:45-10:00—Goodnight Service led by Miss Mary Frances Fairchild.

WEDNESDAY, AUGUST 26

Morning

6:00—Rising Bell.

7:00—Breakfast.

8:30-9:00—Worship: "The Presence of Jesus," led by Mrs. E. E. McKeithen.

9:00-9:45—Book Review: "This Is the Victory" (Weatherhead), by Mrs. C. C. McDonald.

9:45-11:00—Discussion of book. Mrs. McDonald assisted by Mrs. T. H. Fore, Mrs. L. O. Todd, Mrs. E. E. Deen, Mrs. Edna Hollinger.

11:00-11:30—"The New Order," Mrs. W. M. Alexander.

12:15—Dinner.

Afternoon

1:00-3:00—Quiet and Rest.

3:00-3:30—"Stand Thou Still" Awhile," Miss Mary Thornton Lindsey.

3:30-4:30—"The Spirit Within the Wheels," Mrs. W. M. Alexander.

Evening

6:00—Supper.

6:45-7:15—Vesper led by Miss Doris Miller.

7:30-8:00—Worship: Mrs. F. E. Applewhite.

8:00-9:00—Message from Mrs. W. M. Alexander.

9:00-9:15—Out of doors meditation.

9:15-9:30—Goodnight Service led by Mrs. David McKeithen.

THURSDAY, AUGUST 27

Morning

6:00—Rising Bell.

6:15—Personal Meditation.

7:00—Breakfast. Directed Meditation: Mrs. W. F. Mahaffey.

8:00-9:00—Love Feast. Experience Sharing, led by Mrs. E. E. McKeithen.

9:00-9:30—Closing Thought and Benediction: Mrs. W. M. Alexander.

This very wonderful opportunity for a renewing of our faith is offered to every woman in the Mississippi Conference at the total expense for room and board of \$2.00. There is no registration fee.

Each woman will take her own pillow, pillow-case, sheets, towels (and if she desires, her own electric fan).

Busses from Jackson run at convenient hours.

Plan to have at least one woman from your society present. Possibly several will want to make up a party and go together at their own expense.

* * *

The Emergency Fund

You have been reading and hearing about the Emergency Fund which the Executive Committee of the Woman's Division of Christian Service has asked that the members of the W. S. C. S. raise during September. The August number of "The Methodist Woman" presents the challenge to us as individual members and as an organization.

This matter was discussed at length during the School of Missions in Lake Junaluska, and your representatives from the Mississippi Conference shared in these discussions.

On August 27, the Executive Committee of our conference will meet and at that time definite plans will be made to meet this challenge—possibly a definite week be set aside for special gifts.

In the letter from Mrs. J. D. Bragg and Mrs. V. F. DeVinny we read:

"Our patriotism in these days of war stirs us to make extraordinary efforts in behalf of our country. This is as it should be, but let us remember that not our country alone, but the total Christian cause is in jeopardy and demands the same devotion and sacrificial effort as we make in behalf of our beloved land. Ours is a victorious cause. Let us prove it now by our determination to retrieve our losses and keep our work on the home and foreign field on a high plane of efficiency and effectiveness in these days of great opportunity."

Recently, Dr. Yang said: "Christ for China and China for Christ are both possible if the Christian church will catch the vision and rise to the opportunity."

Surely each one of us will make the sacrifice (such a very small thing has been

asked) to keep the army of Christ on the front lines.

In a few days letters from our president, Mrs. W. F. Mahaffey, and from our secretary of Organization and Promotion, Mrs. T. H. Fore, and from your own district secretary, will be reaching you. In the meantime, be thinking and planning and saving for the special gift which you will make. Let us pray that the Mississippi Conference will keep its record of rising to every emergency.

Our workers on the fields thrill to the dangerous opportunity. Shall you and I call them away?

* * *

Lake Junaluska School of Missions

While the enrollment was smaller at the School of Missions at Lake Junaluska this year, the interest and efficiency were increased, and those who attended from the Mississippi Conference found the nine days most profitable.

Mrs. W. F. Mahaffey and Mrs. T. H. Fore received credit in the course, "The Work of the Woman's Society of Christian Service," taught by Mrs. Helen B. Bourne. Mrs. Mahaffey attended the seminar on "Christian Stewardship," led by Miss Otie Branstetter, and Mrs. Fore attended the one on "Methods in Program Building," led by Miss Ocie Sanders.

Mrs. H. E. Hamrick received credit in the course, "Missions in Latin America," taught by Dr. W. Stanley Rycroft. This was an unusual opportunity since Dr. Rycroft is author of "On This Foundation," which is the text for the course to be used by approved classes this fall. Mrs. Hamrick attended the seminar on "Methods in Program Building."

Beside the delegates, Mrs. D. L. St. John, Mrs. Paul Arrington and Mrs. Stanley Wilson attended the school.

Mrs. St. John, who is Secretary of Organization and Promotion of the Southeastern Jurisdiction, conferred with the secretaries and representatives of the Jurisdiction concerning the Emergency Fund and other matters of importance, and also received credit in the course "The Work of the Woman's Society of Christian Service."

Mrs. Arrington assisted Mr. H. W. Williams with the Missionary Education Work Shop, which was a research course for leaders.

Mrs. Wilson received credit in the course, "The Church and Peace Education," taught by Dr. H. B. Trimble, and attended the seminar on "Christian Social Relations and Local Church Activities," led by Mrs. M. E. Tilly.

The forum and platform hours were splendid, bringing the latest information concerning timely topics.

Bishop Edwin F. Lee represented our work in Malaya, Sumatra and the Philippines; Dr. Hugh C. Stuntz, Dr. Stanley Rycroft and Miss Elizabeth Lee spoke for Latin America; Dr. Elmer T. Clark showed pictures of the work in the Latin American countries; Dr. A. J. Walton spoke for the Department of Town and Country Work; Dr. Y. C. Yang presented China, and Dr. Newell S. Booth, Africa.

On Sunday, Bishop Arthur J. Moore chal-

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"Is this the time to halt, O Church of Christ,
to sound
Retreat? To arm with weapons crude and
blunt
The men and women who have borne the
brunt
Of truth's fierce strife and nobly held their
ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never went
To play the laggard, when God's will was
found?
No! Rather strengthen stakes and length-
en cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things
expect,
Whose love imperial is, whose power sub-
lime."

* * *

"September is Emergency Gift Month in the Woman's Society of Christian Service. The Woman's Society of Christian Service in its work faces both danger and opportunity. One million and a quarter Methodist women are members of the Woman's Society of Christian Service.

"In spite of increased numbers, the pledges of conferences are smaller than was anticipated when appropriations to the work were made. These appropriations were not enlarged but were made on the basis of the giving of the uniting organizations. We must secure gifts of \$384,474 above our present conference pledges or cut the work to this extent.

"To meet these emergencies a twenty-five-cent gift from every Methodist woman and larger gifts from those who can give more is essential. We ask every Methodist woman to share in the responsibility of placing this matter on the heart of each member of your Woman's Society of Christian Service. Give your quarter in the envelope prepared for this offering. An envelope and illustrative leaflet have been prepared. They describe the need!"

—The Methodist Woman (August).

* * *

Prayer Suggestion for August

Foreign: Let us pray for our missionaries who have had to leave their work in war-torn lands.

Home: Sunny Acres, Lewisville, North Carolina.

* * *

The following letter comes from Mrs. George Curtis, of Sturgis, Miss. It is a letter that came to Mrs. W. S. Hunt, a member of this society and a cousin of the writer of the letter. Because of its close touch with the workers in their society at Sturgis, they felt other society members would find personal touch and enjoy the letter also.

Madiad, Kaira District,
India.

Dear Friends:

From Thanksgiving Day to Easter seems a long time, but that is approximately the period during which we journeyed from San

Francisco to the Gujarat Conference, a total of 115 days, stop-overs included. Though India was not our destination when we left America, we are now looking forward to an appointment within the bounds of the Gujarat language area. This lies on the Western side of India, between Bombay and Karachi, the three chief centers of work being those in Baroda, Nadiad and Godhra.

The Gujarat language, which we have already begun to study and which we shall continue studying at Landour during May and June, is but one of 225 languages (dialects not included) used in India. It is spoken by about eleven million people, and stands eighth in popularity, behind such tongues as Bengali, Marathi, Western Hindi and Punjabi.

Not only are there many languages but also many religions: Hinduism, Mohammedanism, Buddhism, Wikhism, Jainism, and Zoroastrianism. Out of a population of four hundred million Indians there are only about seven and a half million Christians. A factor which makes the field all the more challenging is the low literacy rate—10% for all India. Christians are about 28% literate. The church, the hospital, and the school each has its contribution to make in the missionary enterprise. Since our sphere of work in the past has been chiefly in schools, we are hopeful that we can be of service here in India in the same type of work. However, no definite assignment will be made by Bishop Pickett until after several months of language study.

Our trip from America to India was filled with unexpected incidents, most remarkable of which was our arrival in Honolulu harbor on the morning of Sunday, December 7. For three hours we watched planes flying and diving in all directions, guns were firing away with rapid noises like huge doors slamming, and white geysers of water rose up rather near our ship at times. All the while we considered it a rather realistic defense practice. (The pastor of the Honolulu Methodist church, Rev. Douglas Ewan, who was watching from the church tower, said he counted eight bombs that hit close to our ship, but not a hair of our heads was injured.) It came as a breath-taking surprise when the ship agent announced to the assembled passengers and ship's officers that an undeclared war was on.

When we sailed from Honolulu all twenty-five missionaries were still aboard; not one had turned back. In the course of several weeks' sailing we touched at one other port, and at last sighted land, which turned out to be one of Java's active volcanos. On the rail trip across Java, we lost six out of eight trunks. In Batavia we had short visits with Bishop and Mrs. Lee, and others from Singapore and the Malay Peninsula.

In Columbo, Ceylon, we stayed with the Jackons, British Methodist missionaries, until permission to enter India was finally granted. We visited Methodist churches erected in 1815 and 1816, and we look back upon this visit in Ceylon as one of the brightest periods of our journey. On the way to Bombay by rail we stopped overnight in Madras, long enough to visit the site of the 1938 meeting of the International Missionary Council at Tambaram, a suburb

of Madras. In Bombay we were met at Victoria Station by Bishop Pickett and Rev. Steadman Aldis, in whose home we waited several days until clothes were tailored and baggage (what little we had left) overtook us. The day after receiving the last piece we entrained for the 277-mile railway trip to Nadiad. We are now visiting in the home of Rev. and Mrs. L. Lealie Templin, getting acquainted with our future field of service by means of conversation, reading and observation.

Last Thursday, a holiday, we witnessed our first Indian wedding. The bridal party were escorted to and from the Nadiad Methodist church by a twelve-piece band wearing green turbans. After the lovely marriage ceremony (during which the couple were seated in chairs) the groomsmen sprinkled rose water liberally over the members of the large congregation. Meanwhile bouquets of flowers were distributed from baskets, and the bride and groom were so begarlanded that when they shook hands with us their faces were barely visible. All present seemed to be having the time of their lives; the unaccompanied singing of the people was inspiring.

On bicycle rides on the paved roads beyond the city limits of Nadiad we have been treated to the sight of wild peacocks, families of monkeys, flocks of wild parrots, a lone jackal, and a single mongoose. Herds of camels are tended like so many sheep or goats, which are now being fed during the grassless dry season with leaves pruned by the herdsmen from trees. The front porch thermometer ranges from 90 degrees to 105 degrees, but the hottest weather is due during the next two months before the monsoon rains break. The latitude of Nadiad is nearer the equator than that of Havana, Cuba. The heat is dry, but when dust storms rise the atmosphere can be very disagreeable. As soon as the rains come, all will be green and fertile again.

Letters addressed in care of Bishop Pickett, Robinson Memorial, Byculla, Bombay, India, will reach us. We are half-way round the world, hence letters from home are all the more welcome.

Yours in His service,

RACHEL and DAVID STUBBS.

Missionary News Letter.

No. 3, March 27, 1942.

The faithful performance of the commonplaces of daily life is the best preparation for any great demand that may suddenly break in upon our lives.—Dr. F. B. Meyer.

There are moments when nothing will do for us except the assurance that God is with us as we tread the wine press.

—Rufus M. Jones.

He that studieth revenge keepeth his own wounds green, which otherwise would heal and do well.—Bacon.

Happiness consists not in possessing much, but in being content with what we possess. He who wants little always has enough.—Zimmerman.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

September is Emergency Gift month

A Call to You!!!

("To match the madness of the hour of destruction sweeping through the world today, Methodist women are called upon to give of their gifts that the one enterprise that can best share the redeeming mercy of Christ's spirit may be reinforced and undergirded.

"September is Emergency Gift Month in the Woman's Society of Christian Service. The Woman's Society of Christian Service in its work faces both danger and opportunity. One million and a quarter Methodist women are members of the Woman's Society of Christian Service.

"In spite of the increased numbers, the pledges of conferences are smaller than was anticipated when appropriations to the work were made. These appropriations were not enlarged but were made on the basis of the giving of the uniting organizations. We must now secure gifts of \$384,474 above our present conference pledges or cut the work to this extent.")

To meet this emergency a "twenty-five-cent gift from every Methodist woman and larger gifts from those who can give more is essential. We ask every Methodist woman to share in the responsibility of placing this matter on the heart of each member of your Woman's Society of Christian Service. Give your quarter in the envelope prepared for this offering. An envelope and illustrative leaflet have been prepared. They describe the need"

* * *

Mrs. Pollard Sends Appeal for Emergency Gift

Dear President of the Woman's Society of Christian Service: Although this letter comes to you in mimeographed form (for convenience sake), I want you to know that this is a personal letter to you and your society from your conference president, and I am asking you to take time to sit down quietly and carefully and prayerfully read and re-read this letter.

I was greatly shocked and tremendously concerned when a letter came to me just a few weeks ago from the President of the Woman's Division telling me that there was a decrease in missionary giving of Methodist women in 1941 of \$384,474 over the previous year.

What does this mean to our work? Simply this—that unless we can raise this deficit, that there must necessarily be a great retrenchment in our work, and that appropriations for 1942 must be cut in every foreign land, in the home land, and even in our own state, where we have some outstanding institutions.

We feel that if Methodist women, in small societies and large societies, know and understand this, that they will not allow this thing to happen which can so easily be avoided.

So a plan has been worked out to raise this deficit by soliciting an "emergency gift" from every member of the Woman's Society of Christian Service and the Wesleyan Service Guild.

In 1941 the Louisiana Conference reported to the Woman's Division a membership of 10,729. This means that we actually expect

and urge 10,729 Louisiana Methodist women to make gifts to this fund. The goal for the Louisiana Conference is that every member of every society or guild in the state make a gift of not less than twenty-five cents and that each give proportionately as God has given her.

Dear president, this means some work and careful planning on your part. Mrs. Bragg asks that each president in the local church appoint a chairman of gifts who in turn will choose her assistants and solicit every member to make a gift. This letter should be read to the society and the committee appointed at the August meeting for the "in-gathering" of these gifts should be made at the September meeting and sent to our conference treasurer, marked "Emergency Gifts," along with your regular third quarter's funds.

Let me remind you that we have a new conference treasurer. Mrs. C. C. Carver, who served our conference so faithfully for many years gave up the work at our state meeting in Ruston, and Mrs. Gilman McConnell, 2562 Terrace Ave., Baton Rouge, is now the treasurer of this conference. In the future all money going to the conference is sent to her at the end of each quarter.

Mrs. George Sexton, Jr., and the administrative committee of the South Central Jurisdiction, have asked that a uniform plan be used in the nineteen conferences of this Jurisdiction for the raising of this money and have sent the following attractive recommendations and suggestions:

"Since the Woman's Society of Christian Service will be two years old in September (Charter meetings having been held in September, 1940), we recommend that each society in the South Central Jurisdiction plan a definite observance of the second anniversary. At this time birthday gifts shall be brought for the Emergency Offerings."

Additional Suggestions

1. The September meeting may be held at a Birthday Party, a tea, or a luncheon. Attractive invitations should be issued, for example:

W. S. C. S. Birthday Party
Methodist Church September ..., 1942
"Now, we are two"—and want you to celebrate with us. Yes, indeed, birthday gifts are in order, for we are a war-baby and the needs are great.

2. Go back to your Charter Roll. See that every member, charter and otherwise, is invited. (Recognize charter members, new members and those who have transferred in.)

3. Plan a strong educational program, with a guest speaker if possible, to present the need for increased giving. Stress the importance of this cash, emergency gift! (Division members, Jurisdiction officers, as well as conference and district leaders, must stand ready to help in these meetings. Missionary speakers will be available in many conferences.)

4. Adopt some effective method for receiving the gifts. (Special envelopes are being furnished from headquarters and should be given out to every woman.) The following plans have been suggested:

(a) Use a large, make-believe birthday cake with an opening for members to de-

posit gifts.

(b) Have an attractive two-year-old child, with W. S. C. S. band, to receive offerings as "Happy Birthday" is sung.

(c) Have gifts brought in beautifully wrapped packages and arranged for showing on a table.

(d) Use offering plates or the altar rail at a planned time in the program.

I suggest that you use any of these that will be best suited to your society, but do hope that each one of us will have a birthday observance.

Leaflets giving further information and offering envelopes will be sent you very shortly—also watch the next issues of "The Methodist Woman" and "World Outlook" for interesting articles pertaining to this emergency fund.

We will be exceedingly anxious to know how many "100 per cent societies" we have in this conference. By that, I mean a society in which every member made a gift. Please report to your district secretary if you were a "100 percenter" when your quarterly report is sent to her October 1. A list of these will be printed in the New Orleans Christian Advocate early in October.

In closing, let me quote a paragraph from Mrs. Bragg's letter which also expresses the thoughts and feelings of your conference president. It is: "Our patriotism in these days of war stir us to make extraordinary efforts in behalf of our country. This is as it should be. But let us remember that not our country alone, but the total Christian cause is in jeopardy and demands the same devotion and sacrificial effort as we make in behalf of our beloved land. Ours is a victorious cause. Let us prove it now by our determination to retrieve our losses and keep our work on the home and foreign field on a high plane of efficiency and effectiveness in these days of great opportunity."

Love to you,

MRS. J. B. POLLARD.

* * *

Subscription Prices After September 1, 1942

Methodist Woman, 50 cents per year; World Outlook, \$1.25 per year; Combination, \$1.50 per year

Two years ago The Methodist Woman and World Outlook made a joint offer at a rate below the cost of production in order to introduce the periodicals to the united Methodist Church. That offer has served its purpose and must be discontinued to avoid further losses.

It is well known that there have been increases in the cost of every item used in the production of magazines. This has forced many outstanding periodicals to revise their rates. Our readers will readily understand why their missionary journals must take similar action.

The Methodist Woman and World Outlook appeal for, and are certain they will receive, the continued loyalty and support of their readers.

The Methodist Woman, 420 Plum st., Cincinnati, Ohio; World Outlook, 150 Fifth Ave., New York, N. Y. Orders for Combination subscriptions may be sent to either address.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON AUGUST 16, 1942

By Rev. W. C. Newman

COURAGE TO PRACTICE PEACE

Lesson Text: Genesis 26:18-31

Golden Text: Blessed are the peacemakers for they shall be called sons of God.—Matt. 5:9.

Out of my boyhood comes the memory of a homely incident that remains to this day the most vivid illustration of the efficacy of a calm spirit I have ever known. A stubborn mule had balked at a bridge in front of our home, and his rider had resorted to beating him in a vain effort to get him across the bridge. The man grew angrier and the mule more stubborn with every lash. Then an elderly neighbor lady, who could stand such cruelty no longer, came out and remonstrated with the man, at which he transferred his anger to her, and challenged her to get the mule over the bridge. She gently took hold of the bridle, said some soothing words to the mule, and led him across, to the utter discomfiture of the man, and to the delight of us who watched by the roadside.

What Makes Men Angry?

Just why, and when, people began to think of anger and hate and fighting as being effective forces for the accomplishment of righteous objectives I cannot say. But there seems to be a widespread idea that the display of such emotions is a demonstration of manliness. Actually these emotions are evidence of one's own frustration, and of one's own inadequacy. We get mad, for the most part, because we are not adequately meeting some situation. Our anger is not directed at some other person as we think it is, but at our own failure.

This is equally true of parents who grow wrathful at their troublesome children, and of nations who make war upon their neighbors. When the situation in each case is honestly analyzed it will be found that frustration and not righteous indignation, failure and not another's sin, is the underlying cause of anger.

The display of hatred, then, is not manly at all, but an evidence of weakness on the part of the hater.

Anger is Ineffective

In a forum discussion on a college campus I was asked by the students if America could successfully fight the war without hatred. When I replied that the boy who allowed himself to get mad at the opposing team in a football game, and gave vent to his anger, would lose his ability to think clearly and play efficiently, one of the boys said, as if surprised at himself, "That's a fact. Our boxing coach has repeatedly told us that if we ever let an opponent make us mad, we are whipped."

The truth is that whether in war or in

one's family relationships, anger is defeating, hate is fatal. No gains that are achieved by anger can be offset by the loss to one's own personality or to one's own efficiency.

To be Peaceful Requires More Courage Than to be Wrathful

"He that ruleth his spirit is greater than he who taketh a city." Those are words of scripture. They are not to be challenged because they come from the very Book of God. They say plainly that the man who keeps his temper in check and his hatred under control is braver than the man who merely fights a battle.

However, did anyone imagine that being peaceful means being cowardly? Only unthinking people could believe that. It demands more courage to refuse to be angry than to give way to anger. It requires more strength to meet hate with love than to return hate for hate.

Peace Must be Made—It is not Accidental

Whether it be in a home, a church, a community, an annual conference, or the world, there will be no real kindness, no affection, no peace without effort. In all these places it is the peacemakers, after all, to whom we are most obligated. Not those who cry "peace at any price," but those who make for peace by loving men as a Christian ought to do, instead of bickering, and criticizing, and finding fault, and striving.

To the Christian there is no alternative. The peacemaker is better than the war-maker; the lover better than the hater. The Church can do no better thing for the world of our day than to give a real demonstration of its faith in the Bible and in Christianity by acting out this injunction to become peacemakers in every life situation.

That is the lesson of Isaac and the Philistines.

EMORY EXPECTS BIG ENROLLMENT FOR FALL TERM

By John L. Sandlin

Instead of a student shortage and an excess faculty, as expected by Emory University administration officials last winter, prospects for the coming fall term indicate the greatest enrollment in Emory's history—and increased teaching load because several of the faculty will enter the war duty. More than forty doctors in the medical school faculty expect to leave with the Base Hospital Unit No. 43, on September 1, while about a dozen other faculty members will be serving the government either in or out of uniform.

Prospect of an all-time peak enrollment is indicated in the number of freshmen expected to enroll in the College of Arts and Sciences this fall, according to J. G. Stipe, director of admissions. A freshman class of 125, with 117 freshmen who entered the college this summer, will total more than 250 students for the fall term. Present enroll-

ment of 1,392 in all Atlanta branches of the University has set an all-time record summer registration at Emory.

According to Emory officials, the armed services are looking to colleges for officer material and urge education for civilian leadership. A joint program, the Enlisted Reserve Corps, has been established to obtain future officers with college education. Students in this service are regarded by military officials as cooperating patriotically in the over-all war effort and will not be called into active duty until they have completed college training, unless exigencies of the war situation demand their immediate service, say Emory officials.

The nursing school of Emory will begin its third class of trainees this year when 50 students enroll for nurses' training September 1. A class of 25 was accepted in March and a class of 40 entered in June. The Emory University Medical School, operating on a year-round basis, will accept a new class next spring.

Under the speedy program, the student may complete the four-year course in three calendar years, and the two-year course in one and one-half years. The present summer term will end August 27, and the fall term will open September 24.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Fourth Round

Belzoni, Aug. 30, 11 a.m.; Q. C. at convenient hour.
Inverness and Isola, at Inverness, Aug. 30, night.
Ruleville, Sept. 6, 11 a.m.; Q. C. at convenient hour.
Drew, Sept. 6, night.
Sidon and Cruger, at Cruger, Sept. 13, 11 a.m.; Q. C. at convenient hour.
Tchula, Sept. 13, night.
Acona, Sept. 16, night.
Itta Bena, Sept. 18, night.
Black Hawk, at Enon, Sept. 20, 11 a.m.; Q. C. at convenient hour.
Carrollton, at McCarley, Sept. 20, night.
Lexington, Sept. 23, night.
Durant, Sept. 25, night.
Minter City and Glendora, at Minter City, Sept. 27, 11 a.m.; Q. C. at convenient hour.
Webb and Sumner, at Webb, Sept. 27, night.
Duck Hill, at Hopewell, Sept. 30, 11 a.m.; Q. C. at convenient hour.
Winona, Oct. 4, 11 a.m.; Q. C. at convenient hour.
Pickens and Goodman, at Pickens, Oct. 4, night.
Greenwood, First Church, Oct. 6, night.
Ebenezer at Liberty Chapel, Oct. 7, 11 a.m.; Q. C. at convenient hour.
Sunflower and Dadds, at Blaine, Oct. 11, 10 a.m.; Q. C. following preaching.
Schlater, Price Memorial and Philip, at Schlater, Oct. 11, night.
Poplar Creek, at Friendship, Oct. 14, 11 a.m.; Q. C. at convenient hour.
Vaiden and West, at Midway, Oct. 16, 11 a.m.; Q. C. at convenient hour.
Rock Hill, at Union, Oct. 18, 11 a.m.; Q. C. at convenient hour.
Winona Circuit, at New Hope, Oct. 21, 11 a.m.; Q. C. at convenient hour.
Swiftown, at Morgan City, Oct. 23, 3 p.m.
Moorhead, Oct. 25, 11 a.m.; Q. C. at convenient hour.
HENRY F. BROOKS, D. S.

"I was common clay, till roses were planted in me," said the aromatic earth.
—Turkish Proverb.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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THE CHRISTIAN FIRESIDE

CLAMS

By Rev. Vivian T. Pomeroy, D. D.

Last summer a little boy, whose name is not Henry except in this story, spent a great deal of his time in fishing from the end of a little pier on the Cape. He is about seven years old. Day after day he sat and fished. Very boldly he cut up fat, unattractive clams for bait, and the fish he caught were silvery and beautiful. But nobody ever ate the fish Henry caught, because, when he had a few in his pail, he would throw them all back into the sea and away they would dart. Henry could do this because he was quite expert at hooking those little fish, and even more expert at unhooking them. He did it so well that the fish seemed hardly to mind it at all; indeed, they seemed to enjoy the experience, so I was told. If people said they would like to eat one of Henry's fish, he would say in a horrified tone, "Oh, no! They are so beautiful. I have to let them go."

One morning Henry's little sister said, "I want to fish." Henry said, "No, you can't. You are too little." "I want to; I want to," cried Henry's sister. "Well, you can't," said Henry, "because there are no more clams." And he ran up the beach to ask his mother to please come and stop little sister from being tiresome.

When Henry and his mother came back, the most awful thing had happened. Henry's sister had taken one of the small, silvery fish out of the pail, had cut it up, and was fishing. Henry was first speechless, then furious, and finally he howled. "Oh, Mother! Look what she's done! Isn't she horrible? She's cut up my lovely fish."

"But, Henry," his mother said, "you cut up clams; you weren't sorry for them."

"Oh, Mother," sobbed Henry, "how can I be sorry for them? Clams are so stupid and ugly. Nobody could be kind to a clam."

"I must say," said Henry's mother, "I myself don't think that clams are very bright looking, but I really don't see what use it is crying over the beautiful and silvery if you aren't going to feel at all sorry for the stupid and dull."

I do not know how Henry felt about this. I never heard what he said. Perhaps he thought that little sisters always get the best of it. And I have not told you a story about being kind to clams. NOT AT ALL. But only that the harder it is to be kind when we do not want to be, the better and braver our kindness is.—Reprinted by special permission of the author and The Christian Leader.

THE NIGHT NURSE

To sleep all day—when summer is at high noon, when there is color and fragrance everywhere, and when God's good earth seems most like heaven!

Yet that is what she does. And it is what she has done, with few exceptions, for the last fifteen years.

I walked a little way with her about ten o'clock one sunny evening last week. She was going on duty at the nursing home—a woman past middle age, pale, and rather wistful, anything but heroic, a face somewhat lifeless in repose, till suddenly the

eyes light up, a smile flickers about the lips, and a radiance shines happily upon you.

"And your sister?" I asked.

"About the same," she replied. "She gets no better, you know."

"And David?"

"Oh, well, my brother is as handy as ever about the house, wonderful for a cripple, really. They manage very well. We never go without necessities."

It was bravely said in these days. But it sent a pang through my heart to think of this woman who has never been more than just above the poverty line, unmarried, devoted, always being careful, forever doing without, yet constantly making the best of things.

"And now you are beginning a long night's vigil?"

"Yes."

"And you miss these sunny days?"

"Yes." A pause.

Then: "But there are compensations, always, you know I see the dawn come. I am of service. Often a patient slips away as daylight breaks . . . and if I'm there, well, I can speak of the Lord Jesus whom I know and love . . ."

And when I looked again at that serene face I knew that her Saviour had given her a special job to do.—Methodist Recorder.

SWAT 'EM ON THE SPOT

Fake artists who use war and defense activities as a basis for a wide variety of swindles have begun springing up, reports the Better Business Bureau. It lists a number of these which we pass on, so that our readers might not be "taken in." Note the following:

Gyp house-to-house salesmen selling metal tags as necklaces or bracelets, claiming that the law requires all citizens to wear such identification.

Phony air-raid wardens selling fire extinguishers house to house on representation that the government requires all householders to have at least one extinguisher on hand.

Itinerant fake service men who obtain radios, vacuum cleaners and other appliances from unsuspecting housewives on the pretext of repairing them in cooperation with the government's "War on Waste" program, but do not return the appliance.

Peddlers selling sand "specially tested" for its effectiveness in extinguishing incendiary bombs.

Agencies who promise for a fee to obtain birth certificates for persons born in other states or countries.

Fake doctors, sometimes in Army uniforms, who offer selective service registrants advance physical examinations for a prepaid \$2.00 fee.

Bigger swindlers, including those who organize phony charities and benefits to give aid to refugees and service men.

Unreliable salesmen selling or bootlegging retreaded tires which are absolutely worthless.

Irresponsible insurance salesmen who falsely claim that their policies will cover a man in military service.

Men selling worthless oil shares with flashy pamphlets and tales claiming that the shortage of oil and gasoline would increase

prices and make their oil fields positively priceless.

Or a possible new scheme inviting investment for growing domestic rubber or making substitutes for rubber.

Persons soliciting orders for what they call "official" service flags. (Such claims are false as the War and Navy departments advise that neither has adopted an official flag.)

Gyp artists selling worthless seeds, bulbs, shrubs and other gardening materials, capitalizing on the food production for defense programs.—Religious Telescope.

WHILE ROME BURNS

When will America and the other United Nations acknowledge their need of God? We are putting forth stupendous efforts in the defense industries, and our men are fighting desperately on far-flung battlefronts. But the indifference, carelessness, and flippancy of the multitude in regard to spiritual and moral matters is appalling. Reporting the fall of Tobruk and Rommel's advance toward Egypt, *Time* (June 29) quotes this dispatch from Alexandria: "Britons in Alexandria are watching the enemy moves without alarm. Alexandrians dance on and are well supplied with food and drink." Again, the following week (July 6), *Time* gives Walter Graebner's description of life in Cairo. It is a terrible, kaleidoscopic picture of "bazaars jammed with natives and visitors, examining huge stocks of fabrics, jewels, and trinkets of all kinds . . ."; Americans and Britons flocking "to St. James' restaurant for thick, juicy steaks"; a "famed" (rather, infamous) dancer, who "excites the audience nightly" at the Continental Roof Garden; "men with bandaged limbs and heads . . . on the porches of hotels awaiting their chance to go to the front again"; and the bar at Shepheard's Hotel crowded by 7:30 p. m. Lieutenant Colonel Warren J. Clear, in his eyewitness account of "The Heroic Defense of the Philippines," in *The Reader's Digest* for July, gives an even more terrible picture. At the Manila Hotel "a big New Year's Eve party was still going strong at 4:30 a. m." with the Japanese only a few miles away. As Colonel Clear was about to push off in a last-minute boat for Corregidor, he and the men could hear people in the hotel ordering liquor while the band played ridiculous love songs. These may not be the very last days of this age, but such scenes recall our Lord's words of warning: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking . . . and knew not until the flood came, and took them all away" (Matt. 24:37-39). "It is high time to awake out of sleep . . . let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12). "Awake to soberness righteously, and sin not; for some have no knowledge of God" (1 Cor. 15:34).

—Sunday School Times.

He is an eloquent man who can treat humble subjects with delicacy, lofty things impressively, and moderate things temperately.

—Cicero.

It is not when I am going to meet him, but when I am just turning away and leaving him, that I discover that God is.

—Thoreau.

MESSAGE TO METHODISTS FROM THE COMMISSION ON EVANGELISM

We of this hour face the ancient question, what shall a Christian do in a world ravaged by war? The answer is that we must preserve and rebuild our altars.

America is fast becoming the greatest arsenal ever created; the challenge is, "Save Democracy."

We believe that if democracies are to live altars to God must be erected to preserve democracy.

Israel lived as long as her altars were built to the worship of God. Israel suffered defeat and death when her altars were neglected or given over to false gods.

There is a growing fear in many hearts lest we lose the war because of lack of character, because of our unrepented sins, because of our toleration of selfishness and greed, drunkenness and vice, Sabbath desecration and faithlessness to God. "Except ye repent ye shall all likewise perish."

There should be an altar in every home. In this earliest of all sanctuaries there must be the daily use of the Bible and hearts must be lifted up to God in daily prayer.

We must revive the altar in every church. The sanctuary or prayer room should be open at all times and prayer meeting fires should be rekindled.

We must build an altar in every community. If people cannot or do not come to worship, we must take the gospel to them—by friendly visitation, by evangelism in shops, factories, hospitals, clubs, labor halls and on the streets and in the parks. We must make our communities God conscious.

We must build an altar within our national defense projects. Migrant Americans have multiplied many fold. They call for the ministry of the church. We must not let them down.

We must build an altar in our camps. Let us pray for the chaplains. Let the local church follow our soldier boys at home and abroad with The Upper Room and Pocket Prayer Book, and with other devotional and religious literature reminding of God.

This is the task of evangelism: To renew the ancient call, "Repent ye for the Kingdom of Heaven is at hand," to challenge our fellow countrymen to combat the enemy without our gates; to plead with men to resist the blind clamor of the world for hate and hell; to preach the love of God in Christ; to demand a verdict on these high and holy issues; to challenge all men to a commitment to the New Testament standards of our Lord; to a renewal of devotion to the Church and to the eternal purpose which Christ proclaims for the building of the Kingdom of God on earth.

Above all we must enthrone Christ within our altars, the Christ who was God's gift for the redemption of the world, the living Christ who arose from the dead who increasingly lives among us, an unseen but mighty presence, challenging all men, "Come Follow Me." This Christ, our Saviour and Lord, is the hope of America and the world "There is no other name under Heaven given among men whereby we may be saved."

In this hour of trial, Jesus plead for me,
Lest by base denial I depart from thee.

It certainly matters what a man believes when he approaches the marriage altar with the woman who is to become his wife.

—Baptist Standard.

REPORT ON CHILD FEEDING IN SOUTHERN FRANCE

No food or supplies have been lost or seized in the child-feeding program in unoccupied France, according to recent reports reaching the Methodist Committee for Overseas Relief. Since the fall of France, Methodists have been cooperating with the American Quakers in feeding babies and small children in schools in eleven of the most needy areas in Southern France, with the hearty cooperation of local authorities and Marshall Petain's government.

"It has been a year of deepened suffering; less food, shabbier clothing, almost no heat, less transportation, increasing ill-health, and hardships of all kinds. The infant death-rate is now nearly twice what it was before the war. Tuberculosis is increasing, marriages are fewer, the number of births is greatly reduced, and the mortality of old and subnormal people has reached extraordinary proportions.

"The French ration-card provides a little more than 1,000 calories daily. Some things can be bought without ration tickets, but the price is so high that for the average person these commodities are not available. Almost every adult is losing weight, a quarter to a third of the children have lost weight, and an even larger proportion have failed to gain. Those who have gained have gained less than normal. Children sometimes faint in class at school. Inquiries have shown that large numbers of them come to school without breakfast, some sit with bare feet on stone floors in unheated classrooms. The degree of undernourishment is so severe that they are making little progress in their studies. Many are failing entirely because of hunger. This is especially marked in the adolescent group. The tell-tale distended stomach, indicating severe undernourishment, is a common sight among the children in the schools of France today.

"The people are meeting their trials heroically and one hears little complaint, but the facts are that the health of the next generation of France is being seriously damaged."

Here are some of "the least of these," of whom Jesus spoke.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

lenged the church with his messages, "Christian Missions in a World Like This," and "The Deathless Church." He referred to the legend that after Lucifer had been cast out of heaven and into hell, he was asked what he missed most since his fall. "In heaven," replied Lucifer, "every new day is greeted with trumpets. Now that I am in hell, I miss most the sound of the trumpets in the morning." Bishop Moore said that he thought Christ must miss the sound of the trumpets—the sound of the trumpets from the church, greeting this new day—that he must be anxiously waiting for someone to give one blast on the trumpet and with faith and courage lead the church forward. Could that someone be you? Could it be me?

* * *

Planning for Peace

Since we began the study of "Planning for Peace," we find some article in every magazine and newspaper which is helpful material. In the "Readers' Digest for July we find "Look Homeward, Too, Democ-

racy!" In the August number we find a condensation of the book, "The Problems of Lasting Peace," by Herbert Hoover and Hugh Gibson.

Since some societies have completed their study we suggest a few activities which may follow:

1. The forming of a Commission on World Peace in each church as provided by Chapter VIII, Paragraph 1297, of the 1940 Discipline of the Methodist Church, to continue the study begun in this class.

2. Writing to the President of the United States, urging him to set up a Commission on World Peace in our government. Commissions for many different war efforts have been established, why not one for peace?

3. The use of the informal study, "What About It?" copies of which may be secured from Mr. R. P. Neblett, Jr., 508 Lampton Building, Jackson, Miss.

* * *

Educational Conferences and Seminars

The Study Committee of the Mississippi Conference, composed of Mrs. E. V. Perry, Secretary of Missionary Education and Service; Mrs. E. E. McKeithen, Secretary of Spiritual Life; and Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities, announce the following dates for the Educational Conferences and Seminars (formerly called Study Leaders' Meetings):

August 18—Moss Point.

August 20—Picayune.

August 21—Laurel, First Church.

August 25—Jackson, Galloway Memorial church.

September 1—Satartia.

September 2—Lorman.

September 4—Summit.

September 8—Meridian, Fifth Street church.

September 9—Newton.

Societies are asked to attend the meeting nearest to them, regardless of district lines.

We cannot make it our aim to eradicate evil from the world and harbour it still among ourselves.

—The Archbishop of Canterbury.

A recession is a period in which you tighten up your belt. A depression is a time when you have no belt to tighten. When you have no pants to hold, it's a panic.—Sel.

The old Indian was riding along on his pony while his heavily laden squaw followed on foot.

Motorist: "Say, Redskin, why isn't your wife riding?"

Indian: "Ugh. She got no pony."—Ex.



IMPORTANCE OF BAPTISMAL PAPERS

"At this time, when many persons are entering public service, baptismal records are being brought significantly into the light," suggests the Rev. Leon C. Hills, of Grace Presbyterian Church, Council Bluffs, Iowa. "Generally speaking, many Protestants, proverbially careless concerning the ordinances of the Church. This is especially true concerning the baptism of children.... In this rite the child receives his legal Christian name.

"All records of baptisms should be carefully kept, including the date of birth. The Government will not accept the statement of parents in this matter, but will accept a statement signed by the minister or clerk of a church (though unfortunately the date of birth has not always been written into the record). Every person who expects to enter the service of the Government in the future should make certain that the date of his birth is recorded at some courthouse or in the records of some church.

"All young adults who are baptized should have the date of birth recorded from now on."—The Pastor's Journal.

THIS CHINA MISSIONARY FIGHTS H. C. L.

By W. W. Reid

While prices of all necessities have been soaring "skyhigh," and while there is always the danger that from the sky fire and fury would be rained down upon them, Miss Edna F. Merritt, Methodist missionary, and her Chinese associates at Sienyu, near the Fukien coast, are still carrying on educational and evangelistic work. The region is still part of "unoccupied" China.

In a recent letter to American friends, Miss Merritt says that rice, the principal food of the region, is \$120 (Chinese currency) per load, kerosene is \$400 to \$600 per tin when obtainable, cloth is \$7 per foot for what used to cost 15 cents per foot, quinine tablets have risen from 5 cents to \$1.60 each, and other medicines in proportion.

"We have been fortunate in our school to have some funds from the government to help meet these conditions," says Miss Merritt. "All the teachers have been getting rice without charge and, beginning this month, will get even more. I do not know how we could have carried on without this help.

"We ourselves have gardens and have been fortunate in having vegetables the year round. Our tomatoes have been wonderful, so we have canned some and have made juice for the summer. We have been having delicious iceberg lettuce for some months, but it is too warm now. Today we had our first string beans, and corn ought to be ready the end of the month. We have always depended on white potatoes from Shanghai and Foochow, but these several months we just haven't been eating white potatoes. We did plant some little shrivelled-up ones, and had a very nice crop of larger potatoes.

"I have quite a farmyard and this has been a wonderful help. We have our own home-cured ham and bacon on hand. The hens keep us supplied with eggs and make a nice Sunday dinner now and then. We are all feeding rabbits. They are less expensive to raise than chickens and equally good eating. So, although we have had to go in debt several thousand dollars, we have not been without proper food nor have we

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District

Boyce, L. R. Nease.....	2
Bentley, C. Shaw.....	4
Campti, J. L. Lay.....	5
Ferriday, T. T. Howes.....	5
Lecompte, F. J. McCoy.....	17
Marksville, W. C. Mason.....	2
Melville, C. B. Powell.....	6
Montgomery, Mrs. Wardlow.....	7
Natchitoches, C. F. Lueg.....	25
Olla, C. L. Moore.....	4
Pineville, R. M. Bently.....	48
Pollock, Ruth Nuttall.....	4
Pleasant Hill, J. P. Paul.....	4
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White's Chapel, J. A. Jones.....	13
Single subscriptions.....	12

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Amite, A. T. Law.....	7
Baker, J. L. Beasley.....	16
Bogalusa, G. W. Pomeroy.....	9
Blackwater, J. P. Boncarrere.....	21
Baton Rouge, J. H. Crowe.....	27
Istrouma, R. R. Branton.....	31
Clinton, F. S. Flurry.....	4
Covington, J. C. Rousseaux.....	17
Fisher, A. W. Coody, Jr.....	4
Franklinton, I. W. Flowers.....	5
Gonzales, C. J. T. Cotten.....	17
Greensburg, R. V. Fulton.....	5
Hammond, T. H. Trotter.....	20
Jackson, W. B. Hollingsworth.....	2
Kentwood, L. L. Booth.....	3
Lottie, L. W. Cain.....	2
Pearl River, W. B. VanValkenburgh.....	25
Pine Grove, Elmo LeBlanc.....	2
Plaquemine, A. P. Boyd.....	2
Ponchatoula, H. T. Carley.....	17
St. Francisville, D. T. Williams.....	2
Springfield, M. D. Felder.....	20
Tickfaw, P. W. Sibley.....	13
Walker, E. W. Corley.....	8
Zachary, G. A. Galloway.....	5
Miscellaneous.....	12
Single subscriptions.....	1

Lake Charles District

Abbeville, J. A. McCormack.....	24½
Crowley, J. B. Grambling.....	10
Church Point, T. D. Lipscomb.....	13
DeQuincey, W. T. Gray.....	21
Ebenezer, C. J. Thibodeaux.....	6
Gueydan, Don Wineinger.....	12
Iowa, Sam Nader.....	10
Indian Bayou, L. N. Hoffpauir.....	7
Jeanerette, J. H. Sewell.....	9
Kinder, R. T. Pickett.....	4
Lake Arthur, T. J. Holladay.....	9
Lafayette, V. D. Morris.....	2
Lake Charles, J. H. Bowdon.....	39
Leesville, A. A. McKnight.....	23
Merryville, W. C. Barham.....	14
Many, R. T. Pynes.....	9
Single subscriptions.....	1
Miscellaneous.....	18

Monroe District

Bonita, C. W. Lahey.....	16
Bastrop, C. E. McLean.....	18
Columbia, W. R. Wendt.....	14
Columbia Circuit, Miss Lea Joyner.....	4
Delhi, J. E. Hearn.....	22
First Church, A. M. Freeman.....	83
Gordon Ave., W. A. Cross.....	11

Gilbert, S. S. Holladay.....	16
Grayson, W. H. Carroll.....	15
Lake Providence, H. N. Brown.....	13
Mangham, R. L. Cooke.....	16
Oak Ridge, J. F. Dring.....	14
Oak Grove, S. J. McLean.....	18
Pioneer, J. C. Price.....	15
Rayville, Jack Midyett.....	15
Sterlington, J. W. Lee.....	10
Tallulah, H. A. Rickey.....	25½
Wisner, J. M. Alford.....	13
West Monroe, C. K. Smith.....	16
Waterproof, C. M. Hughes.....	8
Winnsboro, O. L. Tucker.....	16
Stone Ave., I. L. Yeager.....	10
Single subscriptions.....	2
Miscellaneous.....	20

New Orleans District

Canal Street, J. T. Harris.....	10
Carrollton Ave., E. C. Gunn.....	34
Chalmette, J. W. Booth.....	6
Donaldsonville, W. W. Perry.....	13
Morgan City, D. B. Boddie.....	10
Napoleon Ave., H. A. Gibbs.....	2
Franklin, J. B. Harper.....	3
Felicity Street, W. D. Boddie.....	5
First Church, N. H. Melbert.....	44
Gretna, A. R. Hoffpauir.....	3
Houma Heights, M. S. Robertson.....	20
Parker Memorial, E. B. Emmerich.....	22
Rayne Memorial, H. L. Johns.....	90
Slidell, J. W. Faulk.....	8
Single subscriptions.....	1

Ruston District

Arcadia Circuit, M. G. Lee.....	4
Athens, B. P. Durbin.....	3
Calhoun, J. A. Knight.....	5
Chatham, J. T. Garrett.....	8
Clay, A. M. Martin.....	5
Cotton Valley, J. F. Wilson.....	5
Dubach, J. W. Ailor.....	16
Eros, F. L. Hearne.....	2
Farmerville, W. O. Byrd.....	4
Gibbsland, G. A. LaGrange.....	15
Haynesville, Louis Hoffpauir.....	7
Heflin, A. M. Wynne.....	14
Homer, W. H. Giles.....	4
Jonesboro, W. D. Milton.....	40
Lisbon, R. E. Walton.....	3
Ringgold, E. W. Day.....	19½
Ruston, Gay M. Hicks.....	37
Sibley, Rex Squyres.....	2
Springhill, A. S. J. Neill.....	14
Miscellaneous.....	12
Single subscriptions.....	3

Shreveport District

Belcher, J. W. Matthews.....	2
Cedar Grove, L. E. Douglas.....	4
Cedar Grove Mission, S. S. Bogan.....	10
Greenwood, F. C. Collins.....	13
Grand Cane, J. P. McKeithen.....	7
Ida, Thurmon Spinks.....	7
Logansport, W. O. Lynch.....	28
Mangum Memorial, P. M. Caraway.....	3
Pelican, A. A. Collins.....	18
Plain Dealing, L. A. Carrington.....	2
Broadmoor, Geo. Pearce.....	2
Park Avenue, S. A. Seegers.....	5
Rodessa, Jack Cooke.....	1
Trees, W. L. Watson.....	1
Single subscriptions.....	3
Miscellaneous.....	26

lacked much in any way. We have had to use bean milk in our home-made cereals, and cereal coffee for most of the time, and peanut oil lamps at night—but we are none the worse for it.

"Our hearts have gone out to those less

fortunate than we. Some have not had the necessities for daily living. How we have wished we might share with them! But the boundary between occupied and free China forbids any contacts except by an occasional letter."

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Faithfulness is consecration in overalls. It is the steady acceptance and performance of the common duty and immediate task without any reference to personal preferences. . . . You have got to be the sort of cat who can be left alone with the canary; the sort of dog who follows, hungry and thirsty, but tail up, to the very end of the day.—Evelyn Underhill.

THE PRAYER-ROOM TODAY

God of our deepest heart, who art the desire beneath desire, we pray to be as valiant as we wish to be in our noblest hours. May our pleasure be mostly of our own making, and our pain never be too great for us to see beyond it. May we never grow dull or evil of temper, never yield to the treachery of the moment, and never believe the lies which make life seem shallow or safe. May we never be too old to laugh at danger, never too stupid to be unafraid of duty, and never too weary to follow our dream. May we never be so hurried that we have no time to halt and be still, and beyond the tumult of the world, listen to the voice which none but ourselves can hear. Amen.

—Vivian T. Pomeroy.

W. A. Davenport
May 43

WILLIAM BOATNER REILY

MARCH 6, 1859—AUGUST 17, 1942



Business leader, public-spirited citizen, devoted churchman and noble Christian. Survived by his wife, Mrs. Estelle Weaks Reily; two sons, W. B., Jr., and J. W. Reily; and two daughters, Mrs. John F. Dicks and Mrs. Kenneth B. Thompson.



THE WORD MONEY originally referred to the coinage of silver pieces in the temple of Juno back in 29 B. C. The word is derived from the Roman word "Moneta," which was the surname of Juno. As is obvious, it had original reference to minted coins only, but has been expanded in its meaning to cover every variety of coins and notes used as a medium of exchange in transacting the business of the world. In Roman mythology, Juno was the wife of Jupiter, the chief of the Roman gods.

* * *

ON MIDWAY ISLAND, the scene of the great naval and air battle between the Americans and the Japanese, two varieties of plants grow which are found nowhere else in the world. One is a species of nightshade, and the other a variety of mint. The mint was once a part of the plant coverage of Laysan Island, between Midway and Hawaii. About forty years ago, some rabbits were introduced on Laysan and they so completely denuded the island of vegetation as to make it a desert.

* * *

GOVERNOR ARTHUR B. LANGLIE, of the state of Washington, was a speaker at a recent men's dinner at the First Presbyterian Church. In the course of his remarks, he declared: "There can be no representative government without Christianity. . . . The only way we can meet this crisis is to go into partnership with God. . . . We need to pray and think, and when we do that seriously and with faith, we get the answer that guides us in the right direction."

* * *

BISHOP PHILLIPS BROOKS, known to fame as one of the greatest of American preachers, failed so ingloriously as a teacher in the Boston Latin School that his resignation was asked for. He left the very threshold of what he had selected as his life work in utter dejection—a failure. It was his distinguished mother who saved him by her great faith in him. No more beautiful tribute was ever paid to a mother than was paid by this grateful and worthy son. When she died he had graven on her tomb in Mount Auburn, "O woman, great is thy faith."

* * *

THE FRIENDS' MEETING HOUSE, at Canterbury, England, was completely destroyed in a recent air raid on that city. It was the oldest nonconformist house of worship in the city. It was erected in 1688, was altered ninety years later, and modern heating and lighting were installed a few years ago. Despite the changes which were made, it retained the simplicity and the quiet atmosphere of the seventeenth century. It lacked the magnificence of Canterbury Cathedral, but in its two hundred and fifty years of existence it made a place for itself and it will be greatly missed.

ATTU ISLAND in the Aleutian chain is the nearest to Asia of our American possessions. It is said to be one of the rainiest spots on earth. The yearly humidity averages ninety per cent and there are two hundred and fifty rainy days a year, and often not more than eight wholly clear days. The island has no trees and no ants, and the one use that the Japanese may make of it is to push American invasion forces farther from the mainland of Asia.

* * *

THE CANADIAN CATTALO is a cross breed of domestic cattle with the buffalo. The hybrids are three-fourths domestic cattle and one-fourth buffalo. The Canadian Department of Agriculture has spent twenty years in experimenting and they now feel that they have a breed which can thrive where domestic cattle cannot subsist and thus make productive vast areas of ranching lands which now go to waste. The Department has one hundred and twenty-six of these cattalo hybrids.

* * *

A CHILDREN'S CLINIC is sponsored by the young people of Corpus Christi, Texas, according to **Religious Telescope**. The sponsors are members of the Girls' Friendly Society, and the record for the year is twenty-five hundred treatments, sixty-two tonsil and adenoid operations, fourteen children fitted with glasses, eighty-one X-ray treatments, and thirty-eight patients given dental care. This is a proper and a constructive work for young people and should develop in those who take part a larger interest in people.

* * *

THE GOVERNMENT OF PANAMA is reported to have distributed nearly nine thousand hectares of land among peasants who wish to cultivate the soil. In acres, this amounts to about twenty-two thousand, the distribution is from public and private lands, and is in furtherance of the government's policy of stimulating agriculture and increasing farm production. In view of the worldwide disorganization of production and distribution, this must be considered a wise and far-seeing policy on the part of the Panamanians.

* * *

THE X-RAY CAMERA which holds such an important place in the diagnosis of internal troubles, especially determining the nature and the treatment of bone fractures, is now being used to diagnose injuries to damaged airplanes. A complete X-ray laboratory is wheeled about on a trailer and is used to detect injuries which do not appear to the eye and are not discoverable by other ordinary means. The pictures are made in twelve minutes in the trailer dark room and it reduces to a minimum the danger of overlooking damage.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

BRITISH METHODISM CAPITULATES TO THE WORLD

It would seem that forty years of constant decline in membership should have admonished British Methodists as to the need for a re-emphasis of the holy living which was the very bedrock of the Wesleyan Revival and its resultant Church. But just as the Egyptian ruler in the days of the exodus was not instructed by the succession of plagues visited upon his land, so the British conference refuses to see the paralyzing effects of its ritualistic and worldly trends. It has long been true that the Methodists have lost many of their ablest men to other communions, and at the present time Dr. Leslie D. Weatherhead stands at the head of a list of ministers "lent to other communions."

At the recent session of the Conference in Manchester, the discussion of a "temporary" gesture of liberality on the subject of worldly amusements brought out a condition of spiritual degeneracy which in our opinion has contributed no small part to the frightful losses which British Methodism has sustained. We refer to the amazing laxness in the social attitudes of Methodist people. It was revealed that Methodist people have been practicing reprehensible hypocrisy by holding whist parties on church premises under the name of "white cat," and giving dances as "eurythmics." Even Dr. Scott Lidgett confessed to dancing. We never had a great opinion of his ability, but we are rather surprised that he would have been guilty of disloyalty to a mandate as unequivocal as was Standing Order No. 220 (3).

The conference found an alibi for its action in the fact that many of its church properties had been taken over by the government and were beyond its control. That helped to ease its conscience in adapting its moral code to the whist playing and dancing worldlings in Methodist ranks. The conference vainly promised that the surrender was "temporary." Mr. Parkinson Tomlinson, a layman, begged that they do not adopt a modification which caused "grave concern to the country people who might be termed narrow, but who were the salt of the earth, and had a depth of spiritual life that no one could claim for some who were broader-minded." Rev. J. Edward Eagles, speaking for the Lancashire District said that "one of the reasons for the 'dry rot' in Methodism in that area would be found in the concern for social recreations to the neglect of spiritual things." Conference ignored the fact that Methodism has recorded staggering losses from year to year and that those losses continue, and it straddled a hypocritical situation by inserting the word "pub-

lic" as salve to degenerate Methodists and called itself being courageous.

For a long while we have entertained no doubts as to some of the contributing causes for Methodist losses in Britain, and we confidently expect that the losses will be accelerated by the surrender of conference on this vital matter. For our part, we do not hesitate to say that any church which betrays the group upon whose loyalties and sacrificial devotion it rose to ecclesiastical eminence, deserves no better fortune than the British public is meting out to the betrayers of John Wesley and the people for whom he gave his life. The logic of this whole situation applies to Methodism everywhere.

THE CHURCH AND THE WAR

We publish elsewhere the appeal of ninety-three churchmen for a more vigorous support of the war by the American churches. We do not know by whom or by what method the statement was prepared. It is a statement which has the endorsement of a representative group of American Protestantism. The statement is more an emphasis of peace hopes than a confession of our national sins. To that extent it is a social preachment rather than a forthright appeal for the support of the United Nations against the enemies of civilization.

For our part, we have never believed that it is possible to separate the interests of the Church from the interests of people who compose the Government. We believe that the essential values of Christianity stand or fall with the freedom of the people through whom those values find expression. We hate war, but we have not thought that it would be possible to refuse to take part in the conflict without surrendering thereby the precious charter of religious privilege which our Government guarantees and defends. No less important is the fact that the Church, if it stands aloof from the conflict, could not hope to keep spiritual contact with those whose sons go down to death for a cause upon the final issue of which the future of the Church depends.

On the other hand, sharing in the conflict must not be permitted to rob the Church of the Christian spirit. It must continue to be a faithful witness of the Prince of Peace and to preach with all earnestness the message of good will to men. The wretched oppressor, Quisling, paid a high tribute to the Church when he said ruefully that Christianity is the hardest front to conquer. It will profit us little to win all freedoms if in the victory we lose our Christ. Citizenship and Christianity are coinciding spheres and we must not lose sight of that fact.

THE CHURCH'S PLACE IN THE WAR PROGRAM

In this column recently it was suggested that, since business, factories and schools were making an all-out effort to win the war, it was incumbent upon the church to contribute its part in the fight for freedom. In attempting to



B. P. Brooks

list a few of the many things the organized church can do in a practical way, it was suggested that each church should call special meetings for the purpose of praying for Divine direction in the prosecution of the war, for ultimate victory, and for a just and lasting peace. God is still in His Heaven and He still hears and answers prayers. He will continue to open the windows of Heaven and pour out His blessings on those who love and trust Him.

There is no agency in the land that possesses quite the power which the church has to maintain necessary morale throughout the land. Millions of homes are saddened today because loved ones have been called away from the quiet pursuits of peace into the awful holocaust of war. Friends and relatives are gathering every day in city and hamlet to bid loved ones adieu. One cannot but notice the wistful eagerness with which the eyes of those left behind follow the wake of the retreating train or bus, as though they would fain pierce the parting veil of distance, and see the land into which their dear ones are going, perhaps never to return. The church has never had as wonderful an opportunity as it has today to administer to the needs of anxious fathers and despondent mothers. The simplest and most obvious use of sorrow is to remind us of God. Now, when sorrow so much abounds all around us, is the time to try to refresh and strengthen those about us by pointing them to our Saviour, the Friend of the sorrowing, one who weeps with us when we weep and who in the end "will wipe all tears away."

Each church should have a special committee whose duty it shall be to see that those who have given their loved ones to the service of our country may know that understanding friends stand by ready and eager to lend a helping hand. Oh, how much it means to feel a friendly handclasp, to have someone on whom to lean in times like these!

Already, reports are coming in to even our smallest communities that brave soldiers are missing. Soon these reports will be multiplied many times. These deep and overwhelming experiences require the greatest Christian faith. It will be necessary in many cases to remind sorrowing loved ones that those whom they have "loved long since and lost awhile" still love them, still care for them, with a warmth of affection which kindles into an intenser brilliance as they come nearer to the heart of the Eternal Father, the Source of all true love.

Each church should have a roster of those who have enlisted. Members should write these absent ones. Everyone should have some part in bringing cheer to those who are away and in bringing comfort to those who remain behind. In so doing, the church will grow in power and strength and will truly fulfill its mission to make God's kingdom come throughout the earth. Man's extremity is God's and the Church's opportunity.

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

A MAKE-BELIEVE VACATION

a vacation this year. The major considerations leading to this decision are the facts that I have nowhere to go, nothing to go in, and nothing to go with. Other reasons for this deprivation might be adduced, but they are merely incidental.

I have long believed that a vacation is one of the foundation stones of our democratic way of life, named as such in no less a document than the Declaration of Independence. That noble pronouncement sets forth that all men have an inalienable right to life, liberty, and "the pursuit of happiness." It is under this "pursuit of happiness" that vacations are included.

I do not mean to suggest that a vacation always brings happiness—as a matter of fact, it often results otherwise. But it is conceived, entered into, and indulged in with that end in view. In prospect, it is the high spot of the year; in retrospect, it sometimes is a little drab. But happiness is an alluring goal, and we keep on pursuing it.

So let every man that can, go on his vacation this year, with no feeling that he is a dodger or slacker, or just plain lazy. If everything goes well, he can do more work in less time when he gets back than he could before he left. And in his spare time he can regale his less fortunate friends with moving recitals of his vacation experiences.

But what of the man who, for various reasons, cannot get away for a season of relaxation—is he wholly to be pitied? Not if he is sound of mind and body, and reasonably resourceful. He can stay at home and have a make-believe vacation that will, in some respects, be equal to the real thing. Some suggestions:

For an imaginary fishing trip: Soak your shoes in water all night, put them on cold and clammy the next morning, pour a pint of ice-water in them before starting to work, and slosh around in them all day.

To get an imaginary tan: Paint your face, neck, arms and back with a strong solution of iodine. Very realistic—including the peeling-off process.

An imaginary flat and change of tires: Get in the shade of a barbed wire fence at the hottest part of the day, stoop over, and go through the motions of boring holes with an auger. Keep it up for 30 minutes. Don't say a word—imagine ladies are present.

An imaginary accident—hand caught in the car door: Place your hand on a solid block of wood and hit your thumb and each finger a good whack with a hammer.

An imaginary night in the woods: Scatter a dozen sticks of stove-wood over your bed and put a cinder in your eye. Then go to sleep.

Answer to an imaginary friend who asks how you enjoyed your imaginary vacation: "I had a wonderful time!" Fingers crossed.

Sometimes we imagine things are worse than they really are.

**THERE WILL BE NO PAPER ISSUED ON
SEPTEMBER 10**

A STATEMENT

By American Protestant Leaders to Their
Fellow-Christians on the Moral and
Spiritual Issues at Stake in the
Outcome of the War

I.

This war must be won by the United Nations. At issue are our Christian concept of man's destiny, and our opportunity, for years to come, to work toward a larger earthly fulfillment of that destiny.

As Christians we cannot remain silent:

We are committed to a society in which man is free to think, to create and to worship according to the dictates of his own conscience. But the promise of that society is now threatened by those who would set up the tyranny of a deified state;

We are committed to the effort to bring about an equitable distribution of the world's resources and the assurance to all men of a better chance for economic security. But that purpose is now menaced by those who would fasten exploitation at its worst upon the world and consign most of the world's common people to perpetual economic slavery;

We are committed to the establishment of a fellowship of races. But that objective is now imperiled by those who would set up the tyranny of a "master race";

We are committed to the building of an ordered world, founded on justice and good-will and deriving its power from the free choice of men of good-will in all nations and races. But that aim is now endangered by those who would set up a world system in which brute force is the only arbiter and the annihilation of justice and good-will its first objective.

II.

Our declaration is that of individual Christians. But we believe we express the mind and conscience of an overwhelming majority, not only of American Christians, but also of that larger community of Christians which transcends national lines and, even in nations at war, remains unbroken. We do not fail to remember that we are united with our foes by a common humanity and by our common need of divine grace. We renounce hatred and vengeance for the peoples who have been caught by the wicked designs of their leaders. As Christians, we seek the destruction of the forces which aim to fasten those designs upon mankind.

That our nation is by no means guiltless of the sins of omission and commission which have made this war, we penitently acknowledge. We welcome the declarations of our President, of the Vice-President, of the Secretary of State, and of the Under-Secretary of State, which express our hope that some, at least, of our earlier mistakes, will not be repeated. We dare not repeat them, neither we nor our allies, whether in Europe, where millions are struggling to regain their freedom, or in Asia, where millions are struggling to be free, or in America, where the freedom of many of our fellow-citizens is still incomplete.

We do not concede, however, that the responsibility of America and of the United Nations for this war is of a piece with that of the leaders of those nations whose aggressions began it. In bringing on this war, those leaders betrayed vast numbers of their own people. Their aim was not only to win for their nations more generous economic privileges or more adequate living space, but to conquer, to force new overlords upon the world, and a way of life which rejects God and degrades man.

We abhor war. But in the outcome of this war ethical issues are at stake to which no Christian can remain indifferent. Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our government.

We desire peace. But submission to the arrogant pretensions of a "master race," to the enslavement of nations, to the destruction of civil liberties, to the regimentation of conscience and to the suppression of the free Christian witness lead, not to peace, but to paganism, to hatred and to war. Victory for the Axis powers would bring moral and spiritual disaster for their own people no less than for those of the conquered nations.

As Christians, we face these facts and wholeheartedly assume our share of the price which must be paid in effort, sacrifice and suffering to save mankind from such a fate.

III.

Finally, we must make ready now for the fateful period which will follow this war. Now is the time to examine the ends for which we are striving and to lay afresh the foundation of that future for which we pray.

We must prepare for the sacrifices necessary to make industrial production the servant of the common good.

We must prepare to renounce prejudice of color, class and race, both within our own nation and toward other nations.

We must make ready to assume our responsibility as a nation for the ordered life of a community of nations. National pride and self-sufficiency must not longer be allowed to triumph over our Christian belief in such a world community.

We must not fail in our duty to bring out of the present agony a happier and juster world than man as yet has known.

Confidently, therefore, and humbly, we seek God's guidance and strength as we dedicate ourselves to the defeat of the aggressors now at large in the world and to the establishment of that world order to which Christians and men of good-will in all lands aspire, and for which the military victory of the United Nations has now become indispensable.

Signed: Henry A. Atkinson, Frank Aydelotte, James C. Baker, Eugene E. Barnett, M. Searle Bates, Albert W. Beaven, John W. Bradbury, Arlo Ayres Brown, Kenneth I. Brown, Henry S. Coffin, J. Harry Cotton, J. R. Cunningham, Harold W. Dodds, Mark A. Dawber, John A. Dykstra, William A. Elliott, Asa J. Ferry, Graham Frank, Stephen H. Fritchman, William E. Gilroy, Meta Glass, Theodore M. Greene, J. A. Gregg, F. H. Groom, Lewis O. Hartman, Everett C. Herrick, Emma P. Hirth, Henry W. Hobson, Ivan Lee Holt, Robert M. Hopkins, Douglas Horton, Lynn Harold Hough, Theodore C. Hume, Stuart Nye Hutchison, D. V. Jemison, Edgar DeWitt Jones, Frederick D. Kershner, Hugh Thomson Kerr, Ben R. Lacy, Jr., Umphrey Lee, A. W. Leonard, John A. Mackay, Charles E. Maddry, Daniel L. Marsh, Benjamin E. Mays, Francis J. McConnell, Rhoda E. McCulloch, Raphael H. Miller, J. V. Moldenhawer, Arthur J. Moore, Clifford P. Morehouse, John R. Mott, Lewis Seymour Mudge, Reinhold Niebuhr, G. Bromley Oxnam, Edward L. Parsons, Harold C. Phillips, Charles Henry Phillips, Daniel A. Poling, Thomas C. Pollock, Liston Pope, William Barrow Pugh, George W. Richards, J. McDowell Richards, Joseph C. Robbins, Roy G.

Ross, L. R. Scarborough, William Scarlett, Henry Knox Sherrill, Guy Emery Shipler, Joseph R. Sizoo, A. Frank Smith, Robert E. Speer, Russell Henry Stafford, W. Bertrand Stevens, Anson Phelps Stokes, Rose Terlin, Channing H. Tobias, Harry Trust, Henry St. George Tucker, Henry P. Van Dusen, William J. Walls, Luther A. Weigle, Sidney A. Weston, Gould Wickey, Charles F. Wishart, Mary E. Woolley.

THE MOTIVE IN SERVICE

By Mrs. Irvin Rowland

"Serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts."

The monster of selfishness can show its head in any phase of our life that we will permit. Even in rendering service unto the Lord, we must be careful that our motive is unselfish, that it is done with a perfect heart. For instance, we must guard against mere outward and lip service, seeking the praise of men; we must not accept opportunities for service in the hope of glorifying self, for when we do so, we lose the meaning of Christian helpfulness and love. Thus the first requirement for true service is to keep self subordinated.

Another requirement of Christian service is a willing mind—always ready to answer when it is possible to give of ourselves, and ever ready to learn from others of the great lessons of life which they have experienced. An unwilling mind can never hope to be fruitful and useful in the Lord's work. We find and learn from life what we look for and desire, and a willing mind will be led by God into undreamed of storehouses of knowledge and wisdom.

Then, he who serves with love and willingness will surely be rewarded, for the Father searches and looks on the heart. Even though we may not make a popular impression on man, who judges simply the outward appearance, the true servant is successful in God's eyes always, and the good seeds will in time produce the desired effects. After all, why do we serve? Is it not to glorify our Heavenly Father? The only way we can do that is to lose self in the greater calling of service.

LENGTH OF ANIMAL LIFE

A dog at twenty or twenty-five years can no longer drag himself along; a pig is a tottering veteran at twenty; at fifteen at the most, a cat no longer chases mice—it says good-bye to the joys of the roof and retires to some corner of a granary to die in peace; the goat and sheep, at ten or fifteen, touches extreme old age; the rabbit is at the end of its skein at eight or ten, and the miserable rat, if it lives four years, is looked upon among its own kind as a prodigy of longevity.

The pigeon may live from six to ten years; the guinea fowl, hen and turkey, twelve. A goose lives much longer. The goldfinch, sparrow, birds free from care, always singing, frisking, happy as possible with a ray of sunlight in the foliage and a grain of hempseed, live as long as the gluttonous goose and longer than the stupid turkey. These very happy little birds live from twenty to twenty-five years.—Exchange.

Alcohol makes men cheaply happy by destroying their conscience.

—George Bernard Shaw.

CONFERENCE NEWS AND PERSONALS

Mrs. J. S. Pigott, Zachary, La., has our thanks for a generous message of encouragement added to a business note recently.

Mrs. C. E. Mullins, formerly of Bude, Miss., requests the change of the Advocate to Brookhaven, saying that she and Dr. Mullins have moved there for the duration.

Rev. W. A. Cross has been assisting Rev. E. W. Day in a meeting at Ringgold, La. Bro. Day is now assisting him in revival services at Gordon Avenue, Monroe.

Rev. Andrew J. Boyles reports that he is in the midst of a painting program at Sharon church on the Magee charge. This is part of a charge-wide campaign of improvement.

In a meeting at Bayou Shaffer church, on the Morgan City charge, Rev. D. B. Boddie reports the addition of four members on profession of faith. This brings his total of members received this year to 47.

Miss Florence Phillips, Opelousas, La., says that the Advocate came to her father as far back as she can remember and now that he has gone to his heavenly home it is a precious heritage and a memorial.

Rev. A. C. McCorkle now in his fifth year at Charleston, Miss., reports the best year financially of the five that he has been in that charge. He is looking forward to rounding out the year with a fine report.

First Church, Lafayette, La., recently dedicated an electrically illuminated bulletin board, the gift of Mr. and Mrs. A. B. House, in memory of their parents, William and Olive House. Rev. Virgil Morris is the pastor.

Rev. E. C. Dufresne and the people at Opelousas, La., have joined with the Presbyterian pastor and people in the evening services during the summer. The services are said to have given great satisfaction to the two congregations.

A ten-day Daily Vacation Bible School in Gueydan was supervised by Mrs. O. M. Johnson. The average daily attendance was twenty, and fifty persons attended the closing session of the school. Rev. Don Wineinger is pastor.

Rev. Geo. Pearce, Jr., reports that Glenelle is now twenty-four days old and is a confirmed "shouting Methodist." Having had more experience than he has had, we offer him the consolation that many of them begin that way.

Rev. J. T. McCafferty has been away for a brief outing, but not to the neglect of any detail of his program of work. He says that it is his purpose to send in as many subscriptions to the Advocate this year as he did last year.

Card from Rev. J. A. McCormack, of Abbeville, La., says that he has been in the sanatorium at Shreveport for a complete check-up, and that no organic trouble was found. He expects to return to his home in a few days and is feeling very much improved.

Friends of Rev. and Mrs. R. T. Ware, Shreveport, La., will be distressed to learn of the series of misfortunes through which they have passed in recent weeks, four of their children and two of their grandchildren having had operations.

Corinth District Licensing Committee will

meet at First Church, Corinth, at 2 p. m., on September 1, for the purpose of examining all candidates licensed to preach, applicants for admission on trial, and for the accepted supply relation.

Col. J. H. Johnson, Clarksdale, Miss., who has been in the Methodist Hospital, Memphis, for several weeks, was reported to be feeling better on Thursday of last week, but while his condition is improved, his doctor has as yet indicated no time for his going home.

Rev. Hilary S. Westbrook reports three good revivals on the Rosehill charge, at Rosehill, Homewood and Paulding churches. He was assisted by Rev. Fred L. Applewhite, Rev. Earl C. Pressley and Rev. James

meetings were held out of doors and were well attended.

Dr. Raymond R. Patty, who has been president of Birmingham-Southern College for the past four years, has been elected president of the University of Alabama and will take over his new post about September 1. Dr. George R. Stuart, assistant to the president and dean of men, was elected to succeed Dr. Patty at Birmingham-Southern.

Rev. J. B. Cain, pastor at First Church, Columbia, Miss., reports a busy summer. He is now engaged in an Epworth Training Conference in which he has the assistance of Rev. E. E. Samples and Rev. F. M. Casey. A revival in his church begins on Sept. 6, with Dr. B. M. Hunt doing the preaching and Rev. F. E. Dement, Jr., leading the singing.

Rev. W. R. Lott, district superintendent, announces two sub-district meetings for laymen of the Corinth District. One will be held at New Albany, Sept. 20, 2:30 p. m., and the other at Booneville, Sept. 27, at 2:30 p. m. Mr. W. R. McCormack, district lay leader, will direct the meetings. Pastors, lay leaders and stewards are invited to attend the meeting nearest to them.

Rev. Howard E. Pfost reports a great year at Bunkie, La. \$2,000 has been paid on the church debt, and about \$1,200 expended on the parsonage. In addition the church led the conference in the number of shares (10) bought in "Indian Island." Thirty-one members have been received into the church membership, 16 of them on profession of faith. A great Youth Week and a good Daily Vacation Church School were held, and a four-class Christian Workers Training School is scheduled for October.

In the First Church, Lafayette, bulletin of July 5, were listed the names of more than fifty young men of First and Davidson Memorial churches who are now serving in the armed forces of the country. Rev. Virgil Morris and his wife spent the month of July on vacation, two weeks at Mt. Sequoyah, one week attending the Lions Club Convention in Toronto, Canada, and one week with Bro. Morris' parents in Little Rock. Rev. B. H. Andrews, Rev. C. B. White, and Rev. J. B. McMichael, a Presbyterian pastor, were the preachers in the absence of the pastor.

A DAILY PRAYER IN WAR-TIME

For Our Armed Forces

Far flung, over many lands and seas, our boys have gone to do battle for righteousness, justice, freedom and brotherhood. Be Thou their Leader and Defender, O Lord God of Hosts. The heathen have risen up against us, determined, by mighty force, to destroy all those things that make us a Christian nation. Now the issue is in Thy hands. Protect and give victory to our forces. May all who fight see clearly the spiritual issues that are at stake. May Thy name ever be plain on the banners that fly in their hearts. Despite hardship and pain, may they carry on as those who uphold principles dearer than life itself. And for those who fall, may there be a place, not only in the memories of a grateful Country, but also in the heavenly habitations of peace. Amen.

—W. T. E.

T. Weems. Eight members were added on profession of faith.

Davidson Memorial church, the new congregation in Lafayette, La., has already enlarged its auditorium in order to take care of its growing congregation. A revival is planned for the early part of September, with Rev. R. H. Staples doing the preaching. Rev. E. H. House is the pastor.

Rev. Lastie Hoffpauir, pastor at Indian Bayou, La., reports a very successful revival in which Rev. Martin Hebert was the preacher, and Prof L. A. Jones, of Indian Bayou, led the singing. Twenty-three members were added on profession of faith. The

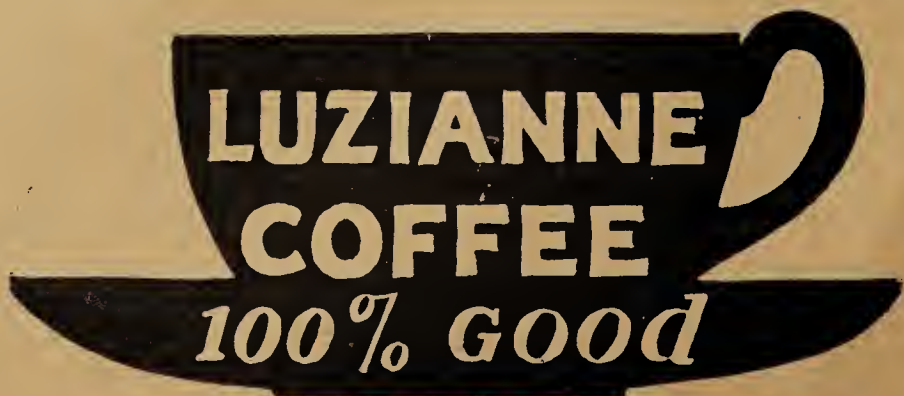
He walked beneath the moon.

He slept beneath the sun.

He lived a life of going-to-do

And died with nothing done.

—Epitaph on tombstone.



PASTORS' MEETING, LAFAYETTE END OF LAKE CHARLES DISTRICT

The regular meeting on August 10, 1942, was called to order at 10:45 a. m., in the Rayne Methodist church, with Bro. Lastie Hoffpauir offering the prayer. A resume of the last meeting held in St. Martinsville was given by Bro. Dan Anders, who acted as secretary. Present at the August meeting were Bros. Anders, Andrews, Dufresne, Hoffpauir, Morris, Lipscomb, Sewell, Staples, Grambling and Wineinger.

Bro. Andrews, district superintendent, discussed the New Orleans Advocate campaign with the pastors, who reported subscriptions, including prospects, totaling 142 for the churches represented. The district superintendent discussed the coming fourth quarterly conference, emphasizing the necessity of the pastors nominating the necessary trustees and, with the help of the membership committee, preparing an accurate record of the church membership. The mid-week plan proposed for the coming Annual Conference was also mentioned by Bro. Andrews. Such plan is under consideration as an attempt to solve the problem arising out of lack of week-end housing facilities in New Orleans.

Bro. J. B. Grambling invited the pastors of the neighboring communities to attend a special meeting held in the Crowley church, August 30-September 13, when Rev. W. W. Shannon and Rev. Michael Guedo, of Moody Bible Institute, will be guest speakers. Several of the pastors present agreed to join with Bro. Grambling to try to enlist the wage earners of the churches in a plan of tithing for the month of October.

Bro. Dan Anders reported upon a special prayer at the altar of the Rayne church for the young men of that church in the armed forces of the nation.

The meeting adjourned at 11:45, with the group going to a local hotel dining room where a special meal had been arranged by the host-pastor, Bro. Dan Anders.

The next regular meeting will be held in the new church building at Eunice, with Bro. Otis Splnks as pastor-host.

Respectfully submitted,
DON WINEINGER, Sec.

MISSISSIPPI CONFERENCE, JACKSON DISTRICT

Lambuth Memorial Day was observed Thursday, August 6, at Pearl River church, near Madison, Miss., Dr. Otto Porter, district superintendent, presiding. This anniversary is observed on the first Thursday in August, for the purpose of commemorating the J. W. Lambuth family, whose ministry reached to China, Japan and Africa. Dr. Fagan Thompson led the singing and furnished special music. The principal speaker at the morning hour was Miss Dora Hwa, a Chinese student at Millsaps College. She was born and reared in China and is a graduate of Soochow University, with an LL. B. degree. She is a Methodist and a member of Moore Memorial church in Shanghai, China. She came to America last August, received her B. A. degree from Millsaps in June, and plans further study at the University of Indiana this winter. She spoke interestingly of modern China and its customs and background.

Basket lunch was served on the beautiful grounds of Pearl River church.

After a visit to the cemetery and other points of interest the group of about 100 as-

sembled for the afternoon session. Rev. W. M. Tabb and family sang a special number. Dr. Thompson sang very appropriately, "When They Ring Those Golden Bells." L. D. Haughton read a letter from Mrs. Nora Lambuth Park, daughter of James William Lambuth. She is now 80 years of age and lives with her daughter in Durham, N. C. Dr. Thompson read a paper on "Early Methodism and Eminent Methodists in Madison County," written by J. B. Cain, Conference Historian of the Mississippi Conference. Dr. Mitchell read a resolution expressing the regret of the association in the tragic death of Mr. T. H. Gober, for a number of years rendering fine service to the association in keeping the grounds.

Among those present were four direct descendants of Bishop Lambuth: Charles Norman Culley, Clarksdale; Mrs. C. S. Crider, and her daughter, Louise Crider, Durant; and Mrs. Beatrice Boyett, Jackson. Mrs. Boyett spoke interestingly of Bishop Lambuth and the family.

The benediction was pronounced by Rev. Merritt Queen, son-in-law of Dr. B. E. Mitchell and a member of the New York Conference.

L. D. HAUGHTON, Reporter.

RESOLUTIONS — HAYNESVILLE, LOUISIANA

To Bishop A. Frank Smith, Dr. D. B. Raulins and Cabinet:

Last year we asked the return of Bro. Louis Hoffpauir for a fourth appointment.

The appointment was made. Time reveals the wisdom: a consecrated man of tact, courage, energy, sound judgment; a preacher ripe in scholarship, profound in thought, eloquent in delivery; a minister animated by divine love for all mankind in a four-year program, the last the greatest because it is the consummation of a well-rounded whole in proper sequence. Faith and labor made us to see the divinity back of all "that shapes our ends, rough hew them as we may."

Notable achievements of the program: (1) Clearance of all debts; (2) Immediate and harmonious union of the two Churches; (3) Sympathetic interest and help of all activities—young people, women, men's Bible class; (4) Increased attendance at all church services; (5) This year the pastor conducted, with the help of all church auxiliaries and Divine inspiration, one of the best revivals ever held in our midst.

Haynesville and Colquit Methodist churches unanimously ask for his return. Following this request from every soul in the community rises a hearty and lusty AMEN.

We are not forgetting a prayer: "Oh God, our Father, all-wise, all-good, not our will but Thy will be done."

Respectfully submitted,

G. C. Greer, J. H. Odom, R. J. Odom, J. H. Hearne, T. W. Sherman, J. W. Cadenhead, J. R. Beville, E. E. Spear, S. E. L. Brown, S. J. Beene, H. P. Camp, Sr., G. W. Taylor, C. E. Miller, T. H. Arnold, O. W. Odom.

JAMES P. CRAIG PASSES

James P. Craig, or "Jim" as he was better known among his friends of Homewood, Miss., was laid to rest by his friends in the Homewood cemetery on June 13, 1942. His

pastor, R. E. Case, assisted by his former pastors, H. S. Westbrook, W. C. M. Baggett, and friends Dwyer Mounger and D. W. Moulder, are the ministers who took part in the services. His companion said that Jim preached his own funeral as he walked with her along the path of life. His pastor, R. E. Case, spoke from I Samuel 20:18, the words of David to Jonathan, "Thou shalt be missed, because thy seat will be empty." A great thing for one's pastor to say about him when he is gone. It's also great for a companion to thus speak of the journey of life together as Jim's wife was able to say of him.

Jim will indeed be missed at his home, at his church, and in his community. He was always ready to be peacemaker and helper for his fellows. He was chairman of the Board of Stewards of the Homewood Methodist church. He was secretary of South Union Lodge of F. & A. M. He helped to build the Homewood church and helped many in their lessons in Masonry, served as trustee on the school board, and many other places of honor and trust in his community.

His favorite songs were sung at his funeral: Amazing Grace, Further Along, and On Jordans Stormy Banks I Stand. Many wreaths of flowers spoke words of love from his friends, long to be remembered by his loved ones.

James P. Craig and Miss Bessie Huggins, of Homewood, were married Jan. 26, 1902. They settled in their new home near Homewood and lived there for forty years. Joys and sorrows were shared together. Eight children, three boys and five girls, blessed their home, and are all living now. The boys are: Billie, manager of the International Harvester Store, in Jackson, Miss.; John Sharp and Walter, both in the armed forces of our country. The girls are: Mrs. L. E. Graham, Mrs. C. R. Shuttleworth, Mrs. W. L. Lott, Jr., and Miss Emma Craig, all of Forest, Miss., and Mrs. Harrell Mason, of Meridian, Miss.

Jim will long be remembered and his many deeds of service and mercy will live after him. This writer recalls many boyhood days spent by the little brook, and on the grapevine swing near his father's home, where we grew up within a half-mile of each other on the old farm. To have known Jim was to love him. On last Father's Day, June 12, 1942, I lost one of my best friends when Jim left. He will still live in memory's field to bless and help over rugged places.

God's blessings upon Jim's lonely companion, the family and friends, as they go through these sad hours.

ANDREW J. BOYLES.

Magee, Miss.

RESOLUTION ON TEMPERANCE

The General Board of Lay Activities of the Methodist Church and the Council of Conference Lay Leaders record their conviction that everything possible should be done to counteract the wave of intemperance which is sweeping over our country and the efforts of liquor forces to induce more drinking on the part of men, women and youth. We urge that Methodist laymen everywhere unite their efforts in expressions:

1. Supporting the Shepherd Senate Bill No. 860; opposing the sale of alcoholic liquors to armed men in our service, in our training camps, by Army and Navy canteens.

2. Opposing the concentration of the organized liquor forces of the nation in the selling of liquor to men in communities near

training camps, and urging upon Congress the early passing of legislation that will effect control of these forms of interference with the efficient development of America's armed forces and the achievement of final victory.

3. Protest the issuance of tires for beverage alcohol use as a non-essential industry.

4. Urging upon the officials of our Government in the interest of national safety and economic welfare, drastic curtailment of the increasing manufacture and sale of alcoholic beverages.

Unanimously approved,
July 10, 1942.

Chicago, Illinois,

PERSONAL NOTES AND INCIDENTS

In the church calendar of Carrollton Avenue church for August 9, Rev. E. C. Gunn, pastor, lists the names and addresses of sixty-three members received since March 29, Palm Sunday.

Dr. L. P. Wasson, pastor at First Church, Greenville, Miss., has added more than 200 to the membership of his church since last Conference. This is indeed an excellent record for that church.

Mrs. Geo. Fox, whose late husband was long a member of the Louisiana Conference, now lives at 231 Columbia Avenue, Shreveport. We appreciate her message of commendation concerning the Advocate.

Rev. Hubert A. Gibbs and family are spending their vacation days in Texas, and in the absence of Bro. Gibbs, his pulpit at Napoleon Ave. church is being supplied by Dr. O. E. Kriege, and Dr. W. W. Holmes, district superintendent.

Rev. T. B. Thrower reports continued progress at the Methodist church in Kosciusko, Miss. Bro. Thrower has made considerable additions to the church equipment and every indication is that he is getting forward in a satisfactory way.

Mrs. A. P. Smith, of Bossier City, La., has the sympathy of many friends on account of the sorrow through which she has passed in the death of her mother, Mrs. Ada Hebert, of New Orleans. Mrs. Hebert was buried at Houma, La.

Rev. E. W. Day, pastor of Ringgold charge, writes that Rocky Mount church, in his charge, was the first church in the Ruston District to pay every claim in full at the third quarterly conference. This includes the pastor and every other obligation.

Rev. James K. Matthews, whose wife is a daughter of Dr. and Mrs. E. Stanley Jones, is now a first lieutenant in the Quartermaster Corps of the American Army in India. He was missionary pastor of Bowen Memorial church, in Bombay, India, up to the time that he volunteered for military service.

Mr. C. V. Hathorn, of Columbia, Miss., remembered the Advocate office on last Saturday. He was in the city with his daughter from Atlanta, Ga., who is here for hospital treatment. We trust that his daughter may soon be greatly improved and well on the way to the restoration of her health.

Dr. A. T. McIlwain, Executive Secretary of the Board of Pensions of the Missouri Corporation, is now located at 4951 Laclede, St. Louis. He reports that moving in summer is a strenuous task, but that it has been greatly relieved by the splendid cooperation

which he has received from the office in St. Louis.

Rev. J. B. Cain reports a well-attended Epworth Training Conference at Columbia, Miss., August 11-13. Rev. E. E. Samples, of Brooklyn, Conference Director of Youth Work, taught a course on Worship. Rev. Frank M. Casey, of Foxworth, taught a course on "What It Means to be a Christian." Twenty-five certificates were awarded at the close of the school.

TO PASTORS AND CHARGE GOLDEN CROSS DIRECTORS, NORTH MISSISSIPPI CONFERENCE

Dear Brethren: If you have not done so, please send your Golden Cross enrollment

CAMPAIGN IN MISSISSIPPI (Since last report)

North Mississippi Conference

Pontotoc, G. H. Boyles.....	1
Glen Allan, W. D. Bennett.....	1
Belzoni, J. T. McCafferty.....	7

DISTRICT REPORTS

Aberdeen District	254 1/2
Columbus District	323 1/2
Corinth District	407
Greenville District	137
Greenwood District	203 2-3
Sardis-Grenada District	174

Mississippi Conference

Gloster, R. A. Allums.....	1
Jackson, L. D. Haughton.....	20
Terry, T. A. Carruth.....	10
McComb, J. W. Moore.....	1
Columbia, J. B. Cain.....	22
Magee, A. J. Boyles.....	1
Lucedale, V. S. Coleman.....	1
Meridian, B. B. Rogers.....	1
Hattiesburg, J. T. Weems.....	3

DISTRICT REPORTS

Brookhaven District	137 1/2
Hattiesburg District	374 2-3
Jackson District	178
Meridian District	131 1/2
Seashore District	279
Vicksburg District	135 1/2

report to Bro. J. H. Johnson, Clarksdale, Miss., at once. It is planned to publish a Golden Cross report for the North Mississippi Conference, and it would be fine for your charge to be represented in the published report.

Sincerely,
TINSLEY B. THROWER,
Conference Director,
Golden Cross.

GOLDEN CROSS—MISSISSIPPI CONFERENCE

Dear Fellow Workers:

The report of the Conference Treasurer to August 14, shows that the following charges have made remittances to him for the Golden Cross.

Brookhaven District—Georgetown, Hazelhurst, Magnolia, Nebo.

Hattiesburg District—Bonhomie, Clara, Hattiesburg Circuit, Main Street, Heidelberg, First Church, Laurel; Magee, Montrose, Taylorsville, Williamsburg.

Jackson District—First Church, Canton; Carthage, Capitol Street, Galloway Memorial, Shiloh.

Meridian District—Chunky, DeKalb, DeSoto, Enterprise and Stonewall, Fifth Street, Hawkins Memorial, Poplar Springs, Wesley, Pachuta, Philadelphia, Rose Hill, Scooba, Shubuta, Vimville.

Seashore District—Bay St. Louis, Handsboro, Picayune, Purvis.

Vicksburg District—Edwards, Natchez, Crawford Street, Gibson Memorial.

Please attend to this as soon as possible and remit the money to F. Y. Whitfield, treasurer, and indicate that it is for Golden Cross.

I feel certain that every charge would do something for the Golden Cross if it was presented, and I appeal to every pastor and worker to get the information to the congregation and take the offering if you can not get the enrollment, but I think the enrollment is better. Use your own judgment, but be certain to get something for the Golden Cross from your charge, if you have not already done so. I wish to express my appreciation to the charges that have already sent in remittances, and if the others will do as well we will break all previous records. I hope that each pastor will see that his charge has a part in this.

W. D. HAWKINS,
Director for Conference.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

James Benjamin Ansley, Kerens, Texas.
Johnson Newton Armitstead, Mahanoy City, Pennsylvania.

Paul Anthony Barker, Daleville, Indiana.
Edwin Crawford Calhoun, San Antonio, Texas.

Grover Isaac Chapman, Ashtabula, Ohio.
James Marion Copeland, Chester, South Carolina.

Cloyce Dean Copley, Findley, Ohio.
Roy Harvey Cox, Spirit Lake, Iowa.
Sidney Randolph Crumpton, Greenville, South Carolina.

Norman L. Davidson, Fort Carbon, Pennsylvania.

Laurence Roger Davis, Wahoo, Nebraska.
George Lansing Fox, Gilman, Vermont.

Allen Payne Hardison, Denver, Tennessee.
Edwin Holt Hughes, Jr., Bridgeport, Connecticut.

Dwayne Halley Mengel, Gibsonburg, Ohio.
Taylor Herbert Minga, Honey Grove, Texas.

Milo M. Mook, Erie, Pennsylvania.
Harmon David Moore, Childersburg, Alabama.

Herbert George Null, Reno, Pennsylvania.
Andrew Frank Phibbs, Leicester, North Carolina.

Umsted Samuel Pitts, Decatur, Alabama.
Joseph Tucker Riley, White Marsh, Maryland.

Frank Robinson, Jr., Arcadia, Florida.
Milton Merrill Schaper, Lone Rock, Iowa.
Lowell Benjamin Swan, Elgin, Illinois.

Robert Fulton Thornton, Oklahoma City, Oklahoma.

Albert Stanley Trickett, Madison, New Jersey.

Lawrence Claude Upton, Oakwood, Texas.
Arthur Sterling Ward, Chillicothe, Missouri.

Ellsworth Edward White, Lincoln, California.

James Raymond Wonder, Manhattan, Kansas.

RECENTLY APPOINTED CHAPLAINS, UNITED STATES NAVAL RESERVE

Charles B. Beatty, Freedom, Pennsylvania.
Miles J. DePachter, Detroit, Michigan.
Hugh C. Embry, St. Petersburg, Florida.
Jesse H. Lyons, Deland, Florida.
O. C. Weaver, Mt. Sterling, Illinois.
Vernon Kirk Hanks, Palisade, Colorado.
Henry Call Sprinkle, Mocksville, North Carolina.

Submitted by,
Methodist Commission
on Chaplains.

NATIONAL YOUTH CONVOCA-TION

The first National Convocation of Methodist Youth since unification will meet at Miami University, Oxford, Ohio, Sept. 1-5.

The statement of purpose adopted by the Planning Committee for the convocation is as follows:

"Recognizing the importance of a national gathering which would bring together the key leaders of Methodist youth from all parts of the country, the National Conference of the Methodist Youth Fellowship at Baldwin, Kansas, enthusiastically voted a national Convocation of Methodist Youth for the summer of 1942. Since that time, our country has entered the war. This fact makes the holding of such a gathering even more imperative. In these days, Methodist youth must strengthen their fellowship, counsel together, and seek the guidance of God.

"Therefore, we shall gather at Miami University, Oxford, Ohio, September 1-5, 1942, to consider the problems created for Christian youth by the present world situation; to discover the contribution we can make toward creating God's Kingdom of love and justice out of the confusion and chaos of the present moment; to strengthen our fellowship for more effective service through the church of all mankind, to seek a guidance and power which is so desperately needed 'for the living of these days.'"

Bishop Paul B. Kern and Prof. Albert Outler are among speakers who will deliver platform addresses.

As early as the first of May, registration began pouring into the office of the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tenn., showing the interest of young people across the church in this first nation-wide meeting of Methodist youth in large numbers.

Present registration indicates that there will be between one thousand and fifteen hundred young people at the Oxford meeting. Delegations in each conference are on a quota basis and registrations should be sent to the National Convocation, 810 Broadway, Nashville, Tenn. For further information and registration forms, write to the national office.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Fourth Round

Ripley, Aug. 30.
Booneville Ct., at Liberty, Sept. 3.
Ashland Ct., at Liberty, Sept. 4.
New Albany Station, Sept. 6.
Blue Mt., at Falkner, Sept. 10.
Hickory Flat, at Ebenezer, Sept. 11.
Guntown-Saltito, at Guntown, Sept. 13, a.m.
Fulton, Sept. 13, p.m.
Chalybeate-Walnut, at Camp Ground, Sept. 17.
Mantachie, at Oak Grove, Sept. 18.
Baldwyn-Wheeler, at Lebanon, Sept. 20.
Laymen's Meeting, at New Albany, Sept. 20, 2:30 p.m.
Rienzi, at Thrasher, Sept. 24.
Kossuth, at Pleasant Grove, Sept. 25.
Booneville Station, Sept. 27.
Laymen's Meeting, at Booneville, Sept. 27, 2:30 p.m.
New Albany Ct., at Ecu, Sept. 30.
Belmont, at Old Bethel, Oct. 2.
Fishomingo, at Tishomingo, Oct. 2, p.m.
Potts Camp, at Macedonia, Oct. 4.

Holly Springs, Oct. 4, p.m.
Burnsville, at Clausel Hill, Oct. 6.
Lowry Ct., at Lowry, Oct. 7.
Iuka Ct., at Harmony, Oct. 8.
Corinth-Hopewell-Rocky Springs, at Patrick, Oct. 9.
Iuka Station, Oct. 11.
Corinth, Southside, Oct. 11, night.
Marietta, at Siloam, Oct. 13.
Corinth, First Church, Oct. 14, night.
Abbeville, at Cambridge, Oct. 15.
Myrtle, at Pleasant Grove, Oct. 16.
Waterford, at Harris Chapel, Oct. 18.
Oxford, Oct. 18, night.
Dumas, at Well's Chapel, Oct. 21.
Sherman, at Belden, Oct. 22.
Corinth Ct., at Gaines Chapel, Oct. 25.

The District Licensing Committee will meet Sept. 1, Corinth, First Church, 2 p. m.

Pastors are urged to have the quarterly conference roll for next year typed in triplicate on the official roll sheet, also the conference Board of Education blanks filled in triplicate. One lay delegate and a reserve will be elected at this quarterly conference.

W. R. LOTT, D. S.

Greenville District—Fourth Round

Alligator, Sept. 6, a.m.
Shelby, Sept. 6, p.m.
Coahoma, Sept. 13, a.m.
Dublin, Sept. 13, p.m.
Dubbs, Sept. 20, a.m.
Friar Point, Sept. 20, p.m.
Boyle, Sept. 27, a.m.
Hollandale, Sept. 27, p.m.
Glen Allan, Oct. 4, a.m.
Murphy, Oct. 4, p.m.
Clarksdale, Oct. 5, p.m.
Tunica, Oct. 11, a.m.
Dundee, Oct. 11, p.m.
Shaw, Oct. 18, a.m.
Leland, Oct. 18, p.m.
Merigold, Oct. 21, p.m.
Tunnison, Oct. 25, a.m.
Rosedale, Oct. 25, p.m.
Indianola, Oct. 26, p.m.
Greenville, Oct. 27, p.m.
Cleveland, Oct. 28, p.m.

J. W. WARD, D. S.

Sardis-Grenada District—Fourth Round

Lake Cormorant, at Lake Cormorant, Aug. 30, a.m.
Arkabutla, at Arkabutla, Sept. 2.
Mt. Pleasant, at Marshall Institute, Sept. 6, a.m.
Horn Lake, at Horn Lake, Sept. 6, night.
Pleasant Hill, at Mineral Wells, Sept. 9, night.
Sardis Circuit, at Davis Chapel, Sept. 13, a.m.
Sardis Station, Sept. 13, night.
Tyro, at Tyro, Sept. 16.
Courtland, at Shiloh, Sept. 18.
Red Banks, at Mack, Sept. 20, a.m.
Byhalla, at Byhalla, Sept. 20, night.
Longtown, at Cee's Chapel, Sept. 22.
Shuford, at Mt. Olivet, Sept. 24.
Olive Branch, Sept. 27, a.m.
Crenshaw and Sledge, at Crenshaw, Sept. 27, night.
Holcomb, at Spata, Sept. 29.
Marks-Belen-Darling, at Marks, Sept. 30, night.
Coldwater, at Coldwater, Oct. 4, a.m.
Senatobia, Oct. 4, night.
Lambert and Crowder, at Crowder, Oct. 7, night.
Oakland, at Enid, Oct. 8, night.
Batesville, Oct. 11, a.m.
Como, Oct. 11, night; preaching only.
Tutwiler, at Tutwiler, Oct. 14, a.m.
Cockrum, at Green Leaf, Oct. 18, a.m.
Hernando, Oct. 18, night.
Charleston, Nov. 1, a.m.
Grenada, Nov. 1, night.

C. T. FLOYD, D. S.

MISSISSIPPI CONFERENCE

Brookhaven District—Fourth Round

Brookhaven, Aug. 23, 11 a.m.; Q. C. Nov. 9, 7 p.m.
Magnolia, Sept. 6, 11 a.m.; Q. C. Nov. 1, 4 p.m.
McComb, LaBranch Street, Sept. 6, 7:30 p.m.; Q. C. Nov. 1, 5 p.m.
Gallman, at Gallman, Sept. 13, 11 a.m. and 1 p.m.
(Adj. Session, Nov. 8, 4 p.m.)

Georgetown, at Omah, Sept. 13, 4 p.m., followed by Q. C.
Wesson, at Wesson, Sept. 13, 7:30 p.m.; Q. C. Oct. 28, 7 p.m.
Monticello, at Pleasant Grove, Sept. 20, 11 a.m. and 1 p.m.
Adams, at Ebenezer, Sept. 20, 4 p.m., followed by Q. C.
Scotland, at Bethel, Sept. 27, 11 a.m. and 1:15 p.m.
McComb, Pearl River Ave., Sept. 27, 7:30 p.m.; Q. C. Nov. 4, 7 p.m.
Bogue Chitto, at Bogue Chitto, Oct. 4, 11 a.m. and 1:15 p.m.
McComb, Centenary, Oct. 4, 7:30 p.m.; Q. C. Nov. 11, 7 p.m.
Nebo, at Nebo, Oct. 18, 11 a.m. and 1:15 p.m.
Meadville and Bude, at Bude, Oct. 18, 7 p.m., followed by Q. C.
Barlow, at Pleasant Valley, Oct. 22, 11 a.m. and 1:15 p.m.
Harrisville, at Rexford, Oct. 25, 3 p.m., followed by Q. C.
Hazlehurst, Oct. 25, 11 a.m.; Q. C. Nov. 3, 7 p.m.
Crystal Springs, Oct. 25, 7 p.m.; Q. C. Nov. 2, 7 p.m.
Sartinsville, at Sartinsville, Oct. 31, 10 a.m., followed by Q. C.
Foxworth, at Foxworth, Nov. 1, 11 a.m. and 1:15 p.m.
Osyka and Fernwood, at Fernwood, Nov. 1, 7 p.m., followed by Q. C.
Silver Creek, at New Hebron, Nov. 5, 11 a.m. and 1 p.m.
Prentiss, at Carson, Nov. 5, 7 p.m., followed by Q. C.
Utica, at Utica, Nov. 8, 11 a.m. and 1:30 p.m.
Tylertown, at Tylertown, Nov. 15, 11 a.m., followed by Q. C.
Summit and Felder, at Summit, Nov. 15, 7 p.m., followed by Q. C.
Pastors will please have the official roll and nominations for officers filled out in triplicate.

R. H. CLEGG, D. S.

Hattiesburg District—Fourth Round

Ovette, at Ovette, Sept. 6, 11 a.m.; Q. C. 2 p.m.
Hattiesburg, Court Street, Sept. 6, 8 p.m.; Q. C. Oct. 6, 8 p.m.
Clara, at Clara, Sept. 13, 11 a.m.; Q. C. 2 p.m.
Bonhomie, at Dixie, Sept. 13, 8 p.m.; Q. C. after.
Tylersville, at Hebron, Sept. 20, 11 a.m.; Q. C. 1:30 p.m.
Williamsburg, at Williamsburg, Sept. 20, 7:30 p.m.; Q. C. 4:30 p.m.
Bucatanua, at Bucatanua, Sept. 27, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, Sept. 27, 7:30 p.m.; Q. C. 4:30 p.m.
Moselle, at Moselle, Sept. 30, 7:30 p.m.; Q. C. after.
Seminary, at Cross Roads, Oct. 4, 11 a.m.; Q. C. 1:30 p.m.
Collins, Oct. 4, 7:30 p.m.; Q. C. 4:30 p.m.
Hattiesburg Circuit, at Batson, Oct. 7, 7:30 p.m.; Q. C. after.
New Augusta, at Leaf, Oct. 11, 11 a.m.; Q. C. 1:30 p.m.
Hattiesburg, Broad Street, Oct. 11, 7:30 p.m.; Q. C. Nov. 2, 7:30 p.m.
Magee, Oct. 14, 7:30 p.m.; Q. C. after.
Waynesboro Circuit, at Hiwanee, Oct. 18, 11 a.m.; Q. C. 1:30 p.m.
Heidelberg, at Heidelberg, Oct. 18, 7:30 p.m.; Q. C. after.
Laurel, First Church, Oct. 25, 11 a.m.; Q. C. Nov. 5, 7:30 p.m.
Bay Springs, at Bay Springs, Oct. 25; Q. C. 3 p.m.
Montrose, at Louin, Oct. 25, 7:30 p.m.; Q. C. after.
Petat, Oct. 28, 7:30 p.m.; Q. C. after.
West Laurel church, Nov. 1, 11 a.m.; Q. C. 1:30 p.m.
Kingston, Laurel, Nov. 1, 7:30 p.m.; Q. C. 4 p.m.
Mount Olive, Nov. 4, 7:30 p.m.; Q. C. after.
Hattiesburg, Main Street, Nov. 8, 11 a.m.; Q. C. Nov. 9, 7:30 p.m.
Sumrall, Nov. 8, 7:30 p.m.; Q. C. 4 p.m.
Richton, Nov. 15, 11 a.m.; Q. C. 2 p.m.
Ellisville, Nov. 15, 7 p.m.; Q. C. after.

The pastors are requested to have their official rolls typewritten in triplicate, with their nominations for their official boards and committees.

The pastors and Charge Lay Leaders are called to meet at First Church, Laurel, Sept. 15, at 3 p. m., with complete financial reports to that date.

B. L. SUTHERLAND, D. S.

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

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For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Is this the time to halt, O Church of Christ,
to sound
Retreat? To arm with weapons crude and
blunt
The men and women who have borne the
brunt
Of truth's fierce strife and nobly held their
ground?"

* * *

Attention!!

To the Presidents and Members of the
Mississippi Conference W. S. C. S.:

Dear Friends:

The Woman's Division of Christian Service is faced with a serious deficit, caused by the large decrease in missionary giving in 1941.

Unless something is done immediately to increase the income from the local societies, the appropriations to the fields must be decreased or, perhaps, some of its much needed work closed.

We must secure \$384,474 above present pledges to meet this crisis. This means the minimum gift from the Mississippi Conference would be \$1,963.75, as based on our 1941 membership.

We feel confident that no officer or loyal member of the Woman's Society of Christian Service would be willing that this great organization shall retrench its program of service or do less than Methodist women did formerly in their separate organizations.

Offering envelopes and literature explaining the Emergency Fund will come in the next few days from your district secretary. We hope that with your loyal support we may continue to care adequately for our responsibilities.

The emergency of the situation requires that the funds to meet this deficit be in the hands of our conference treasurer, Mrs. L. O. Todd, Decatur, Miss., by October 1. It must be plainly marked "Emergency Fund."

We hope to see many of you, and particularly the Spiritual Life Leaders, at our Conference Retreat at Hinds Junior College, Raymond, Miss., August 25-27.

Yours in His service,

MRS. W. F. MAHAFFEY,

President.

MRS. T. H. FORE,

Corresponding Secretary.

* * *

Mrs. Hamrick Writes of the School of Missions

Dear Friends:

I feel it is only right that I should express my deep appreciation for the privilege of attending the School of Missions held at Lake Junaluska, North Carolina, recently. It was a wonderful experience.

The place could easily be described as a "young Garden of Eden," with its exquisite flowers, shrubbery, majestic mountains, stately buildings, etc. Then, the cross standing as a beacon, did something to me which I cannot describe. All of the surroundings are beautiful, lending a spiritual atmosphere.

The study courses were so well planned that everyone went enthusiastically into them, trying to get everything possible to

take back for better promotion of the work in the home conferences.

It was my privilege to meet Mrs. Geo. W. Keen, of Cincinnati, Ohio, who is General Publications manager, and Mrs. C. W. Turpin, of Nashville, Tenn., who is secretary of Literature and Publications of the Southeastern Jurisdiction. From these two splendid workers came renewed inspiration for better work.

Ours is an important place in the mechanism of the conference, therefore, to you local secretaries of Literature and Publications, allow me to say that we must keep busy. Have we reached the goal of "every officer a subscriber" to the two magazines, "The World Outlook" and "The Methodist Woman"?

Until September 1, 1942, the introductory offer of the two magazines for \$1.25 per year, holds good. Thereafter the price will be \$1.25 for "The World Outlook," and 50 cents for "The Methodist Woman." The combination will be \$1.50 per year.

No well informed woman can afford to miss reading these two splendid magazines and now is the opportune time to push our campaign for new subscriptions and renewals. I hope when your quarterly reports (which are due the first of October) reach me, I will see a large increase in subscriptions.

Yours for a better informed conference—this information to come through the reading of these magazines and the good literature available at 420 Plum Street, Cincinnati, Ohio.

Sincerely,

Mrs. H. E. HAMRICK,
Conference Secretary, Literature and Publications.

Collinsville, Miss.

* * *

Conference-Wide Retreat

"Mid all the traffic of the ways,
Turmoils without, within,
Make in my heart a quiet place,
And come and dwell within."

Those who attend the Conference-Wide Retreat at Hinds Junior College, in Raymond, Miss., August 25-27, will have their spirits renewed and be able to go forth to work in the Master's vineyard more effectively.

Mrs. E. E. McKeithen, our Conference Secretary of Spiritual Life, expects every local secretary to attend and as many other members of the local societies as can do so. "Whosoever will, may come."

Remember: Your own pillow, pillow case, sheets and towels. Room and board for the two days, \$2.00.

* * *

Educational Conferences and Seminars

The Educational Conferences and Seminars (formerly Study Leaders' Day) will continue according to the schedule given last week:

August 25—Jackson, Galloway Memorial church.

September 1—Satartia.

September 2—Lorman.

September 4—Summit.

September 8—Meridian, Fifth Street church.

September 9—Newton.

Mrs. E. V. Perry, Conference Secretary of Missionary Education and Service, is presenting the study program for the coming year, and Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities, is suggesting a program of activities which may result from the studies.

Members of the W. S. C. S. are asked to attend the meeting nearest them and take advantage of the seminars which will be conducted in the afternoon, following the morning presentations.

* * *

Executive Meeting

Mrs. W. F. Mahaffey, newly elected president of the Mississippi Conference Woman's Society of Christian Service, is calling a meeting of the executive body for August 27, immediately following the Conference-Wide Retreat, to be held at Hinds Junior College, in Raymond, Miss.

A full attendance of the members is expected and some very important business will be discussed.

* * *

Will Attend Millsaps College

Miss Mary Thornton Lindsey, our very efficient Secretary of Student Work, who has been working with the Board of Education of the Court Street church, in Hattiesburg, for the summer months, expects to enter Millsaps College in September.

"Mary Thornton" still feels the call to serve her Master in the mission field, either at home or in some other land.

MEDITATING UPON THE WORD

Andrew Bonar tells of a simple Christian in a farm house who had "meditated the Bible through three times." This is precisely what the psalmist had done; he "had shaken every tree in God's garden and gathered fruit therefrom." The idea of meditation is to "get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from what we read or hear; there must be that mental digestion known as meditation. If we would "buy the truth," we must pay the price which Paul intimated when he wrote to Timothy: "Meditate upon these things, give thyself wholly to them." David meditated upon God's Word because he loved it, and he loved it because he meditated upon it.

—Moody Monthly.

We often do our best when we feel our worst; we are most courageous when most opposed.—Bruce S. Wright.

Much valuable time is wasted trying to induce careless and indifferent church members to attend services which could better be spent in preaching Christ to sinners.

—E. B. Holloway.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

It has been a long time since we as a society have studied about India, but some of our money has been going to this interesting country and these letters may help us understand the people who are so much in the public mind this week. May our prayers be much for India and the decisions that are facing her.

Ahmedabad District,
Nadiad, India.

My dear Supporter Sahib:

Loving salaams to you from your worker, Sonabai Dungar, and the family members. I am glad to have this opportunity to write this letter to you.

Recently we have been transferred to a village in the Yalkwani Territory. Here we have 83 Christian families. I am greatly delighted to do the Lord's work among this people. Every evening we have the family prayer meeting at my home and most of them attend it. Sometimes I have to go round and invite some of them. On Sunday we have morning services. My husband preaches and I conduct the Sunday school. During the week-days I visit them in their home and pray for the sick. Some of the women are ignorant and therefore superstitious. I teach them to be free from such unhealthy influences. Some of them do not worship God, but believe in many gods and goddesses. I tell them about our Lord and help them to worship Him alone. Some are now giving up their stone gods. I tell them what our Lord Jesus did for the little children and the older people. I tell them that faith in the Lord rather than stone gods saves sick and heals them. I give them illustrations from the Bible and thus give them the religious education. Often I quote my example telling them that once I was also an unChristian and did all such things. But through His grace I am saved and worship the only God. I tell them that it was Jesus Christ who changed my life, and He is even now able to save and change lives. I tell them that He saved me and now has sent me to you to tell you about His love. I tell them that Jesus saves them if they only trust in Him.

Through the Lord's grace one woman was baptized and some others are under instructions. Another woman is getting ready to be baptized with her children. We hope to win more for His glory.

Finally, dear patron, I am really thankful and grateful to you for the financial support you send for me. May He richly bless you and guide you daily to do your most for Him. Please pray for us and we hope He will bless us the more. We remember you in our prayers. May He be with you always.

With love and best wishes, in His service,

Your faithful worker,

SONABAI DUNGAR.

* * *

Sitabai Ulphilasbhai

(Translation by her husband)

My dear Patron Sahib:

Greetings to you and to your family. I hope you and your family are doing well. I am glad to write this letter once again because I can come in contact with you in this way.

We remember you many times and are praying to God that He may bless you abundantly in all your work.

At present there are very hot days in this land. The season calls summer, at this time many rich men would go on hill. I think many missionaries are going to Mussoorie during this season.

I am particularly interested in the work of the Gospel and I know God graciously blesses the work.

There were two children in the harvest field with their parents. Tired of gleaning the occasional ear of grain dropped, they started to sing a song. One boy began telling the story of the raising of Lazarus. Getting excited in the thrilling part the child shouted out, "Lazarus, come forth and be living again." Unknown to the children a caste man, the owner of the field, was listening. The man asked to their parents where the boys had learned such good words. The father explained that the children were students of the Mission School, and the good words were from God's Holy Book. Deeply impressed the caste man inquired more of the Christian way.

We appreciate all your help, which is so generously given to maintain the work of God. God bless you and keep you well is the prayer of

Yours obediently,

SITABAI S. ULPHILAS.

* * *

Methodist Mission,

Vikarabad Deccan.

My dear Patron:

I thank God for He gave me this opportunity, and I have to inform you more about my work in this letter.

We are having our Night and Day Schools regularly. Girls and boys come to school clean, with hair combed, with clean hands and feet. If anyone comes dirty we will make them clean and advise their mothers to keep them clean always.

Last year we had good results—that is most of our boys and girls were promoted to upper classes and some of them got certificates and prizes. This year we are trying to get better results than last year. Miss Woodbridge, Superintendent of Schools, often visits our school and checks the records. She is very interested in doing this work, and takes great pains in helping us in our needs. She is very kind and loving. She tried very hard to teach us to knit sweaters, to sew shirts, frocks and many other things, which we are now teaching in our village.

Last Summer School we enjoyed ourselves very much. There we were taught how to teach the children to read and to write, and also how to teach the villagers to be clean and to take care of everything. We had nice talks there.

Dear Patron, I want to let you know the work that I did during the plague. At this time my wife and myself went from house to house, gave medicine to the sick and nursed them. We took great pains to help them.

I have an adult school for the old people. I teach them according to the methods of adult education. Those are very interesting and they like these methods. They like to

read and write and they come to school very regularly. Some of the adults read Bible portions. An old man (58 years old) who is in the adult class says now I know what Bible is and he says Bible contains many stories which lead us to Jesus Christ. Therefore, adult education is most useful in the world, and I try to get more adults for the night school.

We have a library containing story books for those who want to read stories. Some young men who passed the 4th Standard will read these books and newspapers. Miss Woodbridge gets newspapers for the adults. People from other villages come and read these books and newspapers. Our school children are very fond of games. We taught them football, high jump, long jump and tug-of-war. We also teach the little children kindergarten games and songs.

We are trying our best to keep our village clean and tidy and teach the villagers to keep their houses tidy. Now all the Christians have learned to be clean in everything. They clean the floor once a week and white-wash their walls twice a year. They clean their bathing places and drains every day; if not I visit every place and check them. We tried our best in teaching them that stagnant water, dirty drains and everything that is dirty brings all kinds of diseases. So now they have learned everything and are keeping everything clean. Not only the Christians but the high caste people also take our stagnant pools and fill them with stones and mud.

I am trying to uplift my village by teaching and by experimenting.

1. Order of Worship.
2. Poultry Keeping.
3. School for Girls and Boys.
4. Adult's Education.
5. Health (the causation, prevention of all kinds of diseases).
6. Weaving.
7. Gardens (flowers and vegetables).
8. Festivals.

God has given us everything to enjoy ourselves with, but we are sad because the whole world is plunged into war. Let us pray for the sick and the bereaved, and for it to end soon.

Thank you very much for your great help. We are remembering you in our prayers.

May God bless you and your family and give you peace.

I am closing with best compliments and salaams. I am

Your obedient servant in Christ,

G. JACOB SIMON.

Where is the wisdom of rejecting what is revealed because we do not understand what is not revealed?—John Wesley.

Are we really afraid of making Christianity too simple? Yes, many of us are afraid—because we still have a sin of pride. We still think that Christianity, this tremendous fact in history, must surely be something greater than . . . just the spectacle of a simple man who loves his brothers as God loves them. Something greater? There is nothing greater.—Ernest H. Jeffs,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Progress

Let there be many windows to your soul
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant
rays
That shine from countless sources. Tear
away
The blinds of superstition; let the light
Pour through fair windows broad as Truth
itself
And high as God.
Why should the spirit peer
Through some priest-curtained orifice and
grope
Along dim corridors of doubt, when all
The splendor from unfathomed seas of space
Might bathe it with the golden waves of
Love?
Sweep down the cobwebs of worn-out be-
liefs,
And throw your soul wide open to the light
Of reason and of knowledge. Tune your ear
To all the wordless music of the stars
And to the voice of Nature, and your heart
Shall turn to truth and goodness as the
plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-
crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the
whole.

—Ella Wheeler Wilcox.

* * *

Is Your Society Meeting the Efficiency Aim as it Pertains to Study?

One of the recommendations adopted by the Jurisdiction Conference was that each district try to be 100% in having its societies reach the point on the Efficiency Aim as it pertains to study, which is:

Three approved studies or an increase of one over the previous year.

The only way I can secure this information is for every society in every district to report every quarter.

If you failed to report the first or second quarters (or both), please send these reports now, even if you have not had a study. Then remember, third quarter's reports are due October 1. Let's see how many 100% districts we can have in the Louisiana Conference!

Faithfully yours,

MRS. G. W. DAMERON.

* * *

A Check List on the Discipline

By Mrs. V. F. DeViny

Secretary of Organization and Promotion

Did you see the movie, One Foot In Heaven? Did you join in the laughter when Mrs. Spence rattled off the definition of the Discipline? Yet how many of us do you suppose could have made such a full statement? Most members would be content with saying that the Discipline of The Methodist Church is the printed collection of its rules and regulations. Others might add that it contains the declaration of our faith and order of services. Probably only a few would

define the Discipline as a standard of growth and inspiration. That is the interpretation given in the Episcopal Address which serves as the foreward of the 1940 Discipline.

The following excerpts reveal the true meaning and spirit of this book which too few Methodists know: "The Methodist Discipline is a growth rather than a purposive creation. The founders of Methodism did not work with a set plan, as to details. They dealt with conditions as these arose. . . . In such a process of adjustment, the Discipline became not a book of definite rules, nor yet a formal code, but rather a record of the successive stages of spiritual insight attained by Methodists under the grace of Christ. We have, therefore, expected that the Discipline would be administered, not merely as a legal document, but as a revelation of the Holy Spirit working in and through our people. We reverently insist that a fundamental aim of Methodism is to make her organization an instrument for the development of spiritual life. . . . We do now express the faith and hope that the prayerful observance of the spiritual intent of the Discipline may be to the people called Methodists a veritable means of grace."

Though aware of its existence, to a vast majority of the people called Methodists, the Discipline is a closed book. The average member knows very little about his church, its program, its organization, and especially its administration. This lack of knowledge usually results in a lack (or at least a minimum) of interest, for information is the basis of intelligent churchmanship.

Furthermore, the spirit of cooperation is apt to be a minus quantity among the uninformed. Workers in one department frequently develop blind spots which prevent them from seeing the values in the other departments and avenues of service. The interrelatedness of the church boards and activities needs to be exposed. It is not fully understood in all quarters.

A study of the Discipline would be a rewarding venture for every church in order to point up the relationships of the various agencies, to develop a new appreciation of the work and significance of the church and a better understanding of the functions of its officers and boards. A Leader's Guide containing suggestions for teaching the Methodist Discipline may be secured for fifteen cents from your nearest Methodist Publishing House.

Do you want a method for increasing the effectiveness of women's work in the local church? The answer is simple: See that all the Disciplinary provisions enabling the Woman's Society to participate in the total program are fulfilled according to the following:

Check List

Is your Woman's Society of Christian Service organized in fact as well as on paper? Paragraph 1006: There shall be a Woman's Society of Christian Service in every local church, auxiliary to the conference Woman's Society of Christian Service. Paragraph 223, Article 2: The duties of a pastor are: (14) To organize and maintain Church Schools, Woman's Societies of Christian Service, Young People's Organiza-

tions and Brotherhoods. (20) To make a written report to each Quarterly Conference on the following items: (i) Missions, including Woman's Societies of Christian Service, Church Extension, and missionary education in the Church School.

Does your society have representation in the Quarterly Conference? Paragraph 529, Article 2.

Is your president a member of the Official Board? Paragraph 541.

Did your society elect two lay women to serve on the local Board of Missions and Church Extension? (In a small church, one lay woman.) Paragraph 562. Paragraph 1040.

Is the society cooperating with the Board of Missions and Church Extension in developing a missionary-minded church and sponsoring some definite missionary project or projects? Paragraph 563. Paragraph 1041 (6).

Did you society elect a representative to serve on the local Board of Education? Paragraph 1139.

Is your society cooperating with the Board of Education in the missionary education of children? Paragraph 1145 (last sentence): The Woman's Society of Christian Service and the church Board of Education are authorized to cooperate in the missionary education of children in accordance with the plans to be determined by the General, Jurisdictional, and Annual Conferences.

Is your society cooperating with the Board of Education in the unified program for the missionary education of youth? Paragraph 1024: The plan now in effect was adopted by this Interboard Committee on Missionary Education.

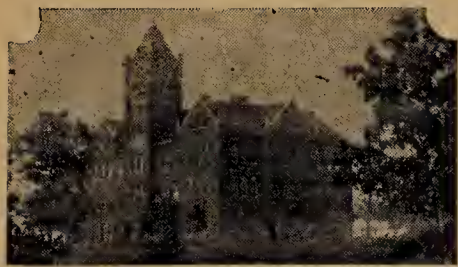
Are you helping to promote the Methodist Youth Fund? Paragraph 1734: The Interboard Committee on Missionary Education adopted the Methodist Youth Fund as the official plan for the missionary giving of youth.

Are you able to check every item? What is your rating? This check list represents the ideal. Do not rest content until your society fulfills every Disciplinary provision. In order to do this, it will be necessary to secure the cooperation of your pastor. He will be glad to work with you for he knows that the local church will be strengthened through a well-integrated program.

—Contributed by Ruth Esther
Wheaton, Field Worker.

In the works of man as in those of nature, it is the intention which is chiefly worth studying.—Goethe.

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SHOP AT HOLMES
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CANAL STREET . . . N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 23, 1942

By Rev. W. C. Newman

REALIZING THE PRESENCE OF GOD

Lesson Text: Genesis 28:10-22.

Golden Text: I am with thee, and will keep thee whithersoever thou goest.—Genesis 28:15.

"He is a living example of what not to do," said a man to me about a mutual friend. Much the same thing might be said about Jacob, the trickster. He belongs to that class of men who imagine it to be a great thing to outsmart their fellowmen. Even in his relations with God this characteristic crops up continually. But we must remember that he lived at a very early period in human history, and under primitive conditions. He is to be forgiven for much, while we strive to be and to act differently.

A Religion of Superstition

For one thing, Jacob's conception of God was inadequate and erroneous. It was not strange that Jacob should dream, still less strange that he should have a dream that was full of unreal figures in a mysterious setting. Almost every single human being has had some comparable experience. But Jacob made the same mistake that many of us make, that of supposing that God reveals Himself to men in some irrational magic.

One does not learn history or mathematics in dreams. Much less does one learn the tremendous truths of God and religion that way.

It is an amazing commentary on our modern life that fortune tellers, palmists, and people who claim to be able to communicate with the dead still trick the public out of millions of dollars each year. And there are religionists who practice a quackery equally as stupid and as dishonest, and get paid for it.

If there is one outstanding truth that lifts itself out of the confusion of our times, it is that God is no voodoo magician, to be discovered in dreams and visions, but an intelligent Person working through intelligible forces to a noble purpose.

A Religion of Expediency

Furthermore, Jacob's religion was founded on a motive that was basically wrong. He offered to build God a house provided God in return would take care of him on his journey, give him bread to eat and raiment to put on, and bring him home in happiness. Thus Jacob reduced God to a convenient, but utterly ruthless Boss, who swapped His favors for political servility.

But God's favors are not to be bought. He is no divine bargainer. We cannot purchase His blessing nor ward off His punishments by making niggardly concessions to Him. We cannot be unscrupulous in business, as Jacob was, and cover it all up by large donations to charity or the church. Jesus left

no room for doubt in our minds at this point. He said plainly that the rain and the sun come alike on the good and the evil, and no man is justified in being religious in the hope of obtaining some private benefits thereby.

God asks our loyalty on one basis alone—that of truth and right. And following truth and light as often as not leads us to suffering rather than to prosperity. But we are to follow them because they are truth and right.

A Religion that Did Not Change Conduct

Unhappily Jacob was the same Jacob after this dream as he was before. He did not return the stolen birthright to his brother, Esau. He was still capable of using an unholy scheme to gain greater riches for himself. His religion was apparently a thing apart from his daily living.

It was the old cry that politics and religion will not mix. Nor will they. But any religion worth the having will exert a profound effect not only upon one's political philosophy, but upon one's business methods, one's social relationships, and upon every other phase of character and conduct. A religion that does not change conduct is far from being the Christian religion.

Finding God in Life's Experiences

But when all this has been said to the disparagement of Jacob and his religion, it must be conceded that he used this dream of his, as well as some other incidents in his life, to stimulate his consciousness of God. And men cannot think of God earnestly and continually without eventually growing in their conception of Him and in their devotion to Him. One of the causes of our ineffectual religion is that we go days on end without giving God a thought. It is when we interpret every experience of life in terms of God that we come to be effective Christians.

WISE OR OTHERWISE

By Rev. James H. Felts

It is easy to make mistakes, but very difficult to face, acknowledge and correct them.

The preacher "curled the hair" of his congregation on Sunday morning, but the women folk were seen at the beauty parlor during the week.

When some women are prevented from discussing the latest gossip and personal ills the joy is taken out of life.

The late Dr. George Stewart often said, "I never talk higher up or lower down than women dress." Wonder how he would express it now if living?

"Father had learned to nail down his appointments ahead of time." From One Foot In Heaven. "Sounds like Old Pide's Bell."

Have you seen this definition of Easter? When the preacher has to compete against

the choir and new hats we call it Easter."

I have known a rantankerous choir or two, but none as I recall that I would characterize as "a cross between the devil's grandmother and a mountain wildcat."

I also read with interest Bishop Quail's answer to the question: Why preachers' children have reputation of being least disciplined in town—"they have no one to associate with except the children of church members."

A paraphrased scripture might be read as follows, "Take us the meannesses, the little meannesses that spoil our work, for our work is easily spoiled."

In-growing toenails are very painful. Painted toenails (or finger nails) are only unsightly.

True or false? The bliss of ignorance is as important as the audacity of imaginary knowledge?

Fulton, Ky.

THE TIDE IS SURE TO WIN

On the far reef the breakers recoil in shattered foam,
But still the sea behind them urges its forces home.
Its chant of triumph surges through all the thunderous din,
The wave may break in failure, but the tide is sure to win.

The reef is strong and cruel, upon its jagged wall
One wave, a score, a hundred, broken and beaten, fall;
Yet in defeat they conquer, the sea comes flooding in;
Wave upon wave is routed, but the tide is sure to win.

Oh mighty sea, thy message in clanging spray is cast;
Within Gods plan of progress, it matters not at last
How wide the shores of evil, how strong the reefs of sin,
The wave may be defeated, but the tide is sure to win.

—Anonymous.

The vicar was appealing to members of his congregation to supply refreshments for the church social. "And now, please remember," he ended, "what we want are not abstract promises, but concrete cakes."

—Public Opinion.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

WILL ROGERS' BEST-LOVED HORSE

By Lois Snelling

In her biography of her husband, "Uncle Clem's Boy," Mrs. Will Rogers writes often of horses. No true biographer could do otherwise, since horses played such an important part in the life of the cowboy-humorist. From the days of his childhood on his father's Oklahoma ranch to the time of his tragic death in Alaska, one of his interests and deepest devotions was horses.

But of all the ponies that galloped and raced through his active life, the one that Will Rogers loved best was "Teddy." And Teddy well deserved his master's affection, for it was he that co-acted with Will in his early vaudeville days and launched him on a successful stage career.

Teddy had a heroic namesake to live up to, for Will named him for President Theodore Roosevelt. He was reared on an Oklahoma ranch, and it was necessary for Will to economize for some time before he was able to save the one hundred dollars that was Teddy's purchase price. He was a beautiful little pony—dark bay, with black mane and tail—and as bright as a new dollar. Will would call out to him, "Right!" and he would start instantly, and just as quickly would he stop.

Will bought him a beautiful dark blue blanket, banded with gold, and the name, "Will Rogers," in large gold letters across it. The cowboy who assisted Will in his act would ride the little horse, dressed in his fine blanket, from the stable to the main thoroughfare. Then he would dismount and Teddy, without a halter of any kind, would follow him down the crowded street and up to the stage door.

When Will and Teddy finally separated, the parting was a sad one. Teddy was shipped back to Oklahoma and placed on pasture with the other horses on the Rogers' ranch. There were instructions that he was to have the best of care, but one day the fence was broken down. The ranchman found that the horses had escaped. Eventually they were all rounded except one. No where could Teddy be found!

When Will Rogers, far away in the East, learned of the disappearance, he was heartbroken. He wired his nephew to make an immediate and thorough search for the pony. Neither time, trouble, nor expense was to be spared. Teddy must be found!

Months passed and at last Teddy was discovered. In a cornfield, pulling hard at a plow, with an old Indian driving him, they found the little pony that had been the idol of thousands of boys; that had worn the softest felt shoes on his dainty feet and a gold-banded blanket on his back; that had displayed human intelligence in his acting before American audiences, and had played for the King of England.

Will was delighted when he learned that Teddy was safe and back on the ranch again. He ordered that the pony be given the very best of everything, and all possible care taken of him. These instructions were carried out, and Teddy lived in contentment to an old, old age.—Our Dumb Animals.

ALCATRAZ ISLAND

When we were in San Francisco some time ago we looked out across the bay and noted in the distance the dim outline of Alcatraz Island. The American people have come to know what Alcatraz Island stands for. It is the seat of a prison where the most dangerous and hopeless prisoners are kept. It is the supreme dread of the incorrigible. Its location, however, is one of the most attractive—in the midst of one of America's beauty spots, standing near the Golden Gate and looking out upon the quiet harbor to which the ships of the world come and from which they take their departure. The skyline from this attractive harbor is made up of the wooded hills, the inspiration of many an artist. But Alcatraz is a world of its own in the midst of these beautiful surroundings—a world of the lost where the wicked are reaping the fruits of their wickedness. Beautiful surroundings cannot make a life beautiful and even the breezes of heaven cannot make it good. The character of the Alcatraz world is made up from within. It is true of every man's world—whether it be good or bad. While Alcatraz is a terrible reality to many a wretched life, it also is a symbol of the life that rejects God and the freedom which he offers to every soul that will accept it.

—Editorial in Religious Telescope.

WHAT YOUR DOLLAR SAYS

"Dug from the mountain side, washed in the glen,

Servant am I, or the master of men.

Steal me, I curse you;

Earn me, I bless you;

Grasp me and hoard me, a fiend shall possess you;

Lie for me, die for me;

Covet me, take me,

Angel or devil, I am what you make me."

"I keep strange company in serving life's exchange: I am here today a holy offering to a risen Lord; but yesterday I was in a place of vice and crime.

"My power is terrific. Wherefore I beg you, stamp me with your faith and send me out to tasks of happiness and peace and life. My use and service is determined by the kind of men who gain me, hold me for awhile, and send me forth into the fields of their desires and aims.

"Now that I am yours, I beg you let me serve the best impulses you can feel. I am you. You will be what you make of me!"

—Selected.

AFTER DEATH

One of the kings of Hungary got so depressed when he thought of what was to follow death that he sent for his brother and explained his depression by saying: "I am a great sinner and fear to meet God." His brother, good-natured but frivolous, treated his fear as a joke, and tried in vain to laugh it out of him.

In those days, if the royal executioner sounded a trumpet before any man's house, it was a signal that he was to be led forth to execution, and in the dead of the follow-

ing night that functionary sounded the dread blast before the prince's door. Roused from sleep, and realizing the meaning of the trumpet, the prince rose, and going to the door, was seized by the executioner and taken, pale and trembling, into the royal presence, where he fell on his knees before his brother and begged to know in what way he had offended him.

"In none," said the King, "but if the sight of a human executioner is so terrible to you, shall not I, having grievously offended God, fear to be brought before His judgment seat?"

When I was young we frequently heard sermons into which that story would have fitted as though made for them. Few such sermons are heard today, and I am not commending myself or my fellow preachers when I make that statement. We are distinctly failing in one part of our duty.

—Methodist Recorder.

THE HOUSE BY THE SIDE OF THE ROAD

By Rev. C. A. Cornell

I have lived in the house by the side of the road,

I have been a good friend to man.

I did what the poet told me to do,

And now, I am merely a man.

They killed my pet dog, they singed my old cat,

They borrowed my shovel and rake,
Stole the wash on the wire, my spare auto tire,

And even the ducks and the drake.

I did live in that house by the side of the road

Where the autos and trains went by,
But they made me hump, and I've had to hump

As I wanted to live, not die.

The sparks from the engines burned up my barns,

The cars have splashed mud in my eye,
The tramps from the trains, and the thumb-ers complain

If my auto should pass them by.

They have taken my hens, old rooster and chicks,

And stolen my china nest egg,

They have milked my old cow, swiped the pig and the sow,

Tobacco and matches they beg.

My turnips and cabbage and onions are gone,

My carrots—potatoes—I grew,
Spring lambs and the ewe, my billy goat, too,

And mush in their mulligan stew.

You may have my house by the side of the road,

Let them call you friend—while they can,
Here's my coat and vest, they have taken the rest,

And I'm nearly a naked man.

I'll build my new nest in the tall tree top,
Dig a hole in the deep sea strand,

And I'll pull that tall tree, way up after me,
While you're hunting your hole in the sand.

—The Hammond Vindicator.

The block of granite which is an obstacle of the weak, becomes a stepping stone in the pathway of the strong.

—Thomas Carlyle.

SOCIAL BETTERMENT COMMITTEE'S REPORT TO NEW ORLEANS MINISTERIAL UNION

Monday Morning, August 3, 1942

For several years the menace of commercial gambling and prostitution and other vices in New Orleans and throughout the State have been steadily on the increase, and with this increasing lawlessness there has also been a marked laxity on the part of the officers in enforcing the laws. We view this condition with grave concern. Unless this lawlessness can be permanently checked and brought under control, and that right soon, our whole system of liberty under law is jeopardized.

The New Orleans Ministerial Union has not been negligent in its efforts to suppress this lawlessness, but these efforts have not accomplished the desired results. Perhaps we made our greatest mistake in not being persistent and determined. Our efforts have been more or less sporadic. While good was accomplished, we were not persistent enough to win, even though we had the law and the right on our side.

About eighteen months ago the Union set itself definitely to the task of bringing every pressure to bear in interest of social betterment and law enforcement; and your Social Betterment Committee was instructed to take such steps as were necessary to have all illegal commercial gambling and prostitution with their allied vices brought to a definite and speedy end in New Orleans and throughout the State of Louisiana. Notwithstanding the fact you invested your Committee with full power to act, we have wanted a vote of confidence and your intelligent cooperation; so we have made full report of all our activities at every meeting of the Union. We thank you for the hearty approval you have given our efforts.

To refresh your minds, the Committee begs the privilege of giving a brief summary of the steps taken that have led to the situation in which we find ourselves today. The first step taken by the Committee was to get the facts. The District Attorney was kind enough to furnish us three copies of a digest of the law covering the whole subject of gambling. We were fortunate in having a "friend" who had first hand information about the whole gambling life of the city, and what information he didn't have he knew where to get it. When it was known that we wanted information, it was forthcoming. It came from many sources—from policemen, from gamblers, and from prostitutes; it came from mothers who were heartbroken over their prodigal sons and daughters; it came from wives and mothers who saw the children hungry and the home itself bankrupt because of gambling; it came from business men who had suffered much because of gambling, embezzling employees.

With these facts in hand of the awful menace of gambling and prostitution, with the names and addresses of places and promoters, the next step of the Committee was to contact the officers of the law. We did this with considerable confidence. We felt that in a quiet way, cooperating with the regularly constituted officers of the law, the desired results could be obtained. We do not regret having taken this action. We think no law enforcement officer in New Orleans would claim that we were at any time unfair.

We had several conferences with our Dis-

trict Attorney, with our Mayor, and with our Chief of Police. We made definite complaints, giving names and addresses. Copies of these complaints were also furnished the Grand Jury. The District Attorney ordered arrests be made. Some arrests were made both by the Police and the District Attorney, but the gambling places, after being kept closed two or three weeks, were allowed to re-open, and we could get no further action from the District Attorney, the Mayor, nor the Chief of Police. Prostitution and gambling went from bad to worse. The vices were flaunted in the face of law abiding citizens. Letters of entreaty were sent to the District Attorney and to the Mayor. They answered with a courteous reply—"We have given orders," but commercial gambling and prostitution continued unmolested. We had exhausted every resource at our command in trying to get something done through the officers, whose duty it was to enforce the law. We made a fair and honest effort to get their help, but they let us down.

The next step was a letter addressed to the Mayor in which the whole menace of commercial gambling and prostitution was reviewed and also the promises the officers had made the ministers that something would be done about the whole lawless business. In this letter we set a date, not as a threat, but as a statement of fact, as the end of our conferences, unless something definite could be done in the way of suppression of gambling, prostitution and related vices. If nothing was done before this set date, the Mayor was given to understand that we would resort to publicity and any other measure that might promise relief. Nothing was done. We had no further word from the Mayor.

The campaign of publicity began. We are indebted to our daily papers in New Orleans and other papers throughout the State. The Associated and United Press gave wide publicity to the lawless situation prevailing in New Orleans and some sections of the State. In the midst of this campaign against lawlessness our country was forced into the world war. Her citizens were called on to make many sacrifices. Sacrifices everywhere except in our dens of corruption and vice! War workers and many business enterprises needed telephones and needed them very badly, but they were told by the government that no more phones could be had, as the material was needed for war purposes—and yet thousands of telephones were tied up in the illegal "bookies." The Telephone Company makes a desperate appeal to the legal users of phones to use them sparingly, and yet these illegal

"bookies" are cluttering up the exchange and no doubt interfering with war operations. Nothing could be more unfair and unpatriotic. We have called upon the Priorities Board, the Public Service Commission and the Telephone Company for justice and relief. We asked that all of these phones used in illegal places be taken out and placed where they are needed in legitimate enterprises.

The War Production Board is carrying full-page advertisements in all the leading papers of the nation, making a desperate call for scrap of every kind while in Louisiana alone it is reported that we have upward of twenty-five thousand illegal slot machines and pin ball machines and other mechanical devices that have not been counted. The law says that these slot machines should be confiscated and along with them other gambling devices. We are calling upon the War Production Board to call in all these illegal machines. The slot machines of the nation, if converted into war implements, would do much towards supplying the need in this critical hour. To operate an illegal slot machine is both lawless and unpatriotic.

For a long time our city has been overrun with harlots and pimps. It was well nigh a waste of time to report such to the police. A house of prostitution could open up next door to a respectable home and nothing could be done about it without political pull. Soldier boys were being robbed in gambling halls, and polluted and poisoned and probably ruined for life in these places of prostitution. Your Social Betterment Committee gave a full report to the war committee in Washington, whose chief duty is to regulate the moral conditions around camps where our soldier boys are stationed. This report covered liquor, gambling and prostitution. It was reported that in many cases all three were found in a single establishment. Saloons have no license nor right to operate gambling dens.

Since we were turned down by our own city law enforcement officers, from whom we desired and expected help, we have turned to every source and every agency that might be able to help in eradicating the vice and corruption with which our city has been cursed. Whether in response to our appeal or not the officers of the National government are here and at work. The State troopers also are here. Louisiana and New Orleans are a part of the United States. The national government has a responsibility in law enforcement here as it has in any other section of the country. New Orleans is a part of Louisiana, and the State government has a responsibility here

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just as it has in other sections of the State. When local self government fails it is the duty of the higher government to protect her people. It was not the wish of our Governor that any local situation would necessitate the presence of state troopers. Nobody who knows the situation here in New Orleans will deny the fact that city government failed in the enforcement of the laws against commercial gambling and prostitution and related vices—failed without making much of an effort.

With the cooperation now of national, state and city forces we are justified in believing that our city and state will have a moral clean-up long over-due. We have been given to understand by the officers of the law that this is not a temporary expedient, but is a definite, persistent and continuous effort to suppress this lawlessness, and that there will be no letup.

The New Orleans Ministerial Union is only one of many organizations interested in law enforcement and the suppression of commercial gambling and prostitution and related vices. There are many church groups and civic groups and a large number of law abiding citizens here and there who are with us whole-heartedly. The number is growing daily. It is already in the mind of many citizens of the State to effect a state-wide organization with representatives from every parish. The tentative date of this state-wide meeting is September 29.

Your Social Betterment Committee presents this report, trusting that what we have done meets with your full approval. Good is being accomplished. Our people are responding. The lawless are uneasy. The law abiding are more hopeful. The officers of the law are becoming more keenly conscious of their responsibility. We hope there are better days ahead, and we pledge you that we will keep up the fight, for law, order and decency are on our side. You can help us greatly, and help the cause, by keeping your people informed and lending your individual support wherever possible.

Respectfully submitted,

Social Betterment Committee,
W. W. HOLMES, Chairman;
R. F. BUCK,
J. R. BULLOCK,
H. A. GIBBS,
J. D. GREY.

RESOLUTIONS OF RESPECT

Whereas, it has been the will of the Heavenly Father to call our friend and brother, J. H. Thomas, from this earthly home to a Home Eternal; therefore be it resolved

1. That we, the members of the W. S. C. S., of Brooklyn, Miss., Seashore District, extend our heartfelt sympathy to his wife, Lucile DeVall Thomas; to his parents, Mr. and Mrs. J. T. Thomas, Leakesville; and other members of his family;

2. That we acknowledge with grateful appreciation the many deeds of kindness and helpfulness performed by Mr. and Mrs. Thomas during their five years' sojourn among us;

3. That a copy of these resolutions be sent to Mrs. Thomas, a copy to his parents, and a copy to the New Orleans Christian Advocate.

MRS. BESS GAY,
For the W. S. C. S.

If a sparrow comes before my window, I take part in his existence and pick about the gravel.—Keats.

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(Note: Charges having one credit are included under single subscriptions.)

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Lecompte, F. J. McCoy.....	17
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Ebenezer, C. J. Thibodeaux.....	6
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Kinder, R. T. Pickett.....	4
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Lake Charles, J. H. Bowdon.....	39
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Columbia Circuit, Miss Lea Joyner.....	4
Delhi, J. E. Hearn.....	22
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Gilbert, S. S. Holladay.....	16

Grayson, W. H. Carroll.....	15
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Felicity Street, W. D. Boddie.....	6
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Slidell, J. W. Faulk.....	13
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New Orleans CHRISTIAN ADVOCATE

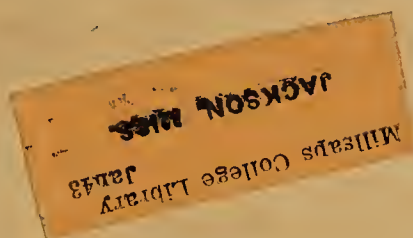


THE LIVING CHURCH

Thank God for life: life is not sweet always,
Hands may be heavy-laden, hearts care full,
Unwelcome nights follow unwelcome days,
And dreams divine end in awakenings dull;
Still it is life, and life is cause for praise.
—Susan Coolidge.

THE PRAYER-ROOM TODAY

Already I would bless Thee, my Father,
for Thy guiding hand and for Thy sure
providing. There have been so many times
when, though I felt that I had missed the
way, afterwards I knew how wisely and
safely I had been led. And now I begin to
see the pattern of Thy purpose in my life,
to understand how one event and another
have been part of Thy great design. Let
me not again forget, let me not again re-
sist Thy guidance or seek to shake myself
free from Thy control. And when once
more the darkness gathers round my path,
give me to know, with a deep peace, that
Thou art very near. Amen.



Millsaps College Library Which Are You?

Norita Wilson

Together they traveled the pathway of life
From the morn till the setting of sun,
Yet the one was so joyous, the other downcast
When the journey of life had been run.

They went hand in hand o'er a desert of sand
To reach that far land fair and sweet.
The one saw the grandeur of mountains afar,—
The other, the sand at her feet.

They must needs cross a rill which their pathway traversed
As they left far behind them the ridge.
The one had the song of the brook in her ears,
The other but looked for a bridge.

A child near their pathway, intent on its play,
Was baking mud pies spread in view.
The one saw the smile, the other the grime
As the friendly tot waved them adieu.

They passed through a gateway, on nearing their goal,
And entered a flowering mart.
The one felt the kiss of a rose on her lips,
The other, a thorn in her heart.

—The Better Home.



WALLET OF THE WEEK



IN THE CHURCH OF SCOTLAND the minimum salary of ministers is twelve hundred and sixty dollars, with a rent-free residence and an allowance for dependent children. This achievement was brought about by what they call the Maintenance of the Ministry Fund. Commissions of Inquiry for other communions have reported favorably on such a scheme and some diaconates have given serious consideration to such a step, but as yet little seems to have been done outside the Church of Scotland.

* * *

THE BANANA INDUSTRY of tropical countries to the south of us is a development of the last half century. According to the National Geographic Society, bananas wrapped in tinfoil were displayed at the Philadelphia Centennial Exposition in 1876 as curiosities from the tropics, but by 1910 it had become a national staple. In 1916 forty million bunches were imported, in 1937 the shipments reached beyond sixty-six million bunches. On account of war needs, the shipping of bananas has been greatly curtailed much to the hurt of banana farmers.

* * *

A STUDY OF RURAL AREAS indicates that they produce the life which cities destroy. The cities produce the culture while the country districts nourish religion and the churches. The hope of civilization is in the fact that the population of the world is fundamentally rural. The Protestant churches and the people of China, India, Africa and Russia are overwhelmingly rural, and in the United States two-thirds of the Protestant churches are in the country and the small towns. Mission churches of most countries begin in rural districts.

* * *

THE PROGRESS OF CHRISTIAN PEOPLE through the centuries has been marked by songs of praise and triumph. This tendency has been so universal among devoutly religious people that an ancient thinker declared that praise was the chief among the virtues. Certain it is that Christian people have found in rhythmic praise a means for expressing their faith, which is no less positive and universal than is the theology of their creeds. It is indeed likely that song grips more lives than are ever affected by the theology and the creeds of the churches.

* * *

ONE SOURCE OF ENCEPHALITIS is about to be laid at the door of the hapless mosquito, according to the reports of scientists making investigations in that field. It has been found that the viruses of the St. Louis and western equine encephalitis are transmitted by mosquitoes. Researchers have discovered that one out of every three hundred and eighty-six culex tarsalis Cook mosquitoes trapped in the Yakima Valley of Washington are carriers of the virus. The mosquito, like the Indian, seems to be "climbing the western hills to read his doom in the setting sun."

COLT'S PATENT FIREARMS MANUFACTURERS are reported to have taken steps to help solve the worship problem of war workers on Sabbath shifts. In a club-room at the plant, services are provided for those who would otherwise be deprived of worship. Two Roman Catholic masses are said in the morning, and Protestant and Jewish services are held in the evening. This is thought to be the first regularly scheduled religious services to be held in a war production plant.

* * *

THE VATICAN recently came under attack of *Regina Facista*, the leading organ of the Italian Fascists. It is reported that the editor condemned the Vatican for its sympathy for persecuted and massacred Jews. He also made an attack for its failure to condemn "contaminating religious unions" between Jews, Protestants and Catholics in the United States and Britain. In view of the extent of the present war involvement, it would appear that there might be little need for revising the strictures in the future.

* * *

THE AMERICAN RED CROSS, whose peace-time service covers epidemics and every variety of natural disaster, is said to have had the severest test of its sixty-one years of relief work during the past spring. It expended more than a million dollars in relief and rehabilitation work, following floods, tornadoes, cloudbursts, ice jams, and forest fires in eighteen states from Maine to Texas. That is a great record under any conditions, but particularly under the war pressure which was carried at the same time.

* * *

THE NORTHERN BAPTIST CONVENTIONS adopted measures at recent sessions which, whatever else they might signify, showed a spirit of independence and regional autonomy. The Oregon State Baptist Convention adopted a resolution withholding financial aid and other support from conscientious objectors. The Arizona Baptist Convention adopted by a unanimous vote and without discussion a constitutional amendment repudiating all connection through the Northern Baptist Convention with the Federal Council of Churches of Christ in America.

* * *

THE LID WAS BLOWN OFF PRICE CEILINGS when a San Francisco chemist discovered that the liver of a shark from the waters of Lower California contains vitamin "A" in many times the quantity found elsewhere. The price of sharks jumped from ten dollars a ton to two thousands dollars a ton, and shark's liver now sells at from three to eleven dollars per pound. The theory is that the heavy vitamin content is acquired from some kind of microscopic plant at the bottom of the ocean and that it settles in the liver of the shark. Sharks weigh from three to six hundred pounds each and the liver is one-tenth of its weight.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

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EDITORIAL

OUR SPIRITUAL INVALIDISM

In our editorial on the church press, we undertook to show how it reflects the dynamic weakness of the church. It is our purpose now to discuss another contributing factor to the spiritual invalidism of the accredited agent of Jesus' healing authority. We refer to a worldly college flying the flag, but denying the authority of the church which sponsors it. It is a situation calculated to deceive the very elect because back of a professed allegiance is a deadening disloyalty to every legitimate implication of the church and its message. Like the witch of Endor, such institutions may become the unwilling intermediaries between prophetic souls and those who have lost contact with God, but only to the extent of discovering a hopeless invalidism. It is the pathetic gesture of those who have lost contact with God and who turn to holy banners and high pretensions of the apostate god-learning, or human wisdom.

A college which is disloyal to the social and moral standards of the church has opportunity through an immature mind and the conceits to which immaturity ministers to plant seeds of religious distrust which easily choke the loyalties implanted by the home. The home tethers are loosed and a disloyal atmosphere soon registers in a pride of opinion which makes it easy to renounce the emotions of faith as vain and baseless superstitions. Therein is the danger of a church-blessed educational disloyalty.

This is by no means an abstract philosophy, but is a matter based upon fact. A short time ago a young man told us of a football scandal in which "ringers" were played under the names and numbers of the regular team. These "ringers" were cheered by the "rooters" which included the college administration. This young student's denunciation of this piece of unspeakable dishonesty came very near costing him his place in the college. Saul had as much to gain from the counsels of the witch of Endor in the way of a vital and healing contact with God as had the students of that institution. That college flies the Methodist flag.

We have before us, as we write, a letter from one of the best known and most outstanding educational leaders of our day. He says that when the church tie is loosed the college is likely to permit undesirable practices. He then spoke of a college in which that tie had been loosed, with the result that in a short time, beer was served as a matter of course at the Freshman reception given by the president. This college flies the Methodist flag, but is morally indistinguishable from secular schools and has pushed the church into the background. This is one of the explanations of the impotence of sixteen million

Methodists in their protests against our liquor disgrace. We adopt the learned counsels of the witch of Endor and lose the ear of God.

From another distinguished educator, we quote: "After being identified with college and university life for more than thirty years, I question the whole emphasis. I think the worst form is intercollegiate football. It is utterly demoralizing, and is simply a parasitic growth on college life for the amusement of the general public and the gratification of the alumni." This means that one cannot surrender to dissipations and disloyalties in education and expect to retain contact with God through worldly culture.

Defiance of Church Authority

A factor which ministers to spiritual invalidism in the church is the defiance of church authority by colleges which desire to throw off moral and spiritual restraints. Some time ago we had a letter regarding a college of another denomination and not in our territory which threatened to throw off the authority of its supporting denomination because of administrative disagreements. The controversy was publicized in the press, but the trouble was adjusted, the rupture averted. That is a church college and the seeds of defiance are there.

In an exchange of a few weeks ago, we found this paragraph: "Brown University, Providence, Rhode Island, is on the eve of severing all ties with the Baptist Church. One by one the great universities founded in America in colonial days are cutting loose from the church." Brown is a denominational institution. We hold that no institution which is disloyal and defiant should be permitted to fly a church banner at its masthead.

On the other side of this question, we have another letter which refers to the connection of a great educator with one of our own institutions. We quote from it this significant sentence: "The church has given me through all these years an unimpeded opportunity to build what I believe to be a really great institution **under its control.**" The bold face type is ours, and we cite this statement as an appraisal of church loyalty as a factor in the rendering of a great educational service.

Much is being said about saving the church college. For our part we have little interest in saving the church college as such. We are far more interested in making them Christian than we are in maintaining institutions without moral and spiritual differentiation from secular schools. We feel that disloyal and worldly church colleges have a large share in causing the invalidism which afflicts the Christian Church. A short time ago, a good layman said to us: "I am one hundred per cent for the church's getting out of the whole educational business."

He declined to except even theological schools. This is a situation which worthy and loyal colleges are having to face, and is no less a condition with which no church should temporize.

If our colleges are not to be Christian and loyal to the hand that feeds them, we would be infinitely better off without them. We are opposed to encouraging our people to give money if they are to be betrayed and defied when the objects of their giving become fat and self-sufficient. We need to turn the heat on cultural plague spots which have too long and too often ministered to spiritual invalidism. It is not necessary for any church to submit to the perfidy of any college in order to secure education for its youth.

WILLIAM BOATNER REILY

After the final forms of our paper of last week were ready for the press, news came to us that Mr. William B. Reily had quietly crossed into the great Beyond. By the change of our cover page, we conveyed to his host of friends the sad news of his going, and we asked Dr. W. W. Holmes to prepare an appreciation of his life and character for these columns. We give here a brief, personal tribute and leave to Dr. Holmes the task of giving a more detailed analysis of his life.

Mr. Reily was a native of Louisiana, his more than eighty years were all spent within its borders, and he was loyal to the character of the people whom he thoroughly understood. One of our earliest experiences with Mr. Reily was during a time of upheaval when he stood up in defence of the people of Morehouse Parish, a position which has since appeared to have more justification than seemed possible at that time. He was a staunch Methodist, and in every interest and relation he was civic-minded and Christian. His approach to any situation was not stereotyped by theological tenets and formulas, but was humanitarian and individual because his whole life was so saturated with the emotions of Christian experience as to make of his surroundings a clinic for the application of his faith.

We knew him intimately for more than twenty years, and in all that time we never had occasion to question the sincerity of his views. This was true even when we could not agree with him. He was a man of deep and positive convictions, but through an equally positive and vital faith, he kept his impulses under control. In the course of the years, other leaders will arise, but none will surpass our fallen friend in spirit and in the breadth of his sympathy and purposes.

SHOP TALK

For reasons of space, we have been forced to omit the campaign report from this issue. We have sent a charge-by-charge report to each District Superintendent, the report will appear again in the issue of Sept. 3, and the final charge-by-charge report for all the conferences will be published on Sept. 17.

Please Note—On Sept. 24, we will have to withdraw our pencil offer. We are giving advance notice so that no pastor may be taken unawares and miss his gift pencil. Do not fail to complete your list of 13 or more and receive this beautiful gift. This gift was made possible by friends of the Advocate and we do not want any pastor or Advocate representative to be disappointed.

NO ADVOCATE SEPTEMBER 10

In keeping with a custom established a number of years ago, we will omit the Advocate for Sept. 10, the week of Labor Day. It is the only issue that we omit in the course of the year. We give notice this early so that every one may understand why his paper does not come that week. We appreciate the fact that the Advocate is missed, but we cannot undertake to reply to all complaints about failing to receive the paper of Sept. 10. Please take notice of this announcement. It will save trouble for all concerned if you accept our explanation in advance.

Editorial Miscellany

By Dr. H. T. Carley

REPAIRING THE STREETS

The parsonage is situated on the corner of Pine and Fifth streets. Pine is the main street of the town, broad, straight, paved with concrete from curb to curb, extending east in a paved highway that leads to Madisonville and other interesting points, and west and north to a highway leading to Hammond, Jackson, Memphis, Chicago, and other suburbs of Ponchatoula. The parsonage faces Pine street.

Fifth street runs along the side of the parsonage. It has a surface of gravel, which, through much use, frequently becomes rough and bumpy. You can zoom along Pine street at fifty miles an hour—if you are that kind of driver—and enjoy the sensation of flying; but if you turn into Fifth street, you'd better slow down to a walk and enjoy the sensation of living.

Pine street, being paved, stays put; but it accumulates a lot of dust, dirt, and debris of various kinds that keep it from looking like the nice thoroughfare that it is. So, every now and then—whenever they think of it or whenever they can get to it—the street cleaners come along and give it a good sweeping, making it look spick-and-span. Then we are proud that we have such a nice road in front of our house.

But Fifth street—the graveled one—gets so rough that it has to be mended now and then. I have just been watching the grader go over it. With the long blade properly adjusted, the machine has gone back and forth, filling up the holes and smoothing off the bumps, making it look like a pretty good place on which to drive a car. I especially enjoy the prospect because the parsonage garage opens on that street and I have to use it a good deal.

Pine street will stay clean for awhile; but the dirt will accumulate, and it will have to be swept again. Fifth street will stay in good shape for awhile; but it will get full of holes and rough places, and have to be mended again. It really keeps the street department busy cleaning and mending the streets. If it should fall down on its job, the whole town would be a sight to look at.

Maybe some lives look terrible because the owners don't do much cleaning and mending.

BRITISH METHODISM: "IN THE NEWS"

An Interview with Dr. Walter W. Van Kirk

By Ralph Stoody

"If the concept of an ecumenical church is ever to become a reality, an imperative preliminary step must be a closer acquaintance across the Atlantic between the spiritual children of John Wesley."

This is the conclusion of a distinguished American church leader and Methodist minister, the Rev. Dr. Walter W. Van Kirk, who has just returned from a month's mission to church groups in England where, at the invitation of the Archbishop of Canterbury, he has shared in representing the American point of view on questions of the church and the post-war world. Dr. Van Kirk is a secretary of the Federal Council of Churches and the promoter of the historic Delaware Conference on the Study of the Bases of a Just and Durable Peace. His voice is known to millions who hear his "Religion in the News" each Saturday evening over NBC's nation-wide hook-up.

When we observed that Dr. Van Kirk's visit to England was to cover the days of the annual session of the British Methodist Conference, we felt certain that the English church leaders would put its meeting in Manchester on his itinerary. This was confirmed by Dr. Van Kirk in his answer to our first question after the greetings were over upon his return by clipper the other day. He had attended the Conference, spoken at a session over which Lord Rochester had presided and had enjoyed informal exchanges of views with the officials, ministers and some of the local preachers attending.

Mentioning the local preachers reminded Dr. Van Kirk of the deep impression that these devoted laymen of the British Methodism again made upon him. It was in this connection that he described what seems to have been the spiritual high-point of the month. Not in Canterbury Cathedral or St. Paul's or even in the Methodist Conference sessions did it occur. It was in the simple pastor's room of the Methodist church in Newcastle-on-Tyne. Here Dr. Van Kirk was the Sunday pulpit guest. Shortly before the service, two local preachers entered, introduced themselves, suggested that they would like to pray with the visiting preacher, and then, on their knees, offered moving and fervent petitions that God might speak through him in that hour. "I was deeply touched," said Dr. Van Kirk. "It is an inspiring custom."

That English Methodism is primarily a church of the laymen is soon evident to the visitor, Dr. Van Kirk observed. Their circuit system, with one or two ordained men on a many-point charge and a rotation of lay preachers to supplement their labors, is perfectly adapted, because of its flexibility to meet the current shortage of ministers occasioned by three hundred British Methodist ministers in the chaplaincy. Another advantage he noted in the use of laymen is the training in public speaking that they receive. This has equipped many local preachers for important responsibilities. Two, he found, were on the town council of Newcastle. Many hold places of leadership in the Trade Union movement gained by their facility in speech. In Parliament and otherwise prominent in the Government are many more, such as Sir Kingsley Wood, Mr. Isaac Foote, Mr. George Tomlinson, and Mr. Arthur Henderson. The local preachers in

positions of public trust are quite out of proportion to their numbers.

While there are more rigid standards of training for Conference membership in England than have prevailed in the United States, the variation in ministerial salaries is much less than in this country, Dr. Van Kirk learned. Yearly allowances range between three hundred and fifty and four hundred pounds, with a retirement pension after forty years of service of one hundred and fifty pounds a year.

"What about church attendance in the United Kingdom?" we asked Dr. Van Kirk. "I did not learn that the numbers worshipping show an appreciable increase," he replied. But he then hastened to point out that with the complete mobilization of the country, the seven-day work-week in the armament industries, the millions of men in the service and the multitudes of women and children who have been evacuated from urban centers, it would be surprising if the churches could keep to anything like normal levels. While the end of the war will bring back most of the absentees from the classes mentioned, Dr. Van Kirk noted one group which seems to have been more permanently estranged. Once the labor movement he was informed, had found its leadership and in many cases its meeting places in Methodist churches. Opposition on the part of employers has had a tendency to push the trade unionists out of the fold and consequently to diminish the influence of religion among the workers. Whether this group with which Methodism was once so influential can be won back from its secular spirit seems to be a question.

Fifteen hundred Methodist churches have suffered from enemy action, Dr. Van Kirk was told. The war spirit is strong in the church, and no communion has come out quite as unqualifiedly as the Methodists in their statements in its support. Although Mr. Henry Carter, who for thirty-one years has been the Methodist temperance and social welfare secretary, has given devoted service to those whose consciences have forbidden participation in war, this activity has been more personal than official, and his sympathy with their point of view is not typical of the average British Methodist. Canteens in 750 churches have been established, and relief and other morale-building activities have been organized in hundreds of others. There has been some protest on the action of the recent Conference relaxing the standing order which banned certain amusements on "Methodist promises," but the majority seemed to regard the move as recognition of the special demands of a changed world. On the positive side, the Conference set up a "Youth Department," which has for its purpose the saving of "British youth from the tragedy which has overtaken the youth of Germany and Italy."

The Conference, Dr. Van Kirk reported, voted hearty approval of the now-forming British Council of Churches, but temporized with proposals looking toward organic union of the Free Churches. This rejection, he was assured, was not to be interpreted as opposition to the principle of further union, but was simply to postpone such consideration until more time had passed in which to consolidate the gains of the union of Methodist bodies effected in 1932.

Unlike American conferences, Dr. Van Kirk noticed that the climax of the English Methodists' session is not in the reading of the appointments. The conference comes in July, while the connexional year begins in September. The stationing committee in the meantime prepares the draft of appoint-

ments. During the war years the last-of-August move-around has been characterized by less than the usual number of changes, and those necessary have been confined within as limited geographical areas as possible.

The new president of the Conference, who succeeded the Rev. Robert Bond, is the former mission board secretary, the Rev. W. J. Noble. The first half of his ministry was spent in Ceylon. The lay vice-president is a Yorkshire attorney, Mr. Herbert Ibberson. Because of travel difficulties and occupation with essential war work, only about a quarter of the usual thousand delegates were able to attend the session. Unlike an American Methodist General Conference, only four ladies were voting members. Other women were there in ex-officio relationships and including a number of lady missionaries. Increases over last year's missionary giving were reported. The Methodist women of the United Kingdom raised during last year one hundred thousand pounds.

In his contact not only with Methodists, but with British churchmen of all allegiances, Dr. Van Kirk described himself as being constantly disappointed not to find a more thorough understanding of the organization, life, work and outlook of American churches. In his address to the Methodist Conference he stressed the necessity of a closer fellowship based on better information concerning the programs and ideals of the respective Methodisms on each side of the Atlantic, and he has returned to the United States intent on developing more two-way traffic of information between the churches of the two sister nations.

INTERPRETING LIFE

By Mrs. Irvin Rowland

"Search me, O God, and know my heart: try me, and know my thoughts."

There is always a danger of interpreting the meaning of life in favor of self rather than seeing it in terms of what is best and right. Naturally, we are our own best champions, and it is quite easy to hide our actions behind the screen of self interest or a misunderstanding on others' part.

Conscience is one of our best weapons for thinking and acting straight. Yet, it can't be beaten down by evil impulses and deeds and continue to be the guardian it should be. It must be trained in the ways and actions of righteousness—then it is much more alert to sideroads from the King's highway.

I have to live with myself more than any one else. Therefore, I want my actions to be so that whether secretly or openly, I can live without a guilty conscience. If I can't have respect for myself, can I expect anyone else to? I must always try to be honest with myself—then, only, will I be worthy of the confidence and trust of my fellowmen.

If I walk faithfully by all the light I have, why should I fear the criticism of the world? I must fear God and not man; therein is great freedom and consolation. God made me a free moral agent and trusts me to interpret life for myself. With Him as my Guide, what have I to fear? Do I let others reserve these same rights for themselves, or am I something intolerant, judging unjustly, thereby encroaching upon their freedom? Father, keep me from the sin of selfishness and help me to interpret life from the view of Christ's love.

Knowledge advances by steps and not by leaps.—Macaulay.

CONFERENCE NEWS AND PERSONALS

Rev. E. R. Smoot, pastor at Aberdeen, Miss., spent part of the month of August on vacation at Lake Junaluska, N. C.

Rev. N. L. Threet was assisted by Rev. B. F. Bullard in a meeting at Ebenezer church, on the Chalybeite charge. There were fourteen additions to the church.

Rev. H. M. Bennett had the assistance of Rev. A. L. Davenport in a recent meeting at Hopewell church, near Corinth. There were twenty-three additions to the church.

Rev. R. H. Staples is doing a splendid work at New Iberia, La., but he has not been too busy to give time and care to the many details of his church program, which includes the Advocate.

From Rev. D. B. Boddie, at Morgan City, comes a message of appreciation and praise for the great work done by Mr. W. B. Reilly, whose passing is mourned by all Louisiana Methodism.

Rev. R. S. Lawson, a retired member of the North Mississippi Conference, was admitted to the Methodist Hospital, Memphis, on Thursday, Aug. 13, according to advices reaching our office.

Rev. Roy L. Lane, pastor at Union, Miss., sends a splendid list of subscriptions from his charge. He is one of our good friends and no man is striving more earnestly to carry his whole task to success than is he.

Rev. T. E. Hightower adds to a business note the message that his work on the Waynesboro, Miss., charge is getting forward in a satisfactory way. We appreciate his message to the editor.

Mr. R. A. Clark, of Mize, Miss., was a welcome caller at the Advocate office on Wednesday of last week. He was accompanied by his grandson, Master William Duncan Crout.

We regret to learn of the illness of Rev. J. W. Faulk, pastor at Slidell, recently. We understand that he was unable to be in his pulpit on August 16, but is now much improved and hopes to be well soon.

Rev. and Mrs. C. L. Rogers and their daughter, Lura, spent a while at Mount Sequoyah recently. They were to return to Ripley by way of Oklahoma, where they were to pay a visit to their son, Landis, who is now a band master in the Army.

Rev. A. T. Roberts reports three revivals on the Booneville circuit. Rev. T. H. Ferrell, pastor at Booneville, Miss., did the preaching in all three of the meetings. At Blackland there were thirty-seven additions, at Carolina sixteen, and at Oak Grove five.

Rev. Dan P. Yeager adds to a business note the information that he has just closed the revival season for his charge, and he feels that it was very successful. He and his people were greatly blessed and he expects to close out a good year.

Rev. A. S. Brisco writes that he is happy in the work at Derma, Miss. In a recent revival meeting at Big Creek church, on his charge, the pastor did his own preaching and twenty-five members were received into the church. Bro. Brisco expects to make a full report at the approaching Annual Conference.

Rev. J. R. Strozler sends a list of thirty-two subscriptions from the Melder charge.

Melder charge is a five-point circuit with two hundred active members, and paid its pastor less than seven hundred dollars last year. Bro. Stozier is a friend of the Advocate, which is shown by his interest from year to year, and his work is going steadily forward.

Mrs. C. M. Martin remembers the Advocate with a good list of subscriptions and a generous word of commendation. She says that the impression has gotten out that she is no longer the Advocate representative. We wish to say that she will not be displaced as long as this editor remains on the

of the Annual Conference. I am, therefore, presenting the report for publicity.

The Redistricting Committee of the North Mississippi Conference, on call of the Chairman, Mr. E. A. Tanner, met in Mathiston, Miss., on Thursday, August 13. The question as to whether or not the number of districts in the Conference should be reduced was thoroughly looked into and discussed. After due deliberation the committee voted to recommend to the Conference:

That the number of districts of the Conference not be reduced but remain six, as at present.

Very sincerely yours,
A. Y. BROWN,
Secretary for the Committee.

RESOLUTIONS

Whereas, Lamar Lewis has served as counselor for the West Hinds County Epworth League Union since its organization in a most satisfactory and helpful way to the young people; and

Whereas, he has resigned to take his place with the armed forces of our nation, we regret very much to have to give him up as our counselor; therefore be it

Resolved, that we, the Young People of the West Hinds County Epworth League Union wish to express our sincere appreciation to Lamar Lewis for his faithful, loyal, painstaking and understanding service with us, and we wish for him every success possible. We assure him that our love and prayers will follow him wherever he goes; be it further

Resolved, that a copy of these resolutions be spread on the minutes of our Union, a copy be sent to Lamar, and a copy be sent to the New Orleans Christian Advocate.

EDITH NELL SCOTT,
IMOGENE SINCLAIR,
MARY JANE YATES,
Committee.

70th OXFORD, MISS., CAMP GROUND MEETING

The seventieth session of the Oxford Camp Meeting came to a successful close Friday night, August 7.

Rev. S. M. Butts, our conference evangelist, and his singer, Bro. Robert Cooper, of the Baptist church, were in fine spirit from start to finish. They and our local pastors, Bro. George, of Oxford, and Bro. Heflin, of Abbeville, served together in beautiful Christian unity. Bro. Butts' sermons were of a high order from the very heart of the Scriptures, and Bro. Cooper's talent as a

A DAILY PRAYER IN WAR-TIME

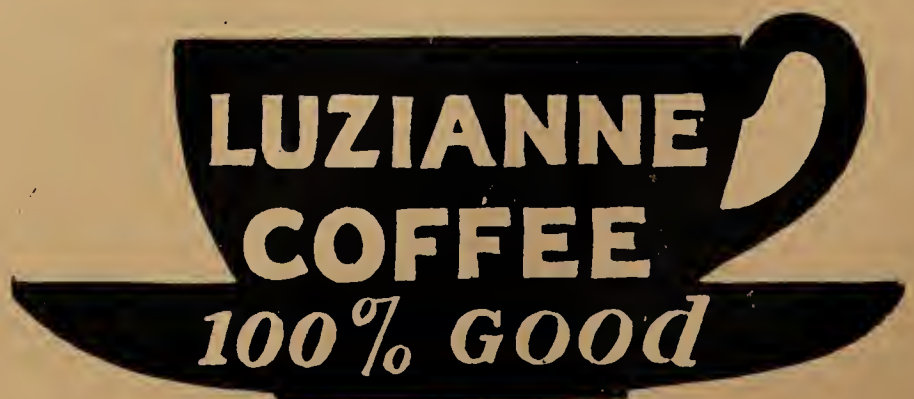
For Patience With News

Up and down our spirits move with the changes in each day's war news. Forgive us, Heavenly Father, that we are so inconstant and mercurial; such slaves of the moment and of the day. Grant us Divine aid to enter into strong and steadfast and serene confidence in Thy long purposes. May we be assured that the total tale will be of victory, and of the inevitable working out of Thy great purposes. Thus would we be delivered from fear and discouragement and panic. When bad news comes may we but realize more clearly that Thy purposes are all good. Make us, we pray, sharers in the patience of Christ. Unhurried and unhalting, He carried out Thy vast purposes to the end that seemed a defeat, but that was really the great victory. Give us all, home-dwellers and front-line fighters, the indomitable courage of those who know that they serve the living God. Amen.—W. T. E.

job. We have no intention of giving up such a good and loyal friend as she has been and is.

REPORT OF REDISTRICTING COMMITTEE, NORTH MISSISSIPPI CONFERENCE

The last session of the North Mississippi Conference passed a resolution calling for a Redistricting Committee to be appointed and directed (Journal, pages 35-36) that the recommendations of the committee be published sixty days before the next meeting



gospel singer and leader of adult and children's choirs has not been excelled in many a day. Visiting preachers during the week were Bro. Jim Nelson, of Toccoola, and Bro. L. A. Comfort, of Houston.

Sunday was homecoming day as usual. It was like children long from home coming back to see mother, for indeed the old camp ground is the spiritual mother of numbers who are yet alive and able to go back to the place of their spiritual birth. Of the three original campers yet alive, one has attended every meeting except one, namely, Mr. John Stephens, age 94, and Mr. Lum Stephens, his brother, age 90, has attended every one. Mr. Sam Ragland, a life-long friend and neighbor, has attended every one. People from the states of Michigan, Texas, Tennessee and Mississippi attended the services. We all came away greatly blessed by our Christian fellowship together.

"BETTER MUSIC AND MORE SINGING IN OUR CHURCHES"

These are times when our people should be given more and better music in our churches. Why not set aside a half-hour from time to time for organ or piano music?

The people like congregational singing. It might be a good plan to use evenings from time to time for singing. Teach our people the great hymns of the church and the best gospel songs.

Many of our churches, especially the town and country churches, do not have good song books. Get some good new ones and spend a week in learning to sing. Our people will like it and the attendance upon all the services may increase.

We have two good books for our church—The Methodist Hymnal and The Cokesbury Worship Hymnal. Many of the popular song books are not worth the postage that is required to get them to us.

I am yours for better music in the church,
D. B. BODDIE.

SOME OBSERVATIONS

By Rev. W. R. Lott

The present conditions brought about by the war present an opportunity for understanding pastoral ministry. There has never been any substitute for the tender pastoral touch in church life. Whenever a young man goes into the Navy or Army and the pastor goes immediately to that home and joins his prayers with the prayers of the family for strength and guidance in this hour, a bond is cemented which joins that home to the church and to the pastor. At a time when there is a wholesale breaking of ties in human affairs the pastor stands as one who can, in a measure, interpret the meaning of these things. He represents things which are eternal. The young people of the church easily understand when the pastor has their interest on his heart. The disappointments which face so many young people now will completely destroy them unless some wise, devoted and understanding shepherd of their souls keeps them in his heart.

* * *

I have worked in the church long enough now to see how necessary it is to have a balanced program of activity in order to continue healthy church life. A church which over-emphasizes the formal educational process soon begins to wonder what has happened to it when it becomes cold

and somewhat lifeless. What it needs, of course, is fervency. On the other hand, the church which tries to live on one short effort of fervent evangelism continually wonders what has happened to it when the people fall away. The answer to this is to see that each church carries a well-balanced program of life. A preacher who does not have the fervent evangelistic gift should invite one who has that gift to assist in his meetings. The evangelistic pastor should be ever alert to have the Board of Education send him all the help they have available. One reason for short term pastorates is just this weakness.

* * *

We need to approach the question of distribution of church literature from a positive basis. More magazines and papers are being read now than any time in the history of the world. When we dismiss our failure to impress our people enough to secure their support for Christian literature with

Congratulations

To Dr. B. L. Sutherland, the pastors and the people of the Hattiesburg District goes our check for \$100 in the Advocate campaign of 1942, and with it our sincere congratulations. We trust that they may have as much pleasure in this acknowledgment of their well-earned victory as we have in the evidence of their loyalty to the Advocate and its message. The record shows that the Hattiesburg District is among our staunchest friends.

P.S.

The campaign will close with the publication of the charge-by-charge report in our issue of September 17. We are expecting five or six more districts to be in the list of winners before that time. This will mean that final reports must reach the Advocate office some time on Monday, September 14. Send your list completing your thirteen or more subscriptions and receive your gift pencil.

the statement that they will not read it, we are simply accepting defeat. Our Methodist people need to be better informed, and the only way to get this done is through church literature. That is the way the world gets its message over. There is hardly one weekly issue of any church periodical which does not carry information and inspiration worth far more than the annual subscription price. We expect too much of our people when we depend on their being keenly interested in something which they know nothing about. A source of constant wonder to me is how well our people do, on the small amount of information they have relating to the plans and programs of the church. If you will take time to take one issue of the *New Orleans Christian Advocate* or the *Chicago Christian Advocate* and read it entirely through with an appreciative attitude, you will be simply surprised how much local, conference, and world-wide information is given in one issue. When you hear anyone say that our church papers are not worth the money, you can be sure that one of three conditions exist: First, they do not read the paper at all; second, what they do read is with a negative, critical view; third, they have lost their taste for news of the Kingdom of God.

Dr. Charles E. Jefferson says that he "hurls his church against the community." Probably he means that he reaches the community through his church. It is such a temptation to think that other organizations mean more than the church when they seem to be more active and closer to the people. The church is the source of most of the benevolent spirit which is found in social organizations. The opportunity for service through the church is the greatest of all. Membership in other organizations frequently obscures membership in the church. Such may be interesting for a few years, but for a long lifetime the church will grow more and more into a life, serving in childhood, youth, and old age, both as a channel of service and as a source of spiritual replenishing.

Corinth, Miss.

LAMBERT AND CROWDER

Dear Dr. Duren: We have just finished our revival meetings over the charge, with Jeff Cunningham, of Sardis, doing the preaching at Lambert, and Shed Hill Caffey over at Crowder.

We had great crowds at both places and both of the preachers were at their best and seemed to have been just suited for the place that they were called to fill. Both of them are as fine as you could expect to find anywhere to help in a revival meeting.

We had thirty-one additions to the churches during the meetings, with 11 at Lambert, 10 on profession of faith and 1 by letter, and at Crowder we had twenty, 9 on profession of faith and 11 by letter, and we had received by letter four before the meetings, making a total of 35 thus far this year, our best year, so far as additions to the church has to do with the making of a good year since 1935, when Burke Culpepper was with us at Carrollton.

Everything is moving along nicely and financial affairs are up to date as to salaries, and we are expecting to pay in full this year.

They have recently installed a gas range in the parsonage, for which we are very grateful.

Very truly yours,

L. C. LAWHON.

P. S. Young Jno. McCay was with me at Brazil for a week, and did excellent preaching and took well with my people there.

CHAS. A. BRITTON, JR., RESIGNS

CHICAGO.—Appointment of E. C. Nash, Methodist layman of Topeka, Kansas, as promotion manager of *The Christian Advocate* has been announced by B. A. Whitmore and Fred D. Stone, publishing agents.

Charles A. Britton, Jr., has resigned from the position to become pastor of Liberty Methodist church, in Macon, Ga., September 1. He had left the managing editorship of *The Wesleyan Christian Advocate*, published in Macon, in 1940, to assist in launching the new national Methodist weekly.

In announcing the change, the publishing agents stated that Mr. Britton "was particularly well suited in experience, ability and temperament for the extremely difficult task of bringing our church papers together and establishing a trained business and circulation staff."

"He leaves with the sincere regrets for his going on the part of those who have been associated with him, and with profound good wishes for his success as he enters the active ministry and becomes a member

of the South Georgia Conference.

"Mr. Nash has been assistant to the general manager of the Capper publications for a number of years. His experience in the field of periodical publication eminently fits him to carry on the work for *The Christian Advocate*, so ably begun by Mr. Britton."

PERSONAL NOTES AND INCIDENTS

Rev. Dan P. Yeager sends a list from Williamsburg, Miss., charge which brings his campaign total to 15 subscriptions. This is splendid work for that charge and exhibits the unfailing loyalty of our good friend.

It is with much pleasure that we report that Col. J. H. Johnson, of Clarksdale, Miss., is making progress toward recovery. A note received last week-end said that he was able to sit up for a little while at a time and is feeling stronger from day to day.

Mrs. W. F. Foxworth, Foxworth, Miss., charge, has our thanks for her loyalty to the *Advocate* under the handicap of having been a cripple for nearly a year. She says that the *Advocate* has been a true friend to her during the time that she has been a shut-in.

Rev. F. J. McCoy writes that his meeting at Lecompte, La., is making fine headway. He was assisted by Rev. Robert J. Kennedy, evangelist, of Dallas, Texas, and at the time of his writing three members had been received on profession of faith and one by certificate.

Rev. A. M. O'Neil, pastor at Petal, Miss., says that his people are very much interested in the *Advocate*. Bro. O'Neil is moving toward the close of a good year with everything in full on his charge. He is to begin a meeting on September 1, with Rev. John M. Neal, of Huntsville, Texas, doing the preaching.

Mrs. Edward Alvis, of New Orleans, has been ill in a New Orleans hospital for several days. Mrs. Alvis was a daughter of the late Rev. and Mrs. Young, of the North Mississippi Conference. She was taken ill away from the city and developed a mild attack of pleurisy. Reports on Sunday indicated that she is improving.

Friends of Mrs. J. A. Randolph, whose late husband was a chaplain in the Army and a member of the North Mississippi Conference, will be interested to know that she and her daughter, Mrs. Valcour Randolph McDonald, are moving to Magnolia, Miss., for the winter. Mrs. McDonald will work in



Interior View, Methodist Church, Eunice, La.

the elementary school at Magnolia this winter.

Dr. Walter H. Moore, of Brazil, was the preacher at Rayne Memorial church, New Orleans, last Sunday morning. Dr. and Mrs. Moore have been in Brazil for twenty-three years. For a number of years he was President of Granberry College, at Juiz de Fora, and is returning to Brazil after a year's furlough to become President-Dean of the Methodist Theological Seminary, a new institution located at Sao Paulo, Brazil.

Rev. E. B. Emmerich was absent from his pulpit in Parker Memorial on last Sunday morning, and his place was taken by Rev. Glenn Power, pastor of the Junior church. Throughout the week Parker Memorial church is having services under the direction of the Youth Caravan, the theme of which is "Daring to Do God's Will." Rev. J. T. Harris, Canal Street church, is to be the speaker for Youth Activity Week.

Rev. W. O. Lynch, pastor at Logansport, La., has remitted for 31 subscriptions on a quota of 16. He says that he did not ask any person to subscribe for the *Advocate* in order to raise his quota, but that he based his appeal upon the merits of the paper itself. Bro. Lynch expresses the wish that the district superintendents would furnish better reports of the work in their districts, as it would widen the interest of the people in the paper.

Rev. David M. Ulmer reports the work on the Ocean Springs charge as moving along nicely. He has received 25 members into the church on profession of faith, made needed repairs on the parsonage, and all financial

obligations have been met in full except payments to the pastor and district superintendent. Those items are being cared for each month in advance. He reports three good revivals on his charge and he assisted in seven revivals on other charges.

METHODISM IN EUNICE, LA.

The records in hand do not show when the church at Eunice was organized. It was first incorporated in the Prudhomme charge, and so remained until 1907, when the charge name was changed to Eunice. The first pastor of the church was Rev. W. J. Porter, who built the first house of worship for the congregation about 1896. The first house was demolished and replaced by Rev. A. A. Bernard. The first service was held on the fourth Sunday in February, 1915, and the house was finished in March. The second house of worship served the congregation until August, 1941, when it was torn down and replaced by the lovely brick veneer church shown herewith.

This splendid achievement was accomplished under the leadership of Rev. Otis W. Spinks, the present pastor. The building was begun on January 8, and was finished on June 6, of this year. The first service in the new church was held by the pastor on June 7, the day following its completion. The building cost \$10,500; the pews, \$960; pulpit furniture, \$500; carpet, \$160; attic fans, \$74; and the Hammond organ, \$1,516. This makes a total outlay of \$13,710, without the concessions on materials purchased. The building consists of a chapel, two class rooms, a tower entrance, and a pastor's study on the second floor in the tower. Unpaid obligations are \$1,300 due a local lumber concern, which will be paid in a few days, and a loan of \$4,000 from the Board of Church Extension, with eight years for its liquidation.

The inside and outside views shown here give an imperfect idea of the real beauty of this little church. The Methodist people of Eunice have every right to be proud of their new house of worship, and the pastor, Rev. Otis W. Spinks, may well feel that he has achieved worthy success in a pastorate which is crystalized in such a substantial contribution to the religious life of that little town.

Officers of the church are: Stewards: J. R. Jones, N. J. Amy, C. J. Sanders, L. C. Amy and C. A. Sanders. Trustees: N. J. Amy, L. C. Amy, J. R. Jones, Sr., W. R. Quint and C. A. Richards. The Building Committee was made up of C. A. Richards, J. T. Hundley, W. R. Quint, treasurer, and



Methodist Church, Eunice, La.

F. J. Andrews, secretary. Vincent Riehl was the architect.

Pastors who have served the congregation: W. J. Porter, 1897-1900; J. J. Kelly, 1901-1902; J. D. Nesom, 1903-1905; A. H. Parker, 1906; J. F. Patterson, 1907; S. D. Howard, 1908-10; J. I. Hoffpauir, 1911-12; W. H. Long, 1913; A. A. Bernard, 1914-17; J. D. Nesom, 1918; P. H. Fontaine, 1919-20; J. I. Hoffpauir, 1921-25; J. L. Cady, 1926; I. T. Reames, 1927-28; George Purcell, 1929; James A. Knight, 1930-34; T. J. Holladay, 1935; M. W. Beadle, 1936-38; G. H. Corry, 1939; and Otis W. Spinks, 1940. The dates include the years of actual service.

IN MEMORY OF MRS. GERTIE BURATT

Just one year ago, dear mother,
We stood beside your bed,
Our hearts were crushed and broken
When we saw that you were dead.

Our home, it was so happy once,
When we were all together;
But O, how different it has been
Since you have gone forever.

We always think of you, dear mother,
And our hearts are filled with pain.
All this earth would seem like heaven,
Could we but have you back again.

HUSBAND AND CHILDREN.

THE SEASHORE CAMP MEETING—ITS ANCIENT GLORY

By Rev. H. B. Urquhart

The beginning of the Seashore Camp Meeting was in a period when religious experience was a matter of vital consciousness in the church, and the power of its influence gave tone to the thinking and behavior of the community at large.

It was under such conditions that Christians of the early 1870's were wont to come together in camp meetings. And by some silent influence came also always many of the unsaved.

The various camp meetings were always characterized by the power of God to save and great manifestations of the divine presence and glory. But for its heavenly spirit the Seashore, it seemed, surpassed them all. It was a veritable heaven on earth. And though I have taken up my pen to write on the subject, let not the reader think me so unwise as to venture upon a description of the undescribable glory of that earthly heaven. As we may tell what was manifest to the eye and ear, organs of sense, on the day of Pentecost when such glory descended upon the people, but cannot describe that glory, a spiritual endowment, so we may tell what was manifest to the organs of sense during the early sessions of the seashore camp meeting, but cannot describe those invisible, intangible, but none the less manifest, visitations of glory. They were truly Pentecostal.

As the love of God that passeth knowledge in its glory may yet be known and that glory crown the life with its radiance, still that glory cannot be described. Neither can be the ancient glory of the seashore camp meeting, known, but for its excellence beyond knowledge.

Beautiful for situation on the ocean's brink beneath the sheltering shades of a primeval forest, the pine, the oak, the magnolia, with every circumstance of a primi-

tive equipment, all divorced from the distractions of ritual and frigid forms, joined to inspire the Christian's faith and expectancy; and God, by the visitation of His mighty Spirit in answer to fervent prayer and singleness of purpose, crowned the whole with glory.

A heavenly love, a sweet peace of soul, and an angelic fellowship so pervaded the encampment that all preferments of class and cultural dignity were blended in one spirit of unity; and the soul was ravished in a joy that expressed itself in constant hymns of praise and the telling of salvation's holy experiences.

And sinners, beholding, felt their outcast loneliness; and longing penitently for the Christian's hope, joined in the angel's exultant shout as, stepping into the troubled waters, they were made clean from all defilement of sin.

"Behold, how good and how pleasant it is for brethren to dwell together in unity; it is like . . . the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Palestine, Texas.

THE PULPIT NOT A FORUM

By Joseph Fort Newton

Is it the purpose of preaching, as some hold today, to discuss in the pulpit the problems of the pew? As a point of contact, yes; though, as often as otherwise, it digs up more snakes than it kills. What if the preacher makes his pulpit a forum and wins the debate, as he may easily do, since no one may reply to his arguments; of what use is it unless he has a deeper vision to lead the way where logic does not go? Of course he must aid his people in their difficulties, as God gives him light, but how can he do it most fruitfully? By arguing with them, or by sharing with them a clearer insight by which all are lifted to a level where our questions are either answered, or shown to be foolish? How strange it is to forget that in the life of the spirit there are no arguments; only discernments.

What is the secret of a real sermon, not a mere homily but the voice of a man who has won his way through the serenity, vision, and beauty? Nobody knows. It is a mystery past finding out, save by those who have a heart for high adventure and do not turn back. The wind of God blows; its sound is heard but its source is secret. It is

not in rich learning or skill of training, or quickness of psychological perception, or splendor of oratory, useful as such gifts may be. No; manifestly the secret lies farther back and deeper down, where no analysis can penetrate—in the soul of the preacher, spirit-born and love illumined, his lips touched by a living coal from an unseen Altar. He is a man like the rest, but different; he hears "another Drummer," as Thoreau used to say of himself, not knowing how deep his words went. St. Paul put it in one sentence, telling all that words may report of things for which words were never made: "Not of men, neither by man, but by Jesus Christ and God the Father."

—Zions Herald.

THE INVINCIBLES

Their home was utterly wrecked. They lost every stick of it. All their hopes went awry. But they never owned defeat.

I speak of the two thrushes in our garden.

They built a nest in a bush next door. We watched them from the lounge. I will not say that the lady of the house was envious of our neighbor, but at any rate she did wish the thrushes would build in one of our bushes.

Still, it was thrilling in springtime to see the work going on; and we were more than interested when the house was built, and really excited when the eggs were laid.

Then came a sudden storm—rain and a high wind; and one morning our neighbor showed us all that was left of the happy home at the bottom of her garden. The nest was in shreds. The eggs were smashed.

This little tragedy saddened us all, for we had come to love these singing birds.

One evening, soon afterwards, the lady of the house whispered that she was sure the thrushes were building in our bush. I will not say there was a note of triumph in her tones, but glad indeed she was.

Day by day the little feathered creatures built their second home. We watched. We waited. We saw the eggs. We heard the first faint cries of the little ones.

Today—five minutes ago—three young thrushes have hopped up to our window.

I suppose you will think it ridiculous of the Friendly Man; but the fact is he never meets Mr. and Mrs. Thrush in the garden nowadays without raising his hat.

After all, it takes a bit of faith and courage, you know, to build again after a "blitz."

—Methodist Recorder.

MILLSAPS COLLEGE, JACKSON, MISS.



FALL SESSION BEGINS SEPTEMBER 14

Millsaps, a Liberal Arts School, offers pre-professional training equal to that of any school in the State, as well as training for teachers, preachers and those interested in a broad general education which will prepare you for successful living in any field.

Millsaps is especially outstanding for its pre-med and pre-law courses, and under the new year-round program a student can complete either course in two years and two summers.

For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Now, when the need for the world mission of the Christian religion is so urgent, we who know and love Him, must stand with Christ in every sin-stricken place, by the side of every weary, sorrowing soul. Their pain must become in part ours, so that we may resolve to share with them through sacrificial gifts, love and prayer His saving grace, which renews strength and hope and gives comfort and joy."

—Helen B. Bourne.

* * *

Do You Know?

"That the non-payable funds appropriated for Korea, Japan, the Philippines, Burma, Malaysia, Poland and Bulgaria, if available, would not be enough to meet the appropriations made to fields in which there is no interruption of work, as in Latin America, Northern Africa, Central Africa, China, India?

"That we do not have the funds in the treasury of the Woman's Division of Christian Service which were appropriated to meet regular appropriations nor to help meet emergency needs occasioned by the war?

"That some of those emergency needs are caused by reduction of the buying power of the dollar in West China (only about one-fourth of what it was two years ago); that the health of our missionaries is threatened; that some have lost everything they possessed; that the cost and difficulties of travel are almost unbelievable; that the immediate necessity of locating and repairing homes for missionaries and native workers is a severe strain on these heroic workers?

"That Christian churches and schools are still carrying on in Japan, Korea, the Philippines, Malaysia and Burma?

"That Helen Kim has sold her home and is borrowing money to keep Ewha College (in Korea) running?

"That we must be ready to re-enter Japan, Korea, Occupied China, the Philippines, Malaysia, Burma and our European fields the minute the war is over? If we have to wait to raise money then, we shall lose months, maybe years, and our nationals who are carrying on now, under pressure that we can only dimly guess, would be justified in feeling that we did not really care enough to stay by them.

"Finally, do you know what God wants you as a Christian to do about this critical situation?

—(From letter of Mrs. Helen B. Bourne.)

* * *

For the Emergency Gift

From Mrs. D. L. St. John, Secretary of Organization and Promotion of our South-eastern Jurisdiction, comes the following suggestions:

First, appoint a Chairman of Gifts.

Second, remember that these gifts may come from others besides the members of the Woman's Society of Christian Service, so present the need to the entire church. There may be some member who will wish to make a sacrificial gift because of some special blessing.

Third, money from Life Memberships may be applied to this emergency gift. If this is done, the money must be plainly marked:

"Life Membership for to be applied to the Emergency Gift." What a beautiful way to honor some saintly soul!!! This will be a two-way honor.

Fourth, place the gift envelopes in the hands of all the women of the church. Use them.

Mrs. St. John calls attention to the suggestion for a birthday party on a day near the second birthday (September 15) of the Woman's Society of Christian Service, also to the many ideas in the August program from "For the Facing of This Hour."

Many societies are planning to make their gift one of real sacrifice on the part of each member—we have yet to learn the meaning of real sacrifice!

It is important to have your plans perfected quickly, for the money must be sent to our conference treasurer, Mrs. L. O. Todd, Decatur, Miss., by the first of October.

* * *

Latin America, 1942

"What does the Good Neighbor Policy mean to you? Do you think of newsreel pictures of North American diplomats driving in state through the streets of South American capitols, or of Pan-American exhibits at a World's Fair, or of book-sellers' shelves filled with newly-published treatises on the social, economic, and political aspects of the Latin American world?

"These are very important, but too few who see those newsreels and read those books remember that the Good Neighbor Policy should not be a one-way street running from North to South. Trade agreements and invested capital alone cannot convince the Latin American peoples of our good intentions and cause them to regard us with warmth and friendliness.

"However, there is another approach which they do not distrust, and that is the Christian mission, known in Latin America as Evangelical Christianity, a movement which has spread and grown in strength despite opposition, scanty resources, and inadequate support from the church at home.

"Those who know it, love and trust it because it seeks no profit except the genuine understanding of Christian brotherhood. Yet, in all the enthusiasm for new economic and political responsibilities toward Latin America, this most important one of all—our spiritual responsibility—is being overlooked.

So, our fall study is to open to us this great world of which we know so little, with its background of conquest and adventure, its peoples, its resources, and its overwhelming need.

At the Educational Conferences and Seminars being held in each district during these last weeks in August and the first two in September, this course on Latin America is being presented, as one of the studies for the year 1942-43, and according to the schedule worked out by the study committee of the Mississippi Conference, it will be used during the fourth quarter of 1942.

BOOKS

Look at the Stars! by G. Ray Jordan. Abingdon-Cokesbury Press, price \$1.50.

Deserving of credit is the minister who in

the South carries forward vigorously the torch of spiritual religion, amidst the darkness of these times. His sermons merit a wide reading. The Pulpit Book-of-the-Month Club believes Dr. G. Ray Jordan's sermons are worthy of such a reading, for it chose his most recent volume as its principal selection for May.

The fourteen sermons in **Look at the Stars!** have recently been delivered in the author's pulpit at the First Methodist church, in Charlotte, N. C. It frequently has been observed that great preaching is one of the mitigating effects of troublesome times. This volume of sermons bears unmistakable testimony to that fact.

The basic theme which runs through these messages is that through Christianity it is possible for one to face life's worst and still experience life's best. In this ninth volume from Dr. Jordan's pen, no attempt is made to dodge the tragedies of this present hour: the author simply points the way to a life that can overcome these tragedies.

That he grapples realistically with the stern realities and the doubtful moods of the present hour is indicated by such chapter topics as "Where is God Now?"; "Can We Escape Cynicism?"; and "Religion in a Day of Difficulty." That he sees a way through these difficulties is indicated by such chapter topics as "Turn Your Troubles Into Treasures"; "The Star that Never Goes Out"; and "An Almost Unbelievable Promise." Indeed, the opening sentence of the book is "What a glorious day for Christianity!"

In facing squarely the popular question, "Where is God Now?" Dr. Jordan says that "When we gain the inner conviction of God's Christly reality for ourselves, and also, by our lives, make it easier for others to have the same assurance, we answer most effectively the scornful question, 'Where is God?'"

In the sermon, "Look at the Stars!" the author makes an eloquent plea for a long-range view of God's plans for His world. Temporary reverses and failures must not cause us to miss the long view of history.

The eighth sermon, "The Sacrament of Silence," forcefully illustrates that "At its best, religion is always essentially an experience of spiritual power. This is precisely what Jesus constantly tried to impress upon his hearers. How we do need to see this truth! Only a few have ever learned it. No matter how loudly the motors of ecclesiastical machinery hum, or how frequently the Church's organizations meet, unless there is genuine spiritual renewal within our inner being, we miss religion itself." This emphasis upon the importance of the spiritual may be noted throughout the volume.

Both ministers and laymen will profit from the reading of these sermons. The layman will appreciate the absence of difficult theological terminology in this book of modern sermons. The most profound insights and the most radiant convictions of Christianity are presented with vivid illustration in language that is meaningful to the layman.

HOWARD C. WILKINSON.

1638 E. Morehead St.,
Charlotte, N. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Now, if ever, is the time for us in the local societies to be making plans for that first September meeting. These two letters from our leaders tell us how urgent is the need for very careful, effective planning. A constant prayer must be in our hearts and our hands must be very busy. We who know about this need must talk of it wherever we meet other Methodist women. Let's make this a very personal matter.

Who is to lead in this appeal? Everyone, but especially the presidents and the secretaries of Missionary Education and Service. Why do we study if we are not to give of our means to carry on the work about which we are studying? Sounds trite to be talking about such an idea to North Mississippi women who have done such splendid study work in the past! But we must give as generously as we have studied intelligently. Let's not forget the foundation of this new world we are fighting for—the CHURCH.

* * *

To Secretaries of Missionary Education and Service.

My dear Friends:

Immediately following the meeting of the Executive Committee of the Woman's Division in June, you received a letter signed by Mrs. Bragg and Mrs. DeVanny, but the whole Woman's Division is back of that appeal and every one of us is concerned about the deficit on the 1941 appropriations. It is difficult to understand how such a thing could be, but there is a committee of women seeking to discover the sources of the shortage and the reasons for the decreased giving from women who have been so faithful, generous and devoted in the past. Now, when the need for the world mission of the Christian religion is so urgent, we who know and love must stand with Christ in every sin-stricken place by the side of every weary, sorrowing soul. Their pain must become in part ours so that we may resolve to share with them through sacrificial gifts, love and prayer His saving grace which renews strength and hope and gives comfort and joy.

I want so much to help you and others understand that our great concern is nothing ordinary, for this situation of need is extreme. There must be hundreds of thousands of women who would gladly make a great sacrifice if they knew the present urgency. So, I have put into the inclosed news letter some of the startling facts.

But it also contains some heartening facts concerning the progress of the Christian message by means of your consecrated gifts to the Woman's Society of Christian Service.

Please make use of the news letter and the DeVanny-Bragg letter to give information (and I pray, stimulation) to those who attend summer schools and conferences or any other meetings during the coming weeks. It is very important that secretaries of Missionary Education and Service and every other officer and member do something very effective in helping to raise this \$384,474 deficit. Be zealous in personal service for this purpose, and may you see the work of the Lord prosper in your hands!

With appreciation, ✓

HELEN B. BOURNE,
Sec., Missionary Education.

Rocky Mount, N. C.,
August 12, 1942.

Dear Friends:

The urgent call has come to us from the Woman's Division and from Mrs. Bragg to put forth every effort to erase the deficit in our budget, and I am sure that individually and collectively we are going to do it. I, for one, shall not be satisfied unless the Southeastern Jurisdiction does its share, and more. I am counting on each conference president to see that every society in her conference has some part in this love gift. I am also counting on every woman who receives this letter to share it with some Methodist woman who is able to give a larger gift toward this cause. We must make this a very personal matter.

August is not a good month for us to raise money in the South, but we must set to work at once to pass this information all down the line, and by our September meetings every woman must know of this need, and be ready to do her part. I am asking each conference president to report the amount of the love gift from her conference just as soon as she can get it from her conference treasurer. Please send this report to me before our Executive Committee meeting in Atlanta, September 24 and 25.

Our September meetings should feature the love gift that is to be a special offering. These meetings may take the form of a celebration of our second birthday, with appropriate birthday offerings, or the great need of the work may be presented in a special way that will make an appeal. But let us make the September meetings outstanding ones, rallying all our members after the summer slump, and arousing new enthusiasm for the cause of world missions.

In Mrs. DeVanny's report for the second quarter we note that there are still 3,459 unorganized churches in the Southeastern Jurisdiction. I can scarcely believe this, and yet it must be true since it was reported by the conferences. If it is true, it presents the greatest challenge to us because that surpasses by more than 2,000 the unorganized churches in any other Jurisdiction. Let us set as our goal "Two hundred new societies by 1943."

My love and prayers for each of you,

Sincerely,
ESTELLE W. WILLMAN.

* * *

Our Critical Situation

When you hear it said: "The missionaries are out of Korea and Japan, we cannot send money to those countries now," as women in local societies have heard many times in the past eighteen months, your reaction should not be the reduction of your giving, but the facing of some facts which may startle you as they did the Finance Committee of the Woman's Division.

Do you know that \$213,690 non-payable funds, appropriated for Korea, Japan, the Philippines, Burma, Malaysia, Poland, Bulgaria, if available, would not be sufficient to meet appropriations made to fields in which there is no interruption of work, as in Latin America, Northern Africa, Central Africa, China, India? Do you know that amount is part of a deficit of \$384,474 which the Woman's

Division faces because of decreased giving? So we do not have these funds which were appropriated to meet regular appropriations nor to help meet emergency needs occasioned by the same war that prevents our sending funds to the countries for which they were intended?

Do you know that some of those emergency needs are caused by reduction of the buying power of the dollar in West China (only about one-fourth of what it was two years ago); that the health of our missionaries is threatened; that some have lost everything they possessed; that the cost and difficulties of travel are almost unbelievable; that the immediate necessity of locating and repairing homes for missionaries and native workers is a severe strain on these heroic workers?

Do you know that Christian churches and schools are still carrying on in Japan, Korea, the Philippines, Malaya and Burma? Do you know that Helen Kim has sold her home and is borrowing money to keep Ewha College running? Do you know that Hiroshima College is using capital funds intended for building to pay for maintenance? Do you know that plans have been made with Toyko Woman's College to continue appropriations in full for five years? Do you know that in every one of our girls' high schools in Japan, as well as in all these colleges, the missionaries, before they left, made plans with the Christian faculties left in charge, which place us under moral obligations to continue appropriations from three to five years, in some cases indefinitely? They need this now and will need it much more by the time we can reach them again.

Do you know that we must be ready to re-enter Japan, Korea, Occupied China, the Philippines, Malaysia, Burma, our European fields, the minute the war is over? If we have to wait to raise money then, we shall lose months, maybe years, and our nationals who are carrying on now under pressure that we can only dimly guess, would be justified in feeling that we did not really care enough to stay by them. Nobody knows what kind of work we shall be able to do in that good day that is coming, but no Christian can doubt that it will be a larger, more effective work than we have ever done. That will take money, much money, for rehabilitation, for enlarged maintenance budgets in countries where government cannot again undertake the generous support of schools that was a part of the old program, for repaying to the churches on the fields the amounts that they have advanced or even borrowed to tide them through these evil times. We should not have to surrender a single dollar of the appropriations written in our books for those suffering countries; what we ought to do is to increase these appropriations right now, and so build up a really strong reserve against the day of great need and unthinkable opportunity.

Finally, do you know what God wants you as a Christian to do about this critical situation?

If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—G. MacDonald,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Additional Information Concerning Emergency Gifts

If, after making every effort to contact every member of your society for a gift for the Emergency Fund, you find there are some whom you are either unable to see, or some who are unable to make a gift, your society may take from its local fund an amount equal to twenty-five cents for each of the above and your society will be counted as a One Hundred Percenter and your name will be placed on the roll to be printed in the New Orleans Advocate early in October.

Cordially,
MRS. J. B. POLLARD.
* * *

Advance Information for Program Planning for 1943

Program Book and Worship Services

Theme: "A New Earth Wherein Dwelleth Righteousness"

PROGRAM OUTLINE, 1943

January—Installation and Pledge Service.
February—A Just and Durable Peace.
March—Agricultural and Defense Mi-
grants.

April—The Discovery and Training of Na-
tive Leaders in Latin America.

May—Child Labor (Christian Family
Month).

June—Rural Work in the United States.

July—The Discovery and Training of Na-
tive Leaders in the Orient.

August—Training of Volunteer Leaders in
the Local Church.

September—The Christian Task in Puerto
Rico and Cuba.

October—Our Money. Where? What?
How? Why?

November—Rural Africa.

December—The Need for Christian Litera-
ture in Other Lands.

* * *

A Letter from Mrs. Keen

Dear Friend:

You have been in my mind a great deal of late. I have been wondering how you are getting along.

With the world in such a chaotic condition, it would be natural for us to feel upset and discouraged. That is what our enemy wants, but I am sure our strong-hearted Christian women will keep their chins up and march on to victory.

A great national meeting of another denomination was held here last month. One of the leaders said they had written Washington to find if the President thought this meeting should be held. His reply was that the church was the first line of defense, and we must curtail nothing.

I asked myself, "How is my local church? Is my Woman's Society pushing its great work?"

Whenever I hear of something very successful being accomplished, I know someone has been doing some hard work persistently. Things don't just happen.

How is your Woman's Society getting along? An officer wrote me not long ago, "I was persuaded to take my office, but I did not realize what it was all about until

I began reading my METHODIST WOMAN. Now, I look eagerly for each issue to learn more about my work." Are all your officers well informed about their duties and the work of the organization? Do they all subscribe for THE METHODIST WOMAN?

THE METHODIST WOMAN CHARTS THE COURSE FOR YOUR OFFICERS.

Our slogan for 1942 is, "Every officer a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK." Our goal by January, 1943, is 250,000 subscribers (a two-thirds net increase). Have you read "Half-Way Mark," on page 25 of the July issue? Please do so right away.

The new prices effective September 1 need not affect our rise in the number of subscriptions. Note that the price of THE METHODIST WOMAN is unchanged.

Church papers have no divine alchemy by which they can reduce prices of paper and all that goes into producing a magazine. They must pay the price. Postage is being increased because our government needs it.

Very cordially yours,

MRS. GEO. W. KEEN,
Publication Manager.

CONVERTS AFTER 30 YEARS

By W. W. Reid

"Three hundred natives of the Island of Sumatra celebrated their first Christmas in 1938—and I am sure they will celebrate it again this year," reports Dr. Leslie B. Moss, of the Federal Council of the Churches of Christ in America. And this is their story, as he relates it:

Missionaries had been at work among that tribe on Sumatra for thirty years. Not a single person had given them any encouragement. But the persevering Dutch missionaries kept right at it. They were there because they felt God had commissioned them to that task. For thirty years they went on preaching and teaching and healing. Then one day the chief of the tribe came up to the missionary's house.

"The chief said: 'I would like to know how to become a Christian. For thirty years something has been urging me to come, but I have resisted it. Now I would like to know.'

"His reluctance had been keeping back three hundred of his tribesmen. When he gave in, they all could follow their desires. So Christmas 1938 was their first Christmas. Those missionaries made no excuses for failure. They simply kept right on."

RECENTLY APPOINTED CHAP- LAINS, ARMY OF THE UNITED STATES

William Kenneth Barrs, Durham, North Carolina.

Dwight Goodwin Bennett, Seattle, Wash-
ington.

Robert Clark Calvert, Palmer, Texas.
Frederick Monroe Essig, Anaheim, Cali-
fornia.

Albert Samuel Feller, Bakersfield, Cali-
fornia.

Roscoe Samuel Ferguson, Chandler, Okla-
homa.

Charles John Pix, Collins, Iowa.

Fred Harvey Heather, Jr., Philadelphia,
Pennsylvania.

Maggart Basil Howell, Blooming Grove,
Texas.

Frederick Warren Hunt, Greenville, Penn-
sylvania.

Joseph Alton Jones, Rusk, Texas.

Robert Steele Lee, College Grove, Ten-
nessee.

John Jefferson Lewis, Columbus, Georgia
(Col.)

Ernest Franklin Martin, Dalton, Georgia.

Thomas Eugene McKnight, Anna, Texas.

Harold Eugene Millard, Harrisburg, Penn-
sylvania.

Jotham Forrester Norton, Fair Haven,
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Ernest Victor Rupert, Fredonia, New
York.

Donald Durward Samuelson, Clymer, New
York.

Samuel Azo Forsyth Wagner, Bramwell,
West Virginia.

Benjamin Truman Williams, Denver, Colo-
rado.

Robert Bruce Wylie, Wakefield, Nebraska.

RECENTLY APPOINTED CHAPLAINS, NAVY OF THE UNITED STATES

Ross Weldon Bracewell, Petersburg, Il-
linois.

James Edward Reaves, New Orleans, Lou-
isiana.

Wilson Henry Singer, Morristown, In-
diana.

James Carlisle Stokes, Wilkesboro, North
Carolina.

Submitted by,

Methodist Commission
on Chaplains.

August 21, 1942.

ON THE SOUTHERN TRAIL

By Charles G. Girelius

The chattering martins all have flown,
From hill and dale,
And have hurried away to a warmer land,
On the Southern trail.

I wonder what guides their tiny wings,
In a world so great,
By unmarked paths, through azure seas,
Where perils wait!

The martins are led by a hidden sense
They must obey,
And a Power innate in the heart of the world
Reveals the way.

The path of the birds on the Southern trail
We too must share,
For an unmarked road through an unknown
world
We all must dare.

—The Christian Leader.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 30, 1942

By Rev. W. C. Newman

GOD'S HELP ALWAYS AVAILABLE

Lesson Text: Genesis 32:2-12, 27-29

Golden Text: God is our refuge and strength; a very present help in trouble.—Psalms 46:1.

Twenty years have passed over Jacob's head since last week's lesson. In the meantime he has been defrauded by Laban, has married two wives, has established a family and a clan, and by shrewdness and trickery has secured great wealth from Laban. Now, becoming homesick, he has set out from Haran upon the long journey home. But as he begins to recognize old, familiar landmarks the memory of his cheating his brother Esau rises up to confront him, and he is afraid of Esau's wrath.

What Brings Men to God?

Perhaps it is not quite possible to analyze the motives that impel men to seek God's help. Certainly there must be many such motives, for we believe that God Himself employs every possible means of drawing men to Him. Fear may cause a man to cry out for help; sorrow may crush him so completely that he cannot go on living without God; the consciousness of guilt may become so unbearable that he seeks God's forgiveness.

Perhaps at least two of these emotions burned in Jacob's heart and sent him into the desert to wrestle with God. These two were fear of Esau's wrath, and the sense of guilt.

But it seems to me to be so much happier when we do not wait to be driven to God, but seek Him earnestly when there is neither sorrow, fear, nor ugly guilt in His heart. Seek Him just because He is God, wise and good and lovely.

Where Do Men Find God?

Some modern poets prate a great deal about finding God in the woods instead of in a church. Jesus found God everywhere. So real was God to him that he lived continually as if in the physical presence of God. God was more near and more accessible to Jesus than was any human friend. Jacob found God at Peniel, where he needed Him.

Must Men Wrestle with God?

The figurative language of Jacob wrestling with God has intrigued more than one sermon maker and hymn writer. Every one of us can understand it, for any who have made a serious effort to be religious have had some such experience when in prayer we fought out a great battle.

But many do misunderstand the implications of the words, imagining them to mean that we must strive with God in order to secure His blessing and help.

But it is not with God that we must wrestle.

to use Jesus' words, God is more ready to give us good gifts than any earthly father. We have no need to plead with Him for blessing. It is with ourselves that we must wrestle. It is within ourselves that the battle must take place—the battle between our better and our worse selves. Only when that battle is won can God help us most, though He will help us even to win that battle.

PATRIOTIC TO HOARD FOOD IN ALASKA!

By S. E. Evans

"It's patriotic in Alaska to hoard food," says the Rev. and Mrs. W. Archie Matson, of the Methodist Church, Ketchikan, Alaska, in a letter dated July 15. Mr. Matson has recently resumed his duties as pastor of the church after a trip to the United States for medical treatment and consultation.

"We are urged to have at least a three-months' supply of food on hand at all times," continue the Matsons. "We do have some, but we did not have the cash to buy so much. . . . Some stores have had to close because of lack of supplies. Two northern Chambers of Commerce have complained about the food being left on the docks while booze continues to come in unlimited quantities. . . . Mail is still delayed and censored. One small package took six weeks to reach me from Vancouver recently. . . . It will help the local post office if you use our box number, Box 1410, in addressing us. . . . We have no sugar rationing here.

"When it was our turn to fill the cookie jar for the U. S. O., the Methodist women provided twenty-one gallons of cookies instead of the fourteen gallons needed. The surplus was used in the outposts on Annette Island. The U. S. O. is providing an increasingly useful service here in giving the boys an attractive place to stay, and wholesome activities in place of the saloons and brothels. I have noticed comparatively little drunkenness among men in uniform lately, much less than in other places. I wish I could say the same thing about the civilians.

"Travel regulations now require an application fifteen days in advance to leave or enter the territory. Local travel, even to nearby towns, is forbidden without a military pass. New restrictions on picture-taking makes it impossible to take much but people, flowers and totems. Before the travel regulations went into effect, I had a chance to visit our son, Wesley, who is on a scow selling groceries, oil and supplies to the fishermen and buying the fish. Once a week the boat brings the fish to the canneries or to Prince Rupert. It was a lovely trip, cruising among the islands. In three days I visited several communities and called on one or more members of twelve families in our constituency. I took a good supply of 'Upper Rooms', which was exhausted long before I returned. The manager of the Ellis Airways, who is active on our official board, brought me back from Craig by plane. It was a glorious trip over the mountains and water. Alaska is beautiful as seen from a boat, but is even grander from the air. My one regret is that pictures are forbidden.

"The churches seem to be in better condition spiritually than for years. The visitation evangelism campaigns, plus the war uncertainty, have made a difference in most places. Out of a total of 240 active members on the roll, 65 have left the community. The pastor married 26 couples, but had only four funerals. This is still a young man's country. Epidemics of measles and mumps were the heaviest in years. Attendance at our Sunday school averaged only 107. Church attendance and finances have held up well. We had more than double the usual Easter offering, which took care of the deficit to that time. Many good givers have left the community, and we are somewhat anxious about next year's prospects. Although there is plenty of money in the community, it is not in the hands of those who are the backbone of the church. New chairs for the primary department have been ordered for some time. The latest report is that they may be shipped by next fall at greatly increased prices. The decreased number of children in our activities, however, makes the chairs less needed now, and we hope the war will end by the time they arrive, along with an expected influx of new people and returning evacuees.

"We work not alone. The task of living a vital Christian life, much less the transforming of the community, is completely beyond our capacity, except by the power of the living God. Our church is called upon to be . . . salt to give flavor and zest to the whole of life and leaven to lift every phase of personal and community life."

It may sound like a paradox, but it is nevertheless true, that the most weak-headed men are always the most headstrong.—Phillips Brooks.

I rejoice that he is come, and hath chosen you in the furnace; it was even there where ye and He set trust. That is an old method of Christ's; He keepeth the good fashion with you, that was in Hosea's days: "Therefore, behold, I will bring her into the wilderness, and speak to her heart." There was no talking to her heart while He and she were in the fair city, and at ease; but out in the cold, waste wilderness, He whispered to her, "Thou art Mine."

—Samuel Rutherford.

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THE CHRISTIAN FIRESIDE

THE TRAIN

By Rev. Vivian T. Pomeroy, D. D.

In April of this year I went to Florida for a few days. I wanted to see the palm trees and the pelicans and the fabulous people who easily live to be a hundred years old, although why anybody wishes to live to such an age in Florida—not to mention other places—is something I do not understand. But most of all I wanted to be quiet. I wanted to be far away from loved ones; I wanted to hear the telephone ring always for other people and never for me; I wanted perfect peace.

Now you may or may not know that outside New England, men of my profession can have a little book of what are called Clergy Tickets, whereby they can travel by train on a round-trip for a fare and a third instead of the full fare. I do not quite know why New England is excluded. Perhaps outside New England the clergy are considered to be the deserving poor, and inside New England they may be poor but are not so deserving. Anyway, I boarded the pale purple train to Florida from New York, and I kept my book of Clergy Tickets in my pocket, in case I might need it for further travel. I had with me a pile of other books, which I was going to read in perfect peace and quiet.

On the train I settled down in the club car with a good, clean murder story, and another book, and I began to read. I soon found that I had made a vast mistake. The train was full of very sociable people, who did not travel to be quiet. Many of them were defense workers, who were being taken on this splendid train to sail for a foreign island from a Southern port. They were disposed to be very merry. There were also some naval officers. A friendly noise swept through the train like a happy hurricane. I could not escape it. It was most difficult to read.

A large man sat down opposite me and asked me if I liked reading. I said I did; and then he told me all about a story he had read in the *Saturday Evening Post*. A very pretty young woman, wearing a badge marked "Hostess," invited me to play Bingo when evening came. I weakly promised that I would. Then I shriveled up in my corner and hated everybody. It was too bad that my little vacation should start like this. I pretended to fall asleep; but it was useless.

I fumbled in my pocket and came across my book of Clergy Tickets. With angry eyes I looked at them. In large letters I saw

printed across each ticket: NO GOOD IF DETACHED. Suddenly I was smitten and resolved to be a nicer man. Here I was in the train with fellow travelers—all going somewhere—and I so detached. Many of them were going to their jobs across the dangerous seas and might never come back; and I so detached and superior. This was America in war-time; and even America could not remain safe and noble so long as she was detached. This was America's war for a free world. NO GOOD IF DETACHED. I began to be a better man.

I went to dinner with a naval officer, who told me many funny stories. I did not see the point of all of them, but I laughed loudly. Later in the evening I wandered to the recreation car, where Bingo was being played. I did not play, but I did watch the others play. I do not pretend that I was not at all pleased next morning to find the train almost empty as it ran down into Florida, most of the other passengers having left it during the night; but I was not too pleased. I had no sulky thoughts about the night before, and, when the very pretty young woman passed by, I told her that I had enjoyed every moment of the journey.

There are times when a man is useless unless he can stand alone; but there are other times when we all must stand together.—Reprinted by special permission of the author and The Christian Leader.

THE BIRD HUNT

"Hello, Tom!" called Will. "How would you like to go bird hunting with me?"

"Bird hunting!" cried Tom. "Why, I thought you wouldn't shoot birds, Will. And besides, you have no gun."

Will laughed. "We don't need a gun for this kind of hunting," he said, "and we won't hurt anything, either."

The two boys went down to the river and got into Will's canoe.

Tom was so busy watching things that he was surprised when Will said, "Listen!"

From around a bend in the river they could hear a bird singing, "Onk-o-lee! Kalonk-o-lee!"

"It is a red-winged blackbird," said Will. "Just what I am looking for! Be very quiet."

"He has a nest down there in the bushes," whispered Will, and then he picked up his camera, for that was his gun.

"Onk-o-lee! Wa-lonk-o-lee!" sang the blackbird, and dipped and swayed and spread his wings to keep his balance.

Softly the canoe slid to up the bank; click-click went the camera, and, with a startled flutter, off flew Mr. Red-Wing.

"But I got a picture of him, I am sure," cried Will.

That was the best picture they took that morning, but it was not the only bird they hunted, by any means. They had a long, exciting chase after an oriole, and then missed him, after all, and they took a fair picture of a woodpecker, and another of a robin.

"I like this kind of hunting best," said Tom, as they were coming home.

"Yes," said Will, "the pictures will be more valuable than the birds themselves if we had shot them. And there is another reason why I like this way of hunting best. I think it is much more sportsman-like because it requires more skill. It is much

harder to get a good picture of a bird than it is to shoot one."—The Beacon.

GOD HAS SPOKEN

By G. A. Studdert Kennedy

But a few years back a summer such as we have had would have set the ghost of famine walking through our villages and towns. But our harvest-fields are wider now, and we reap from all the world. God has spoken and decreed that from henceforth all men and women, east, west, north, and south, over the length and breadth of the earth, should be workmates, and by working together learn to love. It is in some ways a terrible decree, because we are not ready for it. Our old habits and inherited ways of thought die hard. We still want to be independent and work away at our own little plot. We will try to conquer one another, and pretend that we do not need one another. We break out into squabbles and fights, and the feet of warring armies trample down the golden corn and lay waste the smiling summer lands. We still are savages at heart, suspicious, mistrustful, stubborn, and very much afraid. We wave our flags and beat our drums, and threaten one another at home and abroad. We organize ourselves into independent cliques, classes, and nations, and stand up for our rights. On the surface it would seem as though God's decree were causing more hatred than love. But all this fretting and fuming is vain. God has spoken, and we shall be one. Slowly and painfully, but surely too, we are learning our lesson, the lesson of universal love. We may, like petulant children, beat with our puny fists against the majestic arms of God, but they close, and keep on closing without haste and without hesitancy.

—Zions Herald.

YOUTH

Youth is not a time of life . . . it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than a boy of twenty.

Nobody grows old merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair . . . these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement of the stars and star-like things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for what next, and the joy and game of life.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul.

—Anonymous.



ARE WE APOSTATES?

Dear Dr. Duren: It is remarkable and shocking that so many of our preachers and teachers do not believe the doctrines of the Church, neither the doctrines of the Bible.

I have heard a number of our leading professors in our educational institutions who made it clear in their lectures that the Bible as it is written is unreliable.

One, whose influence is far-reaching, stated that the doctrine of the "Second Coming and the Resurrection would not stand up under modern scholarship." Another, whose influence is still more far-reaching, said that the Revelation was John's own ideas, and God was not concerned as to John's prophecy with regard to the last days. The speaker said that these prophecies were already fulfilled, but not as John predicted they would be.

These men do not believe in miracles, and do not believe that Christ was conceived by the Holy Ghost, and therefore was not God as He claimed to be. These fundamental doctrines are firmly stated, not only in the Bible, but in our Apostle's Creed, and in all the standard writings of our Church. Methodism would not be Methodism without them. And yet the Church puts these infidels in the front ranks to teach young preachers that the Bible is not true. The next generation of Methodist preachers will be a generation of skeptics and unbelievers, and yet Wesley claimed that God has thrust us out to raise up a holy people. There is not one Methodist preacher in twenty that believes in holiness as a second work of Grace, as Wesley and Clarke taught it. Are we Methodists, or are we imposters and frauds? How many Methodist preachers do you know who take the Apostle's Creed at its face value? And yet they repeat it every Sunday morning. How many believe in the Second Coming and the Resurrection???

WILLIAM D. GRAY.

GUARD STUDENTS AGAINST CYNICISM

By W. W. Reid

"At Vashti School we are trying to guard the students against a spirit of cynicism," says Miss Mary Floyd, principal of the Vashti School, a Methodist institution in Thomasville, Georgia. "One wonders how we are going to win a lasting peace if our youth are led to look with suspicion upon the words and actions of their fellowmen.

"The first challenge is that we shall somehow be able to pass through this war without blighting the emotional life of our children and youth. I am too much of a realist to believe that we can come through entirely unscathed, but at least we can work diligently, earnestly, and prayerfully toward reducing these to a minimum.

"I would suggest two other points under challenge. The first is that our students come to study news and laws critically. Students need to know that it is not unpatriotic to ask intelligent questions in time of war. Another challenge is that students will contribute wisely and intelligently to the total defense program.

"I would suggest that we accomplish these objectives through the type of adjustment that we as leaders make, by protecting the younger group in our institutions against undue strain, and by definite and formal educational processes."

Neglected Opportunities

The specter that I am most afraid of at the last is the specter of lost opportunities. The keenest regrets that I feel today are born of neglected duties—of neglect to do all that I might have done for the sick, the

sad, the suffering and the sinning; above all, for the immortal souls that are now beyond my reach.—T. L. Cuyler.

Slight not what's near through aiming at what's far.—Euripides.



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Note: Special envelopes for remailing The Upper Room to boys in the Army and Navy furnished at \$1.00 per 100.

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Freedom of speech and expression is worthless unless men use that freedom to improve the lot of their fellows. Freedom to worship God in their own way is not freedom at all, if men refuse their deepest insights and worship false gods. Freedom from want is a mockery if men do not have the correct attitudes toward earning and sharing their daily bread. Freedom from fear is impossible unless men have the abiding securities in their personal lives which only high religion can give.

The Church has always known that true freedom can never come while men are slaves of lusts and passions. It has realized that underneath human freedoms must be convictions that individuals are the children of a Heavenly Father and have divine rights which no tyranny must violate. In peace and in war the Church has been at work giving our conceptions of freedom strength and direction. It seeks to build citizens who are devoted, loyal, responsible, noble, courageous, and free.

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THE LIVING CHURCH

Bitter experience has taught every generation that the wages of sin is death. Experience has also taught that the Gift of God is eternal life. Knowing that the Gospel of Christ is the power of God unto salvation, we ought to hasten to make the Gospel known and lived not only among our own people but throughout the world.
—A. J. B.

THE PRAYER-ROOM TODAY

Forgive me, my Father, that I have walked blind and lonely through a world that has been full of Thee. Bring me to Thyself; teach me to know Thee so deeply that I shall find Thee everywhere. Let Thy voice be so familiar to my heart that I shall hear its tones speaking in all the many voices of Thy world. Make me so happy in Thy love that the whole world shall become a home for me because it is Thy dwelling. Fill me with the spirit of loving reverence, so that all the earth shall be to me a holy temple, where I bow before the brightening veil and see the glory shining through, till the veil be removed and I see Thee face to face. Amen.

W A Davenport
May 43

Duplicate

Debtor

By Clyde Edwin Tuck

What do I owe Thee for Thy care?
Thy holy will to me reveal.
I owe a mind of constant prayer,
My highest thought, my deepest zeal.

What do I owe Thee for the good
That has attended all my way?
I felt Thy presence and withstood
The sin that lured me night and day.

What do I owe Thee for the fire
Of love divine that keeps me pure,
That comes to quicken my desire,
And gives me courage to endure?

What do I owe Thee for the peace
Beneath the shadow of Thy wing,
The truth that brings to all release
And makes the sad heart leap and sing?

What do I owe Thee? Bringing all,
A poor weak gift, I humbly wait
As in the dust I prostrate fall—
My life to Thee I consecrate.



WALLET OF THE WEEK



MR. HENRY FORD'S LATEST PLANT is described by *Time* as follows: "Willow Run is the most enormous room in the history of man: more than a half-mile long, nearly a quarter-mile wide. In this great room errands are run by automobile. Through the flash of moving machinery and the dust of construction, no man can see from one end to the other. The plant contains 25,000 tons of structural steel. By December 90,000 men will work in this room." Such is industrial life and planning today.

* * *

TAX-EXEMPT CHURCH PROPERTIES naturally constitute a sizable factor in the revenue producing possibilities of the nation. The total of church, educational and benevolent properties exempt from taxation in New York City alone is estimated at five billion dollars. The return of large blocks of such properties to the assessment rolls of Washington City is an indication that much of this property is in excess of the actual needs of the institutions involved and therefore not entitled to exemption.

* * *

JEWISH YOUTH in large numbers are reported to be training for a future in Palestine. In fifteen agricultural communities in Great Britain, there are eight hundred of them training in domestic and agricultural work, with a view of living in the Jewish homeland. Some of the youth are British and some are from countries under the Nazi yoke, but all of them are taking seriously the need for preparation for the building of their own fortunes and of making contribution toward rebuilding a world ruined by war.

* * *

THE EVANGELIZATION OF RURAL LIFE is no less important because of the fact that the population of the country is still predominantly rural, than because the leadership which determines the ecclesiastical policy and administration of the church is drawn from the rural sections. This leadership is schooled in the culture and the knowledge necessary for its task in the administrative posts of the home church and for work in the mission fields, but the native resources developed in the country home are the foundation of a large part of the constructive work of the church.

* * *

THE DELTA COOPERATIVE FARM, established by Sherwood Eddy and his associates in the upper Mississippi delta, is to be abandoned in its present location and form. It began as a social philanthropy designed to demonstrate the feasibility of a cooperative program for the effective redemption of the sharecropper. For many reasons, it was not a financial success; the bi-racial church had to be given up as unsatisfactory to all concerned; and the communal type of farming failed to develop the sense of responsibility and the initiative needful for success. However, this short-lived venture may have made a contribution to the understanding of the problem which may help in its ultimate solution.

THE KOREAN PEOPLE, after thirty-eight years of Japanese occupation, are still resisting both the rule and the culture of the invader. Their last big-scale resistance was a Korean workers' revolt in which attack was made on the Japanese air base at Quelpart Island. One hundred and forty-two Japanese pilots and mechanics were killed and two hundred wounded. In retaliation, the Japanese killed the four hundred who survived the fighting, in addition to the one hundred and twenty-five thousand killed, wounded or arrested in earlier sabotage activities.

* * *

THE RAINBOW IN OUR WAR-CLOUDED SKY is the fact that in the midst of the prosecution of the greatest war in all history, America is planning earnestly for the peace that is to follow. It is said that there are one hundred known governmental and private agencies and commercial concerns throughout the United States making definite plans for the post-war era, and the list of known agencies is far from being complete. This widespread interest in the peace set-up shows how deeply the people feel on the subject of war as international folly and sin.

* * *

MRS. CARRIE JACOBS BOND, the distinguished author of song hits and animal stories for children, celebrated her eightieth birthday at Hollywood, California, on August 11. Her best known work, "A Perfect Day," was published in 1910, and more than five million copies of it have been sold throughout the world. Among other of her more familiar song compositions, are "Just A-Wearyin' for You," and "I Love You Truly." Her autobiography was published in 1927 under the title, "The Roads of Melody."

* * *

A COIN SHORTAGE is said to have been brought about by the greatly increased war-time demand. There is in existence more than a half billion dollars in dimes, quarters and half-dollars, and a quarter of a million dollars in nickels and pennies. At the end of June the surplus of dimes, quarters and half-dollars was twenty-six million dollars, and of nickels and pennies twelve million dollars. The mints are working all the time, and the Treasury is finding it difficult to supply the demand for coins, and there have been actual shortages in some sections.

* * *

ACCORDING TO A REPORT of the Federal Bureau of Investigation, of the first one hundred thousand selectees inducted into war service in Florida, four hundred and sixty-eight of every ten thousand white and four thousand of every ten thousand Negroes were syphilitic. In order to prevent the spread of venereal infection, Governor Holland recently ordered the establishment of six camps for diseased prostitutes. This vice situation is part of the triple tragedy of drink, gambling and disease against which little effective restraint is being exercised for the protection of the young men in training.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

THE INDEX OF OUR SPIRITUAL RESISTANCE

Some time ago we received a communication from one of the leading pastors in our territory, in which he said: "The low Opsonic Index of the Church is responsible for the world-wide disintegration and death that envelops and threatens the utter destruction of human freedom." His technical figure taken from the literature of medicine means that the Church has fallen so low in the effectiveness of its own life-cleansing resources as to have become a helpless onlooker at the tragic drama of the moral, spiritual and social undoing of the world. Or to put it another way, the Church is so deficient in saving power as to have nothing to offer in this day of international disaster.

Not all of us will be willing to accept so large a share of responsibility for the present world situation, but we cannot escape the fact that the major actors in the drama were made possible by the vacillation, the lack of coordination and the weakness of those whose "Opsonic Index" presumably reflects the saving virtues of the "tree of life" whose leaves "were for the healing of the nations." This situation, we believe, has not come about through a sudden revolt against truth, but through an attitude of spiritual detachment and a loss of moral discrimination which has brought about an indifference to things which are sacred and holy. The extent to which this condition prevails is reflected in every enterprise of the Church, and even, as we have pointed out in this series of editorials, in the indifference of political leaders to our pronouncements on social issues of national importance.

It would not be easy to defend the Church against a charge of moral and spiritual let-down in its passion for the sacrificial, the pure and the chaste in conduct. Only recently we had occasion to discuss this very matter with a missionary leader who had been in a foreign land for more than twenty years. He said that his greatest shock upon his return was the manifest let-down in church life since he went away. It was his feeling that the Church had so completely surrendered to the world as to have little left to differentiate it from the world. He was no pietistic bigot, but in the leadership which he had tried to give the people to whom he had been assigned he represented the cultural as well as the spiritual values of Christianity.

Let's be honest with ourselves for a moment. Outside of the formal aspects of church relation, what real difference is there between the world and the church? The world smokes, drinks cocktails and "cusses," so does the Church. The world is commercially selfish and self-seeking, but who will deny as much for the Church? The pagan knows no Sabbath, but it would not be at all neces-

sary for him to feel lonely with a group of modern churchmen on the Lord's Day. There are many good people in our churches, but too much we adopt rituals and read litanies which assert faith and devotion when we lack the expulsive power of the Spirit of God.

If the Church is not building the inner fortifications of life, the "Opsonic Index," it is one of the most expensive and damaging opiates in all the list of human delusions. A church with a valid commission will be more than a social club in any location or land. It will leave a deposit which will inevitably register in social attitude and conduct, and will be reflected in every enterprise which that church sponsors.

The Church must recover the assertiveness, the note of certainty and authority, born of experience, or it will never be able to speak with authority in days like these. Resolutions are futile things unless back of them is a great passion and a great conviction. A church with low resistance naturally leans upon a patriarchal staff and looks with dimmed vision upon the eternal vistas of hope and achievement. The key word in the story of the early Church may be found in those significant words: "They took knowledge of them that they had been with Jesus." When such a day shall return the Church will be able to speak with the old-time note of authority, but not until then.

PUTTING GOD INTO THE CURRICULUM

The Work Conference on Higher Education of the Southern Association of Colleges and Secondary Schools met at Sewanee, Tenn., June 21-27, 1942, to study certain problems in the field of Southern education. Some 150 delegates, representing different types and sizes of Southern schools, gathered at the Conference for a study of educational problems. There were college and university presidents, deans, teachers, and other officials of high schools and colleges present. The delegates divided themselves into five groups to study such problems as "The Improvement of Instruction," "The Improvement of the Curriculum," "Personal Problems and Services," "Liberal Arts Education," and "The Responsibility of the Liberal Arts College for the Education of Teachers."



B. P. Brooks

Though these different groups studied their problems in separate sessions, it is a matter of profound significance to note that in each group there was a strong feeling that religious and character training should form

a part of any curriculum set up to train students. In brief, it was the belief of most, if not all, of the educators present that God and the ideals of Christian Culture should have an important place in the curriculum.

Studying education as an agency of society, it was pointed out "that democracy is based upon certain fundamental conceptions, such as the inherent worth and dignity of the individual, religious freedom, tolerance, and the brotherhood of man, which largely derive from religion." One of the fundamental aims of education should be "to strengthen moral and spiritual values in community life through every agency at its command and to provide broad religious as well as intellectual and moral training for youth in the belief that, since the basic democratic conceptions derive from religious idealism and from the moral teachings of Christianity, they will scarcely survive unless supported by the inspiration of their original source."

Discussing the functions of education in terms of moral and spiritual values, the following points received emphasis: (1) There should be "a development of a philosophy of life based on solid and definite religious convictions and relationship to God"; (2) "a living based on one's philosophy of life"; (3) "development of the spiritual life of man in his relationship to God"; (4) "study of Christian culture."

Though the schools are realizing more and more an urgent need for an educational program that takes into consideration the development of Christian character, these Southern educators, in pointing out some weaknesses and failures in the American educational program, list these two weaknesses: (1) "The tendency of the community, the church, the home, and other groups to shift to formal education responsibility for education which these other agencies should assume or share"; (2) "the failure to realize that knowledge is power for evil as well as for good and that, therefore, education should also endeavor to train the student to desire the good and to strive to realize it." In all curriculum planning, the curriculum should not be conceived of "as a collection of courses but as a series of inter-related experiences—physical, moral, intellectual, religious, aesthetic—making possible this self-realization."

This interest of Southern educators in the value of religious education is just another healthy sign that we as a people, under the stress and strain of contemporary forces, are becoming serious-minded again and trying to return to those fundamentals which have made our civilization possible. Of Jesus it is said that he "increased in wisdom and stature and in favor with God and man." That statement implies a full and complete system of character training. It is high time that the ideals and concepts of Christian culture be given a place in the curricula of the schools.

Also the church, the home, and the community must play their part along with the schools in strengthening and in bringing into realization the ideals of religious training voiced by these leaders in Southern education. It must not be an effort to make Baptists, Methodists, Catholics, etc., of those whom we teach, but Christians first and always. We have emphasized too much in the past those points upon which we disagree; for the sake of strengthening the sinews of this Christian nation, we must, in the future, seek out and pursue diligently those

points upon which agreement can be achieved. In that way, we can reap the fruits of Christian culture, both as individuals and as a nation, to whom a great destiny beckons.

B. P. B.

SPECIAL ATTENTION

There will be no paper issued next week. In keeping with our custom of a number of years past, the issue of Labor Day week will be omitted. Our next issue will be on Sept. 17, at which time the final report of the campaign will be published.

Editorial Miscellany

By Dr. H. T. Carley

A PRACTICAL BLACK-OUT

Our town had a practice blackout last night. Except for such shining as the moon was able to do, complete darkness was over the land. Everybody cooperated in turning out the lights. Before the warning signal was given, everything was as usual; when Vinyard's mill whistle blew, the town was blotted out, in a moment, in the twinkling of an eye. The change was as sudden and startling as if Gabriel had blown his horn.

And then, when the all-clear signal was given, there was another transformation—the lights came back as quickly as they had gone out. The whole thing worked as if it were a piece of magic. It is very evident that our folks don't intend to be blacked out by Axis bombs—they'll do the blacking out themselves; and when the danger has passed, they'll turn on the lights again. All they want to know is what to do—and when. They are not scared—just careful. It would be a good joke on the enemy if he should send some planes over here to bomb us—and then couldn't find us! And it would be a good joke on us if we kept our lights burning so he would know where to shoot!

So far as I know, nobody pooh-poohed the practice last night and refused to blow out his lamps. It would have been easy to say that there was really no danger and it was all foolishness to sit awhile in darkness, just pretending; but all of us felt that it was not just pretending—it was preparing; and we want to know how to be ready if anything does happen. Of course wardens and watchers were scattered all over town—and they would have told on us if we hadn't been good!

It is interesting to see how people will make definite and complete preparation for a situation that may not even arise, and neglect altogether to get ready for one that is certain to come.

Judgment Day, for example.

FINALLY

Let us say again, no paper next week.

The issue of Sept. 17 will carry the final charge-by-charge report of the campaign.

Remember also that our gift pencil offer will be withdrawn after Sept. 24.

THE SECRET OF HAPPINESS

By Dr. Forney Hutchinson

Text: "Behold the fowls of the air . . . and consider the lilies of the field."

—Matthew 6:26-28

Because of its simplicity, I have hesitated to present the theme of this sermon. However, when I recall that the greatest of all preachers incorporated it in the greatest of all sermons, I am ashamed of my hesitation. My text leads us out into the open, and in these beautiful summer days such a lesson seems peculiarly appropriate. My subject, then, is "The Secret of Happiness," as it is revealed to us by Jesus through the birds and the flowers. What, then, is the message Jesus seeks to bring us today through these humble messengers?

First of all, He would establish in our minds the absolute necessity of **freedom from worry**. Happiness and anxiety are incompatible and should be divorced on that ground, if on no other. Worry is wasteful and wicked, and deserves to be listed as a mortal sin. And so, on that flower-bedecked, bird-infested mountain-side, overlooking the blue Sea of Galilee, Jesus introduced these two witnesses to the possibility of freedom from corroding care. "Behold," said He, "the fowls of the air, and consider the lilies of the field." St. Francis of Assisi used to preach to the birds, but Jesus here proposes to let the birds preach to us.

The two most insistent and persistent questions before the human race are those of food and raiment. We talk about fundamentals—these represent the original fundamentals. Somebody inquired of a saintly old lady, who was dying, what, during her long life of burden bearing, had been her chief source of comfort and strength; and she replied, with more truth than sentiment, that she reckoned "victuals." To say the least of it, we can all understand the value of her testimony. Other great and grave problems may and do arise, but, like the poor, these two are always with us.

Some years ago, in a certain southern city, I heard a commencement speaker address a class of medical graduates on, what seemed to me, this highly inappropriate text: "Refrain from these men and let them alone." He was nothing like so happy in the selection of his text as was the man who preached against Mormonism on "No man can serve two masters." If there was any one thing that those medical graduates did not want, it was to be "let alone." After four years in the university they were face to face with these "twin fundamentals." Jesus recognized them freely and dealt with them frankly.

The first lesson they teach us concerning freedom from worry is their evident **contentment with enough**. They had an abundant supply now and were satisfied. They did not "seek to gather into barns." They neither hoarded nor mortgaged, and were thereby saved from covetousness and anxiety. You may recall that this text was provoked by the man who appealed to Jesus to divide an inheritance. Instead of complying with his request, Jesus taught a great lesson on covetousness. By way of contrast, He told of a prosperous farmer not far away, who lost sleep over his surplus. He went to bed planning to build larger barns where he might store his goods, but He who **knew** said, "Thou fool!" One of the serious problems of our day is that which grows out of over-production. The surplus causes as much anxiety as the deficit. In the Old South it is

cotton. In Oklahoma it is oil. All over the country it is various sorts of agricultural products. In boom days American bankers sat on the front door-steps of European rulers trying to make loans. Money was cheap and hard to place. Many a rich fool in our day is planning to "pull down his barns and build greater," to sell his Fords and buy Cadillacs, all in order to take care of his surplus.

Also, these birds were **free from envy**. If one should develop a more beautiful plumage or build a handsomer nest than another, the joy of life was not all lost on that account. I knew a woman, in my college days, who was very happy in the handsomest home in her town, but when another family built a finer house, she became very miserable and never rested until her beautiful home was replaced with still another. The day envy came in, peace went out. Because they are free from envy and covetousness and neither hoard nor mortgage, birds are happy and inspire the world with song. If a bird had to mortgage his nest he would cease to sing. You can't sing with a mortgage coming due on your home. When I was a lad people used to sing going home from church in their two-horse wagons. They were paid for! You never hear people sing in automobiles. I wonder if the "installment plan" has anything to do with it?

But birds are not only content with enough in the present, they are care-free with reference to the future. There is a thrilling challenge to me about a defenseless bird venturing forth into this dangerous world. Somewhere hidden away in his tiny heart there must be a wealth of confidence in Him who "sees the sparrow fall." About him always there are dangers, seen and unseen, within and without, but they never impede the freedom of his action or hinder his song of joy. Today He is trying to say to us, "Are you not much better than a sparrow, O ye of little faith?" Surely these humble messengers ought to stimulate our confidence.

The following conversation was overheard in an orchard, and is very apropos:

"Said the robin to the sparrow,
'I should really like to know
Why these anxious human beings
Rush about and worry so.'

"Said the sparrow to the robin,
'Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me.'

Joe Ramsey, the blind evangelist, used to go alone all over this nation. I've heard him testify that he never stopped at a railroad station that our Father did not have some one of His children there to conduct him to his destination. Some time ago a student committed suicide. His father said his son had lost faith in life. What a tragedy!

But Jesus says your Father not only feeds the birds, He also clothes the lilies. Now, I do not intend to launch out upon any elaborate discussion of the question of clothes. The old preachers used to spend a good deal of time and energy on the subject of women's dress, but in later years the subject has gotten entirely too small for pulpit dissertation. However, the question of dress is still a matter of some considerable concern, and in all probability will continue to be for many years to come. On this score the lily is to be envied because she is free from pride and jealousy. She snaps her fingers in the face of fashion and declares her independence of customs and conventions. Unlike her human sister, she is not bound by the "tyranny of things." Notwithstanding

her independence, she surpasses Solomon in all his oriental glory of apparel, and Solomon, according to the records, was a sort of Beau Brummell for his time. He was a lion among the ladies, and of course, dressed the part. The Queen of Sheba had heard much, but after visiting him she testified that the "half had not been told." Through the modest and unassuming beauty of the lily, Jesus seeks to rebuke us for our foolish bondage to temporalities and conventionalities, and to inspire us to believe that our Heavenly Father will take care of us. Our anxiety and undue concern are heathenish. "After all these things do the Gentiles seek."

For twenty years one church I served had supported old "Sister Fisher." In the way of furniture she had an old broken bed, a mirrorless dresser, and a three-legged chair. We moved her and her things from place to place, paying her board until the exasperated landladies would demand a change. At last she was assigned to the insane asylum with the resources of a great state pledged to her support. When I would call to see her, I would find her concerned primarily about her things, which she was assured had been stored against the day when she might need them again. Her anxiety for her simple and valueless things distressed me greatly, until I went downtown and found the leading citizens, the heads of great wholesale houses, leaders in the church, concerned **also and only about things**. Our Saviour seeks to set us free from the tyranny of things.

The second lesson our Saviour seeks to teach us through the birds and flowers is to the effect that they are full of joyous **service**. Let no man think of birds and flowers as loafers. They are never "unemployed," and in the words of Mr. Wesley, "never triflingly employed." I only wish I could do my work as well! To be sure, the birds don't "sow and reap." That is not their line, but in their sphere they are invaluable. They are set for our protection. They serve as a standing army to save us from an invasion of insects. But for the birds the insects and bugs would simply eat us up alive. But for their work in the fields and orchards we would starve for lack of food. It has been estimated that the birds of Nebraska destroy 170 carloads of insects per day. Farmers in this country save eighty-nine millions of dollars per annum through their kindly cooperation. No wonder that in many states legislatures are passing laws to protect the birds. While the Israelites wandered in the wilderness they were sustained directly with quail on toast. Not quite so directly, but equally as surely, they are feeding us today.

Not only are they set for our protection, but they also furnish us inspiration. It would be a dull world, but for the music and vivacity which they furnish. Some time ago I was privileged to hear a great singer. As we passed out of the building somebody said, "She sings like a bird." That was the last word in the way of a compliment. Every song bird is a challenge to the musical possibilities that are within us. Who can estimate how much of our inspiration to fly has come from birds? The Wright brothers owe them a debt they will never acknowledge, even, much less pay. Colonel Lindbergh has testified recently that only the birds went with him in his journey overseas. A World War soldier told me how a sparrow, sitting on the edge of a shell hole out in No Man's Land, singing a song of defiance, inspired his soul with courage and hope. My own faith was strengthened on the golf links once when, as we waited thirstily until we could

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

The death of Bro. Walter Gundlach, of New Orleans, leaves First Methodist church without a Church School superintendent. His untimely death brings sadness to many hearts in that congregation.

Rev. C. B. Powell was in a meeting at Melville last week, Rev. H. M. Wolfe doing the preaching. Daily vacation schools have been held at both Melville and Palmetto churches, and both were well attended.

Rev. R. V. Fulton writes that he is delightfully situated at Clinton, La., where he will make his home after his retirement. He says that he has the comforts of both town and country.

Rev. C. A. Schultz had the assistance of Rev. J. W. Sells in a good revival at Tybertown, Miss., recently. Bro. Schultz has had a good year in every way and is looking forward to closing out in a satisfactory way.

Dr. Albert Wilson, a member on the Morgan City, La., charge, died on August 21, according to announcement carried in the bulletin for the following Sunday. His illness had been previously reported.

Word from Rev. C. H. Strait, pastor at Summit, Miss., reports his condition as being improved and a favorable outlook for the days ahead. He is hoping to be able to continue active work.

Mr. R. R. Liddell, of Fayette, Miss., paid the Advocate office a visit on Tuesday of last week which was doubly appreciated. He called on Monday after we had gone for the day and then came again Tuesday morning.

Rev. Harold B. Teer, of Sicily Island, La., charge, sends a splendid list of subscriptions and with it the regret that the list was not greater. That fine spirit will carry him far in his work. We appreciate his work and worth.

The Advocate campaign in Pineville church, under the direction of Rev. R. M. Bentley and Mrs. F. W. Schaedel, has reached a magnificent conclusion. Already fifty-five subscriptions are on record. That is simply splendid.

Rev. Jerome Cain, Trout and Goodpine charge, says that the war effort has cost him a number of good families who have moved to other places. He did an excellent piece of work in his Advocate campaign notwithstanding his losses.

Rev. Morelle H. Wells will do his own preaching in revival services at Fayette, Miss., Methodist church, beginning August 30 and running through September 6. Rev. T. O. Prewitt, of Crawford St., Vicksburg, will lead the singing and conduct the Young People's services.

Rev. O. S. Lewis, Court Street, Hattiesburg, had a great day on August 23. It was a flag dedication service planned by Miss Mary Thornton Lindsey. Miss Lindsey, the daughter of Mr. and Mrs. J. A. Lindsey, of Pelahatchie, will enter Millsaps College at the opening of the fall session.

Mr. N. C. Alsup, Jr., son of Mr. and Mrs. N. C. Alsup, Sr., of Pineville, has given the Methodist church an electric organ in memory of Mrs. Ross Alsup, mother of Mr. Alsup, and Rev. J. M. Vandenburg, father of Mrs. Alsup. Rev. R. M. Bentley is the pastor of the church.

Rev. L. E. Alford, pastor at Benton, Miss., is spending a few days vacationing in the city and visiting his sister, Mrs. D. M. Hayes, and his son who is employed at the State Board of Health. We appreciated his call at the Advocate office on Friday morning of last week.

Friends of Rev. H. B. Hines in the Louisiana Conference will be glad to know that he is in his usual health. Bro. Hines is now retired and living at Grand Bay, Ala. He says, "Mrs. Hines and I read the Advocate much more closely now than we did while in Louisiana."

A DAILY PRAY IN WAR-TIME

For Definiteness

We vaguely pray, "God help us!" Hour by hour this petition ascends to Thine understanding heart. We are grateful that Thou knowest and answerest our needs, rather than our desires. But we would remember to pray for particular mercies—for a faith strong and calm; for the comfort of Thy realized presence in our special plight; for grace to move serenely and cheerfully amongst our fellows, whatever our private griefs; for a spiritual mind, that prays without ceasing; for devotion to Thy word, that we may understand Thy will; for a flaming zeal in behalf of our Country's Cause; for ever-fresh tenderness toward those who mourn; for a vivid realization of the nearness of Christ. And we would ever remember to pray for our soldiers and sailors and airmen; and for our allies and their suffering ones; and for a victory that will bring peace and betterment to all mankind. All of this we ask in the name of the praying Christ. Amen.

—W. T. E.

Rev. E. D. Simpson, of DeKalb, recently assisted Rev. R. A. Thornton in a meeting at Center Valley church, on the Shuqualak charge. He writes enthusiastically of the work being done by Bro. Thornton, and of the splendid cooperation of the people in the work.

Dr. B. C. Taylor, pastor of First Church, Alexandria, attended the Ministers Institute in Chicago recently. Dr. Taylor has had the assistance of Rev. Dana Dawson, Jr., during the summer, and he says that the congregations have been the best summer congregations ever. Seven members were received on August 23.

Rev. E. D. Simpson has held five revivals on the DeKalb circuit at Shiloh, Pleasant Ridge, New Hope, Spring Hill and Union Hill. He was assisted by Rev. H. E. Burnett, Dr. W. W. Holmes, Rev. A. S. Oliver, Rev. R. A. Thornton and Rev. T. M. Ainsworth at the meetings in the order named. Good results are reported.

Rev. James E. Reaves, pastor of Eighth Street church, New Orleans, has been ordered to duty as a reserve chaplain in the Navy. He left on last Tuesday to report for service at Norfolk, Va. His congregation remembered him with many tokens of their appreciation of him and of his services to them. Among gifts to him was a lovely waterproof wrist watch and a fountain pen.

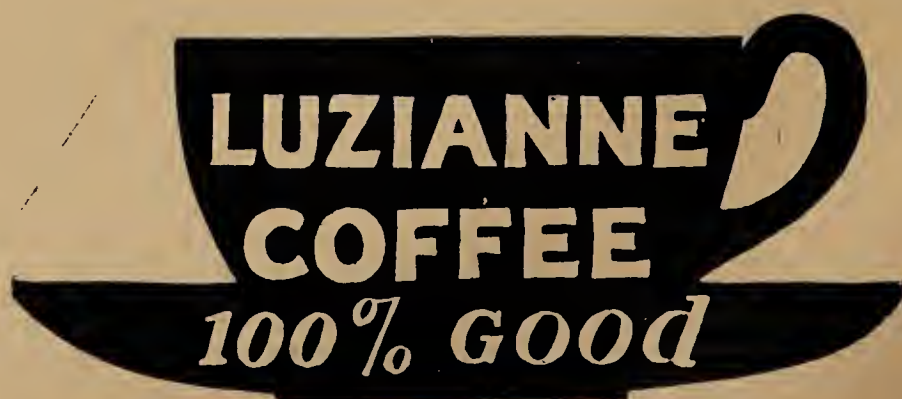
It was with sincere regret that we noted the death of Hon. L. W. Felder, of McComb, Miss., on the night of Tuesday, August 25. We were fellow students at Millsaps College and have been friends across the years. His death resulted from a heart ailment from which he had been confined to his bed for three or four weeks. He leaves his wife and four daughters to mourn his loss.

A series of revival meetings was conducted by the pastor of Lacombe, La., church, August 16-23. In spite of the rains a good sized congregation greeted the pastor at each service. In appreciation of his services the congregation presented the pastor with a new suit of clothes and a nice purse of money. Rev. W. B. Van Valkenburgh is the fortunate pastor.

The Preachers' Meetings for the pastors of the Corinth District will be held in September, at Booneville, on Tuesday the 8th. The program begins at 10:30 a. m. Rev. Seamon Rhea, pastor at Holly Springs, is the chairman. All the pastors are urged to attend this first fall meeting. An interested program has been arranged.

Rev. J. B. McCann, pastor of the Palestine charge, sends us a list of 27 subscriptions, all but two of which are new, and one of the very best lists we have received this year. Palestine is a circuit of four churches, with a total of 151 active members. That means a subscription for one of every six members on his charge, and a splendid achievement for the pastor and his people.

Rev. W. W. Bruner has had excellent help in his heavy schedule of revival services on the Swiftown, Miss., charge. In two meetings he had the assistance of Rev. W. T. Phillips and Rev. J. T. McCafferty, at Swiftown and Morgan City, and was assisted by Rev. S. M. Butts, and one week he did his own preaching. Bro. Bruner commends the



work of Rev. S. M. Butts to those who desire good evangelistic help.

Rev. S. W. Hemphill, Artesia, Miss., writes: "I have just closed a great revival at Shuqualak, with their good pastor, Rev. R. A. Thornton. Brother Thornton is a man of God and I think we had the greatest revival I have been in for a number of years. Bro. Thornton's daughter-in-law, Mrs. Ruth Thornton, of Hattiesburg, led the singing. She is wonderful help in a revival. The attendance at these services was simply great. At the closing service on Friday night, we had ten additions to the church. The Methodist church at Shuqualak is certainly making progress under the leadership of its capable pastor, R. A. Thornton."

THE NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference will be held in the Rayne Memorial church in New Orleans, on Tuesday, September 15, opening at 4 p. m., and continuing until about 9:30 p. m. Delegates are asked to bring along a basket supper and it will be served in picnic fashion. The local church will serve coffee. The district superintendents and those who represent our connectional interests are cordially invited to be present.

W. W. HOLMES, D. S.

GONZALES CHARGE

We are still making progress on the Gonzales charge. In the past two years all the churches have received some improvement except Meadow's chapel.

We have a new church building at Faithful ready for dedication Sunday, September 6, at 3 o'clock. Everyone is invited to attend the dedication service, especially all the former pastors. The dedication sermon will be delivered by our district superintendent, Dr. W. L. Doss. Immediately after the dedication service our fourth quarterly conference will convene at Faithful church.

REPORTER,
Gonzales Charge.

NOTICE TO PASTORS AND MEMBERS OF THE CHURCHES OF THE CORINTH DISTRICT

At our district set-up meeting in December, at Ripley, we discussed and in general agreed on certain goals for the conference year of 1941-42. Please compare your church with the following goals.

1. A revival in each local church.
2. A Sunday School in each local church.
3. An increase in the number of Woman's Societies.
4. A Church School Worker's Institute in each charge.
5. Church School Rally Day observed in each school.
6. An increase in Benevolences with payment in full.
7. An increase in ministerial support with payment in full.
8. All church debts paid out or paid up to date.
9. Secure district quota of subscribers to the New Orleans Christian Advocate, and an increase in subscribers to the Chicago Advocate.
10. To have some meetings of the charge Board of Stewards.

The fourth quarterly conference is very important, for we must elect one delegate to the Annual Conference and an alternate

delegate, elect stewards, fill vacancies in Boards of Trustees, elect charge lay leaders, recording stewards, Church School superintendents and assistants, Communion stewards, and elect the required committees. This conference also determines the minimum salary which will be paid the pastor next year.

Let us close out this year with each charge meeting all financial obligations in full. Last year, according to the Conference Minutes, we paid 98.48% of the amount accepted for benevolences, and 101% of pastors' salaries. To do this a few charges overpaid to make up for those which did not pay the pastor's salary in full.

W. R. LOTT, D. S.

HOME-COMING AND DEDICATION WEEK AT CANTON

The pastor and congregation of the First Methodist church of Canton, Miss., are now in process of liquidating the debt on the church building. The annual payment on the debt was made to the Board of Church Extension on August 1. Since that time the fund to complete the debt liquidation has been accumulating. October 15 has been set by the official board as the date to make the final payment. October 18-25 has been designated as Home-Coming and Dedication Week. Former pastors have been invited to preach each night during that week, and Bishop J. L. Decell will preach the dedicatory sermon and dedicate the church Sunday, October 25, at 11 a. m.

Non-resident members and many former members are being invited to participate in this celebration. A cordial invitation is extended to all friends of this church to attend any of the week's activities.

The congregation of this great old church is justly very happy in the anticipation of this dedication occasion and experience.

STATE MASS MEETING OF MORAL FORCES

Conference Called at Alexandria for
September 25

For some time there has been a growing sentiment among the forces for righteousness, temperance and morality in Louisiana of the need of a new up-to-date organization to combat the various evils of drink, gambling, immorality, etc. It has been the feeling that a new organization with a new name and with a broader scope than any existing organization possesses was greatly needed and would make an appeal to the majority of our forces for righteousness.

The Board of the Anti-Saloon League of Louisiana took the initiative in beginning such a movement. Dr. J. D. Grey, pastor of the First Baptist church of New Orleans, was appointed chairman of a so-called "Planning Committee," charged with the responsibility of calling a state mass meeting to set up such an organization. His committee includes thirty-five representative men and women from every section of the state and has on it both ministers and laymen of all evangelical faiths. Several advisory meetings have been held and on August 24 the large committee was called to meet. The meeting, which was attended by a representative group, was most enthusiastic and resulted in the setting of the date of Friday, September 25, for a state mass meeting to be held at Alexandria, at the Emmanuel Baptist church. Three committees were set up to plan for the Alexandria meeting: a committee on constitution to recom-

mend a name and outline plans for the new organization; a program committee to arrange for the Alexandria meeting; and an attendance committee.

It is earnestly hoped and strongly urged that every person who can possibly do so will come to Alexandria on September 25 for the state mass meeting. Some outstanding speakers will appear on the program and definite announcements of the full program will be made later.

CHANGE IN CLERGY RATES

Announcement has been made by the railroad clergy bureaus of the west and southwest of limitation of clergy fares to one class, "regardless of the class of equipment in which the passenger travels," according to information received from the Rev. W. M. Cassetty, Jr., executive secretary of The Transportation Bureau of The Methodist Church, with headquarters in Chicago.

The complete announcement of the clergy bureaus is as follows:

"Effective September 1, the railroads in the territory west of and including Chicago, St. Louis, Memphis, Vicksburg and New Orleans will adopt the same practice as has been in effect for a number of years in the territory east of Chicago and St. Louis and have but one class of clergy fares, regardless of the class of equipment in which the passenger travels.

"The basis for clergy fares will be one-half of the first-class fare (approximately 1.65 cents per mile), and that fare will apply for tickets good in sleeping and parlor cars or in coaches."

RICHARD B. EGGLESTON

On July 22, 1942, Bro. Richard B. Eggleston, of Mattson, Miss., passed away at the Methodist Hospital, Memphis, Tenn. He took ill on Friday during the revival meeting at Mattson, his home church. On Sunday he was carried to the Methodist Hospital, where he remained for treatment till the end, thirty-one days later. He was nearly seventy-two years of age.

Bro. Eggleston was one of the outstanding citizens of this section of the delta. He was a pioneer of Methodism and had helped to develop this section into the beauty spot that it now is. His life was the embodiment of all that goes to make a cultured Christian gentleman. He loved life. He loved the beautiful. He loved people. He loved the Church. He loved the ideals of Christianity. He was active in the Church, in the local school, in all civic affairs, and was always ready to lend full support to every worthy cause in the community.

Needless to say, possessing these traits as he did, he was one of our most highly respected and beloved citizens. He will be sadly missed by his family, his employees, his acquaintances, his brethren in the church, and his pastor.

He leaves his wife and one daughter, Mrs. T. G. Flowers, and two grandsons, Graden and Richard Flowers. Funeral services were held at the Methodist church in Clarksdale, with his pastor, Rev. W. R. Crouch, in charge, assisted by Rev. J. W. Ward, district superintendent, Greenville District, and Rev. S. H. Caffey, pastor of the Clarksdale Methodist church. The Masons were in charge of the interment, which was in the Oak Ridge cemetery in Clarksdale.

HIS PASTOR.

A certain sign that you are succeeding is the criticism that is likely to come from others of smaller caliber.—Selected.

PERSONAL NOTES AND INCIDENTS

Bishop A. Frank Smith and his cabinet were in New Orleans for the fall meeting on Wednesday. This will probably be the only meeting until the Conference convenes in November.

Rev. Morelle H. Wells, pastor at Fayette, Miss., has our thanks for a message of commendation and approval of what we have been trying to do through the editorial columns of the Advocate.

Dr. A. M. Serex, district superintendent of Shreveport, La., is scheduled to preach at New Iberia on the morning of September 13. Dr. Serex was a former pastor of that church and has many friends there who will welcome him for the service.

Mr. Ben Falconer, Jr., is planning to enter the ministry from New Iberia church. He expects to go to school, and this is the second young man to enter the ministry from the New Iberia church during the pastorate of Rev. R. H. Staples.

Rev. J. E. J. Ferguson writes that his meeting at Sumrall, Miss., will begin on September 27, with Rev. A. F. Gallman doing the preaching. He writes that he is having a good year and is expecting to report every claim in full at Conference.

Mrs. S. D. Carpenter, of Hermanville, Miss., writes that her mother, Mrs. R. M. Scott, now deceased, had the Advocate in her home all her life and that one of the last injunctions of that mother was: "Let the Advocate always be in your home." We appreciate this message of encouragement.

Mrs. B. W. June, who died on August 21, was a leader of the Methodist church of Amite, La., for a number of years. Her going is a great loss to the church, which she had served in nearly every official capacity. She was born in Pennsylvania, but came to Hammond, La., at an early age. After her marriage she moved to Amite, where she had lived for more than forty years.

Dr. C. C. Norton, professor of sociology and political science at Wofford, was recently appointed acting dean of the institution to succeed Leroy H. Cox, who is now in the Army. Dr. Norton is the son of Rev. and Mrs. H. L. Norton, of the Mississippi Conference, now living in Baton Rouge, La. Dr. Norton is a civic and social leader in the Palmetto State, as well as a leader in education.

VOLUNTARY COMMENDATION

Below we publish three letters which bear their own messages. They were written almost simultaneously. We do not publish the names of two of the writers because we did not secure permission to use their words of commendation. We have a number of others, but these are sufficient to show the feeling regarding the need for a more vigorous type of religious leadership.

* * *

From Bishop John M. Moore

My dear Dr. Duren:

Your editorial in the issue of August 13, on "A Church Press With Courage and Conviction," expresses my views. This is the hour for a journalism that stands for something. The church press is the voice of the Church. A gossip sheet and a chatter box may entertain, but they do not interpret and lead thought and action, and that is what the religious press is needed for. Your own

editorials exhibit understanding, conviction and courage. I thank you for the editorial on the church press.

Yours very cordially,

JOHN M. MOORE.

* * *

From a District Superintendent

"Your editorials continue timely and steadying in the midst of the confusion of tongues. Your plea this week for constructive thinking on the part of religious journals and leaders is most timely. Thank you!"

CAMPAIGN IN MISSISSIPPI (Since last report)

North Mississippi Conference

Derma, A. S. Brisco.....	1
Crenshaw, W. C. Galceran, Jr.....	6

DISTRICT REPORTS

Aberdeen District	255½
Corinth District	407
Columbus District	323½
Greenville District	137
Greenwood District	203
Sardis-Grenada District	180

Mississippi Conference

Richton, E. A. Kelly.....	10
Ellisville, J. D. Slay.....	15
Morton, M. K. Miller.....	1
Gallman, W. L. Blackwell.....	2
Waynesboro, T. E. Hightower.....	5
Magnolia, G. F. Winfield.....	10
Heidelberg, B. M. Lawrence.....	5
Woodville, L. P. Anders.....	4
Carthage, Percy Vaughan.....	4
Union, R. L. Lane.....	31
Meridian, H. L. Gatlin.....	9
Collins, D. P. Yeager.....	12
Meadville, Wesley Ezell.....	4
Petal, A. M. O'Neil.....	6½
Ocean Springs, D. M. Ulmer.....	3
Meridian, G. E. Allan.....	1
Hattiesburg, O. S. Lewis.....	1
Lena, Harmon Dillard.....	2
Tylertown, C. A. Schultz.....	4
Magee, A. J. Boyles.....	8
Meridian, Mrs. C. M. Martin.....	1
Crystal Springs, J. W. Sells.....	8
DeKalb, E. D. Simpson.....	2
Bogue Chitto, D. H. McKeithen.....	2
Sumrall, J. E. J. Ferguson.....	12

DISTRICT REPORTS

Brookhaven District	168½
Hattiesburg District	451
Jackson District	181
Meridian District	175½
Seashore District	282
Vicksburg District	140½

From the Pastor of a Leading Church

"I want to commend you for your editorial in the August 13 issue of the Advocate. You might have included preachers as another kind of publication. The low Opsonic Index of the Church is responsible for the worldwide disintegration and death that envelops and threatens the utter destruction of human freedom from the face of the earth. Keep up the good work."

Dictatorship is that state of existence in which the "unpardonable sin" is to express an opinion contrary to the dominant power. God is a wise sovereign—not a despotic dictator.—William Penn.

WILLIAM BOATNER REILY

March 6, 1859—August 17, 1942

By Dr. W. W. Holmes

"Some years ago I read a book called 'The Simple Life.' In it there were things that were simple, profound, practical, philosophical, spiritual and inspirational, and yet in it all there was so much that was intensely human. It was not a biography; it might have been, for it was a vivid portrayal of those elements of life and character which make a man, and without which life itself is very commonplace. I read this book long before I met Mr. Reily, but in my association with him I was often reminded of the book. In his life were all of the qualities named in the book—and more.

An active layman and an active pastor come to know each other about as well, if not better, than men in any other relationship of life, for they move in the realm of sincerity and of altruistic and unselfish service. I was the pastor of Mr. W. B. Reily for ten years and had for him a great admiration, a deep appreciation and a sincere affection. The necessary limitation of space in these columns makes it impossible for me to give more than a brief outline of what I would like to say; and even if space permitted, it would be impossible for me to give expression to what is in my heart concerning this good man.

Mr. Reily was a positive man. There was not much of the negative in him. He was so busy doing things that he had little time left for things trivial or negative. He was decidedly a man of action, and quick action at that; so much so, that to one who did not know him he might have left the impression that he was impulsive. Time and deliberation nearly always bore out the wisdom of his action. He was a self-made man. He started at the very bottom and ended at the top. He started as a clerk in a country store and ended as president of the William B. Reily Company, Inc., one of the largest coffee concerns in the largest city of the South. He came to manhood in the days immediately following the Civil War. The Southland was bankrupt. Her people were defeated and discouraged. The outlook for any young man was gloomy indeed, but by hard work, and thrift and business foresight, Mr. Reily achieved great success and established a great business. His example was one that any young man might do well to emulate.

Mr. Reily was always an optimist, not of the Pollyanna kind, but of the kind born of faith in God and his fellowman. He did not want a pessimistic note to be sounded from the pulpit. He was rather insistent on this. To him life was a challenge, the world was full of opportunities, every man had the chance to rise, if he was only willing to pay the price. He thought of all times the present afforded more opportunities for real service. He was very willing to help any young man who was willing to help himself. He had little patience with any one who assumed the defeatist attitude.

Mr. Reily was a humanitarian. He did not give himself nor his money according to rule. He gave in response to human need as he saw it. He came nearer following the command of Jesus, "Let not thy left hand know what thy right hand doeth"—than any one I ever knew. His giving was not circumscribed by race, creed or circumstance. He made large gifts for the care of orphan children. He played Santa Claus to many underprivileged children here in New Orleans and elsewhere. The superannuated Methodist

preachers never had a better friend. He helped many a poor boy and girl to get the necessary preparation for life. Wherever there was human need he stood ready to help.

Mr. Reily was blessed with a liberal education; not the kind of education that comes with college degrees and honors. He had that; but his was the education that comes through travel, many and varied contacts with life, and wide reading. He had traveled in nearly every country of the world and knew personally many of the great leaders of men.

Mr. Reily was a churchman. He loved his church. He was true and loyal to his pastors. He was liberal in the support of the program of his church. He gave lavishly to all of the benevolences of the church. He was often remonstrated with in his giving, by his brethren in the church who said: "Mr. Reily, you are doing more than your share." His usual reply was: "Whoever heard of anybody trying to stop a man from giving to his church? Maybe I am better able to give than some are; anyway, the church needs it, and I can give." He was greatly pleased when his giving encouraged others to give, but when once he had given, he was unlike many who feel it their privilege to direct and control the policies of the church because they have given a few dollars more than any other member of the church. Mr. Reily was democratic. He was perfectly willing to abide by the decision of the official board. He made large gifts to the Rayne Memorial Church, where he had held his membership for many years. He gave largely to the cause of Christian education; he gave to Centenary College; he gave to the Centenary Fund for Missions; he gave to the Orphanage; he gave to the Memorial Home; he gave to all the great causes sponsored by his church. He gave to the Y. M. C. A. His giving was not confined to his own church—he gave to Jews and Catholics as well as to Protestants. He gave to Negro as well as white churches. I know of no one who so fully merited the love set forth in the scripture word: "The Lord loveth a cheerful giver."

Mr. Reily was a Christian, but made no great pretenses. In him was not the slightest show of a feigned piety, or wild fanaticism. His religion was of the practical kind. He had faith in God and the forgiveness of sins through Christ. He believed that right would ultimately prevail. He believed in honesty and fair dealing. His life, his home and his business were built on these cardinal virtues.

Mr. Reily had many friends, no doubt, who contributed to his success and helped him in life, but no one helped him more than his wife, who survives him. She shared his poverty when they started out together; she shared his success in later years; she shared his joys and sorrows along the way. She was with him at the sunset of his long and useful day. She had shared with him the life of service he had given to the world—and now she shares with him the rich heritage that belongs to all those whose lives he has blessed.

Mr. Reily was born in East Feliciana Parish. He moved as a small boy to Morehouse Parish, where he lived until his young manhood. For the last thirty-nine years of his life he was a resident of New Orleans. His funeral was conducted from the John B. Reily Memorial Methodist church, in Collinston, La., followed by interment in a private vault at Kalarama, the country home he loved so well.

Surviving him are his widow; two sons, William Boatner Reily, Jr., and James

Weeks Reily; and two daughters, Mrs. John Flemming Dicks, of New Orleans, and Mrs. Kenneth Barnshaw Thompson, of Waveland, Miss.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

So far, the members of less than forty churches, representing only three denominations, have contributed the funds necessary to carry this work on. As treasurer, I hereby

Congratulations

Our thanks and congratulations and the Advocate check in the sum of \$100 goes to Dr. R. H. Harper, the pastors and the people of the Alexandria District for their splendid achievement in the Advocate campaign. The Alexandria District has failed to achieve victory only one time and that failure was more than made up for by the splendid successes of other campaigns. We rather expect that this campaign will press on to the goal of the past two years in which the six hundred mark was passed. Again, we say thanks and a thousand good wishes for the Alexandria District.

Important

On September 24, we will have to withdraw the pencil offer. It will not be just to the friend who made this offer possible to drag this offer out until it becomes meaningless. We hope that every pastor who can possibly do so will complete his list of thirteen or more and receive a gift pencil. We will not let you miss it if we can help it. Let us hear from you and we will extend every possible consideration.

express my profound gratitude to all who have helped. We have raised about half the amount needed, and are asking that those churches who have not contributed will make an offering on September 6, sending it to me the following week.

You may be interested in an analysis of the share-owners. (A share is \$10. Some have taken a half-share, and there have

been some smaller contributions.) One woman owns two and a half shares in this project, two own two shares each, eight own one each, and four have taken half-shares. Ten men each have a share, several a half-share. The rest has come in from women's societies, from four conferences, from church schools and congregations, and from three W. C. T. U. organizations. No amount is too small, if it is the gift of the willing heart. The larger the gift the more it helps.

May we count on all who read this to take an active interest in Miss McKeithen's work?

MRS. R. L. EZELLE,

Treas., Nar. Edu. Fund.

MISSISSIPPI CONFERENCE

Jackson District—Fourth Round

Lena, at Lena, Sept. 13, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, Sept. 13, 8 p.m.
Harperville, at Harperville, Sept. 20, 11 a.m. and 1:30 p.m.
Clinton and Ridgeland, at Clinton, Sept. 20, 8 p.m.
Mendenhall, at Mendenhall, Sept. 27, 11 a.m. and 1:30 p.m.
Jackson, Millsaps Memorial, Sept. 27, 8 p.m.
Jackson, Bessie Shands, Sept. 30, 8 p.m.
Flora, at Bentonia, Oct. 4, 11 a.m. and 1:30 p.m.
Benton, at Midway, Oct. 4, 3:30 p.m.
Jackson, Glendale, Oct. 4, 8 p.m.
Walnut Grove, at Walnut Grove, Oct. 7, 11 a.m. and 1:30 p.m.
Carthage Station, Oct. 7, 8 p.m.
Carthage Circuit, at Freney, Oct. 8, 11 a.m. and 1:30 p.m.
Canton, North Side, Oct. 8, 8 p.m.
Lake, at Lake, Oct. 11, 11 a.m. and 1:30 p.m.
Jackson, Galloway Memorial, Oct. 11, 8 p.m.
Raleigh, at Raleigh, Oct. 14, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 14, 8 p.m.
Homewood, at Carr, Oct. 18, 11 a.m. and 1:30 p.m.
Forest, at Forest, Oct. 18, 8 p.m.
Canton, First Church, Oct. 25, 11 a.m.; Q. C. later.
Jackson, Grace, Oct. 25, 8 p.m.
Vaughan, at Ellison, Oct. 28, 11 a.m. and 1:30 p.m.
Camden, at Thomastown, Oct. 29, 11 a.m. and 1:30 p.m.
Sharon, at Soule's Chapel, Nov. 1, 11 a.m. and 1:30 p.m.
Florence, at Florence, Nov. 1, 8 p.m.
Greenfield and Richland, at Greenfield, Nov. 5, 8 p.m.
Morton, at Morton, Nov. 8, 11 a.m. and 1:30 p.m.
Bolton and Raymond, at Raymond, Nov. 8, 5 p.m.
Terry, at Terry, Nov. 8, 8 p.m.
Fannin, at Pearl Chapel, Nov. 10, 11 a.m. and 1:30 p.m.
Spring Ridge, Nov. 10, 8 p.m.
Shiloh, at Shiloh, Nov. 15, 11 a.m. and 1:30 p.m.
Madison and Pocahontas, at Pocahontas, Nov. 15, 8 p.m.
Pastors will please have all nominations for officers and committees in duplicate, better triplicate, on the form marked "Quarterly Conference Roll and Record." Also note questions 16 to 24 are to be called at this conference.

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FALL SESSION BEGINS SEPTEMBER 14

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For Further Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"There is a place of quiet rest,
Near to the heart of God.
A place where sin cannot molest,
Near to the heart of God.

"There is a place of comfort sweet,
Near to the heart of God.
A place where we our Saviour meet,
Near to the heart of God.

"There is a place of full release,
Near to the heart of God.
A place where all is joy and peace,
Near to the heart of God.

"O Jesus, blest Redeemer,
Sent from the heart of God,
Hold us who wait before Thee,
Near to the heart of God."

—C. B. McAfee.

* * *

The Conference-Wide Retreat

Seventy-one women of the Mississippi Conference, who attended the Conference-Wide Retreat, held at Hinds Junior College, August 25-27, found a "place of quiet rest" and were drawn very near to "the heart of God." They found a strength not their own, for the facing of these hours.

The Planning Committee, composed of Mrs. E. E. McKeithen, chairman; Mrs. W. F. Mahaffey, Mrs. Stanley Wilson, Mrs. E. V. Perry, Mrs. T. H. Fore, were very ably assisted by Rev. and Mrs. R. E. Rutledge, of Raymond, in working out the details and much of the smoothness with which the retreat moved was due to the advance work of this couple—servants of God for many, many years—and the women of the Methodist, Baptist and Presbyterian churches of Raymond.

President George McLendon, of Hinds Junior College, and his entire staff were untiring in their efforts to assist. Mr. W. M. McKenzie was always present to do the "unexpected," and Miss Ruth Boyd looked after the women as efficiently as she does the students of the college. The delicious meals planned by Miss Threckels and prepared from foods produced at the college, were served by the girls of the student body.

The boys of the student body were always ready to act as "red caps" and even the cat, "Petunia," went about purring a greeting to each woman.

The Music Committee, composed of Mrs. Charles Schultz, Mrs. Thomas Carruth and Mrs. David McKeithen, provided appropriate music for each hour, and their lovely young voices were an inspiration.

"This is the victory that overcometh the world, even our faith," was the thought running through each talk and every musical number—the thought ever present in the mind of each woman, the conviction which followed each person as she left the retreat.

The book for study and discussion was "This is the Victory," by Leslie D. Weatherhead, who is a graduate of the University of London, and at present pastor of City Temple, London, where in the past several years thousands of Christians from all over the world have sought his spiritual inspiration. During the World War he had a varied experience as a young lieutenant in the In-

dian Army, as a political officer among the Arabs on the Persian border, and later as chaplain to British troops. After the war he assumed charge of the English church at Madras, India, until 1922. There followed a pastorate in Manchester, England, and a ten-year ministry in Brunswick Wesleyan Church, Leeds, one of the largest and most famous Methodist churches in Great Britain.

After the appearance of Dr. Weatherhead's "Thinking Aloud in War-Time," there came many requests for a sequel, so he took a series of sermons which he had used at City Temple and rewrote and enlarged them into the book, "This Is the Victory." In the preface he tells how these sermons were written as "my house trembles with the vibrations caused by the firing of guns, the explosion of bombs, the falling of houses." "So, from this dear old London, now in an agony such as it has never known, in all its long history, goes forth this message: that our true victory will depend on our faith in God and His purposes in the world. 'This is the victory that overcometh the world, even our faith.'"

Mrs. C. C. McDonald gave the first part of the book: "We thought we were making progress, but we were mistaken. Our philosophy of life has broken down. It wasn't big enough. We had left out God. Faith that is to be victorious must be faith in God, and must keep her eyes on God. We have misunderstood what faith in God is and does. Faith believes things about God which give our minds a place to rest. But she goes on to faith in a Person, not in statements about a Person. Can faith give the human spirit a sense of final security—that it will be safe even though loved ones, possessions and life itself be lost?"

Mrs. McDonald was assisted in the presentation of the second part by Mrs. T. H. Fore, who gave "Beauty"—beauty helps us to maintain faith in God, beauty is of ultimate and final value; Mrs. L. O. Todd, who gave "Humor"—humor makes faith buoyant, humor is of God; Mrs. J. F. Hollinger, Sr., who gave "Patience"—God often works so slowly that we lose faith if we have no patience; Mrs. C. C. Clark, who gave "Hope"—hope is not anemic, but a vital ally of faith, and "Truth"—things provable cannot keep up with faith, which soars on wings; but reason, testing every inch of ground, gives faith her taking-off ground for flight. The importance for faith of the solid ground of truth.

Mrs. McDonald presented the third and final part: "We need faith restored by a vision of the eternal Church. Then we can recapture faith in a Church of altered method and approach. Can Christian faith in and through the Church make a contribution to the new age?"

Mrs. W. M. Alexander, chairman of Spiritual Life of the Woman's Division of Christian Service, spoke the first evening on "The Meaning of Retreats." Her first statement was that a retreat is "not a two-hour meeting." It is the act of retiring to a place of privacy, the living together of kindred spirits. The place of a retreat is important, the length of time, the leader, and the subjects discussed. She stressed the importance of waiting in God's presence until He gives

us a message—so often we rush to our meetings and then, when we get there, we have no message to give those who are waiting. She also reminded us that we must learn to use the gift that we hold in our hand. Wednesday afternoon she spoke on "The New Order," and that evening on "The Spirit Within the Wheels"—it is the responsibility of the Spiritual Life Groups to "put the spirit within the wheels" of the Woman's Society of Christian Service. Not only in its own organization, but into the entire church.

Mrs. Alexander's closing thought was, "I read in a book about a man who went about doing good. The thing which troubles me is that so much of the time I am just going about."

The messages brought by a group of young women were an inspiration: Miss Mary Thornton Lindsey emphasized the value of periods of rest, "Stand Thou Still Awhile," and Miss Doris Miller brought a spiritual message at the vesper hour on Wednesday. The "Goodnight Services," conducted by Miss Mary Frances Fairchild and Mrs. David McKeithen, sent the women to rest in a spiritual frame of mind.

Mrs. E. E. McKeithen conducted the worship service on Wednesday morning, "The Presence of Jesus," and Miss Ruth Carryer conducted the one on Wednesday evening, "Peace."

From the closing benediction at 9:45 Wednesday evening until the closing benediction Thursday morning at 9:45, the women observed a time of complete silence—no one spoke a word. Unless such a period has been experienced, one cannot know the relaxation, the refreshing which comes from simply not talking. Then in the quietness of the early morning the breakfast meditation was directed by Mrs. W. F. Mahaffey.

"This is the victory that overcometh the world, even our faith."

* * *

A Letter from Mrs. Ezelle

Dear Fellow Christians:

Many of you have been keenly interested in the Temperance Education Project undertaken by the Council on Narcotic Education. The plan to have a special instructor for the churches is working well, you will be glad to know.

Miss Ethel McKeithen, of Meridian (and Jackson), the young woman chosen for this project, has, between April 1 and August 1, visited 26 churches, speaking in some of them several times; had exhibits in 4 conventions, 5 district conferences, 3 young people's conferences, and a place on the program in most of these. Altogether she has made a fine beginning, and as local church leaders begin to understand the plan of work (cooperating to use her time to the best advantage in each community), she will prove of great service in developing an adequate temperance education program for young people and adults. Undoubtedly a systematic, persistent and well-planned local church program is necessary to counteract the millions poured out by the liquor people to create the drink desire.

(Continued on page 16).

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—September, 1942

1. Business Meeting.
2. Plan—(a) For Fall Mission Study; (b) Octagon campaign; (c) Financial obligations—Three-fourths pledge paid; (d) Life Memberships—Adult, Junior, Baby—presented.
3. Scarritt Associate program presented to church.
4. Monthly program with items from The Methodist Woman.
5. Executive Committee meeting; reports made and mailed.
6. Student Secretary sending names of college youth.
7. Promotion of youth work.

* * *

Halfway Mark?

(Used once before but worth repeating for those who did not read that other issue.)

Has your society made the two-thirds net gain in subscriptions to THE METHODIST WOMAN? Is every officer a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK? Beginning with the November issue, we shall print an honor roll of all societies reaching these goals. Be sure to notify us if your organization should be listed. We have no other way of knowing this.

NOTE: Only subscriptions running through January, 1943, can be counted.

* * *

President's Message

Dear Co-Worker:

Though the weather remains warm, we are beginning to realize that summer is almost over and it is time to begin making plans for the fall work. After a summer of some rest and a changed program, we all look forward to resuming our regular schedule.

Executive Committee Meeting

The Conference Executive Committee of the W. S. C. S. held its mid-year meeting in Oxford, August 13, where plans for the fall program were made. I hasten to send you the more urgent of these plans.

Deficit in Division Budget

We have had letters recently from Mrs. Bragg, Mrs. Fulton and Mrs. DeVinney, officers of the Woman's Division, telling us of a shortage of nearly \$400,000 in the total budget of the Woman's Work. This is a most serious matter as the Woman's Work has always been done on a cash basis. To off-set this shortage each woman in the entire organization is being asked to bring an extra gift of a minimum of twenty-five cents. The share for our conference is a little more than \$1,800, and if each woman will give this extra gift we can pay our share with no hardship on any person. But this must be done the first Monday in September. This fund should be sent immediately to Mrs. Hall at the close of your first meeting in September. Twenty-five cents is not a large amount, but when this is totaled over the division we hope to wipe out our deficit.

Conference Minutes

Please save your 1942 Conference Min-

utes. Conditions may make it impossible to have new Minutes printed in 1943; we may have to issue a supplement.

Missionary Speakers

Would you be interested in inviting a returned missionary to speak in your church or society this fall? If so, please get this request to Mrs. E. M. Sharp, of Hernando. If there are a sufficient number of requests we may be able to arrange an itinerary for a missionary speaker. The expense of travel will be pro-rated among the societies and there will be no other expense except the entertainment of the missionary during her visit to the societies.

Promotion

In a report just received from the Division we are listed as having in North Mississippi 227 societies, but with 327 unorganized churches. Is one of these churches near you? If so, please see if you can organize the women of the church or bring them into a nearby group. We must reach some of these unorganized areas.

Mission Study

The suggested programs have gone out for the Fall Mission Study, "On This Foundation." I know you will enjoy this study of our Latin American neighbors. Write Mrs. Walter Odom, of Durant, if you need further suggestions and tell her interesting items in connection with the study when you have finished.

Week of Prayer

Plans for our Week of Prayer are going forward. As our own Wood Junior College at Mathiston is to share in this offering this year, let us make this the best year we have ever had. Bishop Peele is watching this with great interest—let us not disappoint the College which is doing such fine work, nor Bishop Peele.

Our new Secretary of Spiritual Life Groups is Mrs. J. D. Dorrah, of Malvina, Miss. Send the third quarter's report to her.

Fourth Zone Meeting

We will have our Fourth Zone meeting. A very full program is being planned for that time. As we have missed our second and third quarters' meetings, I believe it will be well to plan to meet in small groups—one or two zones, and have an all-day meeting. I believe this will reach more women and prove more profitable.

Executive Meetings

Wherever conference officers are gathered together we always hear, "Why can't we get reports and get them on time?" Conference officers give a great deal of time and effort to promote their field. Won't you cooperate with them by holding an Executive Meeting at the end of each quarter and by making out your reports together? They will then be uniform and may be sent on time.

Methodist Woman

See page 25 of the July Methodist Woman and report on your progress in the "halfway mark" to Miss Mamie Jones, Hernando, Miss.

Four More Months

We have only four more months to com-

plete our year's work. Please check the Program of Work on pages 70 and 71 in the Minutes. Are you keeping up with these items? Mrs. G. B. Blake, our Secretary of Supplies, will send you some interesting activities in her field. We want enough activities in each group to interest all the women. Don't forget your quota for the Student Fund or your contribution to a Scholarship at Wood Junior College.

With love and appreciation for each of you, I am,

Most sincerely,

CORA R. RATLIFF,
(Mrs. W. H. Ratliff)

Pres., W. S. C. S., North
Mississippi Conference.

Sherard, Mississippi,
August 25, 1942.

* * *

Attention Secretaries of Supplies

Houlka, Mississippi,
August 25, 1942.

Dear Secretary of Supplies:

We are now in our third quarter, and reporting time is near again. Check your supply work and see if you are doing all that you should.

Make a cash contribution, and send used garments to Malvina Community Center. Do not value used garments, but report the number. Report value of new material and postage.

Continue cash contributions for mission charges or superannuate ministers recommended by your district superintendent.

Send linens to Rust College, Holly Springs. Also send gifts for the Christmas tree to girls at Rust College. Toilet articles such as soap, wash clothes, powder, etc., have been suggested.

Linens for Wood Junior College, Mathiston, are needed.

Send all money to Mrs. D. H. Hall, and report to me.

Remember the words of the Master—"Verily, I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto Me."

Sincerely yours,

MRS. G. B. BLAKE,
Conf. Secretary of Supplies.

A man needed a gardener, and got a letter from a gentleman concerning a man called Smith. This gentleman said, "John Smith has an excellent knowledge of gardening. He can manage a vegetable garden wonderfully, and he can bring an ornamental garden to perfection." And he went on through the list of what the man could do. As the other gentleman read the letter he said, "That's the very man for me; he can do the very things I want." He got to the bottom of the page and turned over, and on the other side there were only three words—"But he won't." There are men and women who could revolutionize the communities in which they live, who could contribute lasting benefits to the lives of their most intimate friends. But they won't.

—Church Bulletin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

(Copy for this page failed to reach us.—Editor.)

BOOKS

The Gospel Today, by Chester Warren Quimby. Abingdon-Cokesbury Press, New York, Nashville, pp. 128, paper covers, price thirty-five cents.

In six brief chapters the author gives a pleasing and impressive study of the New Testament and its Old Testament background in its relation to the Christian movement and to life today. The chapters review the Background, the Content, the Power, the Church Life, the Changing Outlook, and the Universality of the movement evolved out of the New Testament. It is intended to make a clear, forceful and full application of the New Testament to our life today.

This Freedom—Whence? By J. Wesley Bready (Revised Edition). The American Tract Society, New York, pp. 365, price \$1.50.

The author of this study of the great Spiritual Awakening of the eighteenth century was educated in the United States and, prior to becoming engrossed in research in the field of historical literature, held several pastorates in the United States and in Canada. This volume is a revision of his previous studies designed to show the American extension of the Evangelical Revival which he calls "the watershed of Anglo-Saxon history." The American continuation includes the work of Whitefield, Asbury, Finney, Moody, Miss Willard, Torrey, Chapman, and others. The condensation leaves out the documentation which students interested in following through on their own will regret.

This work consists of three general divisions which reveal its scope and purpose. 1. A study of the social, political, economic and religious conditions preceding the Great Revival. 2. A survey of the origin, development and impact of the Revival. 3. An examination of the unparalleled fruits of the Revival throughout the English-speaking world. There would be ground for a measure of exaltation if one might read the concluding division without reference to the sordid story of the slave coast, bloody Tiburn, the mobs and the wholesale opposition to Mr. Wesley and the Revival. But in the background is abundant cause for a sense of chastening and humiliation. Anyone interested in the religious and social progress of the English-speaking peoples will find in these pages a mine of information and inspiration.

Great Women of the Bible, by Clarence Edward Macartney, Abingdon-Cokesbury Press, New York, Nashville, pp. 207, price \$1.50.

In these pages, the faces of fourteen women of the Bible are presented by Dr. Macartney, with the exquisite grace and discrimination which characterizes his pulpit work, especially the sermon biographies for which he is noted. In this case, as in the selection of the Greatest Men of the Bible,

he had his congregation of First Presbyterian Church, Pittsburgh, vote their preferences, and to the ten of their election, he added others of his own choice in order to make the study of Bible women fully representative. His subjects are intended to rivet attention upon what he interprets as the outstanding fact of the life, and in every case he drives to wholesome conclusions—a Christian evaluation of the character presented. Some of the characters are named, others are associated with incidents or places, and the Ideal Woman is taken from the last chapter of the Book of Proverbs. The studies are informing and spiritually bracing, and are so related to literature and life as to make them both fascinating and helpful.

The Five Marys, by Isabel Warrington Heaps, Abingdon-Cokesbury Press, New York, Nashville, pp. 101, price \$1.50.

The Five Marys of this book are Mary the Mother of Jesus; Mary the Wife of Cleopas; Mary of Bethany; Mary of Magdala; and Mary of Jerusalem. The associations of these characters with the origin of the Christian movement naturally lends interest to the study, but we are not at all certain that the book as a whole will bring much "new light" or will make a valuable contribution to the tangled skein of the story of the Marys.

As a basis for each study, the Scripture references touching the Mary under consideration are quoted in full. Our doubts arise as to a reconstruction which undertakes to weave into the framework of Scripture, a literary filigree of fancy and tradition for which no justification is offered except the use of it by the author. We are inclined to doubt the value of such a synthesis and to question the constructiveness of the embellishments of the Gospel story by the evaluation of obscure phrases and the lugging in of traditional lore.

The Contemporary Christ, by W. A. Smart, Abingdon-Cokesbury Press, New York, Nashville, pp. 164, price \$1.50.

The six chapters which make up this volume were delivered as the Fondren Lectures of 1942, at Southern Methodist University, Dallas, Texas. Dr. Smart retains the informal style of the lectures in his published volume. The chapter titles: The Elusive Galilean; The Son of the Father; These My Brethren; The Impossible Christ; The Eternal Spirit; and The Author of Salvation indicate the scope of his studies. As is indicated by "Contemporary" it is a study of Christ and his meaning for our generation, as the author understands it.

The trend of the author's thought is reflected in his observation that, Jesus was concerned with the doer of the good rather than with the recipient—with the person who helps rather than with the person who needs help," contrasted with the statement, "We live in a world where for generations men have been concerned with themselves and little concerned with God. We are seriously engaged in working out our own salvation, but we are not at all sure what God has to do with it." The thesis of the lec-

tures is that God has a formal place in our attitudes and worship, but a relatively small place in Christianity as we live it. His plea is for a Christianity which takes Christ seriously in lives whose interests are social rather than selfish.

Religion and the Present Crisis. Edited by John Knox. The University of Chicago Press, 165 pp., price \$1.50.

This book is the collection of the papers prepared by nine members of the University of Chicago Divinity School, and read before the Walgreen Foundation for the Study of American Institutions.

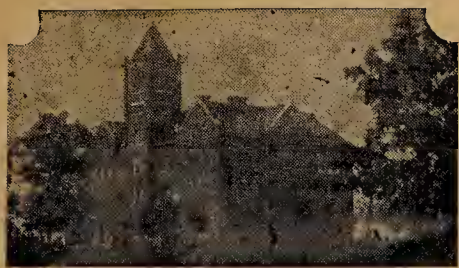
All great universities have a tradition and a spirit whereby they seek to characterize and differentiate themselves from other similar institutions. In its theological meditation, this Chicago mind could be described as a radical empirical approach to all religious data, a ruthless, critical and academic attitude toward theological problems, and an unusual ability to chart and analyze the trends, the eras and the movements of religious thought. These papers give us a good insight into that University of Chicago spirit, and as such, this book is very interesting.

Of course, like all collections of this kind, this book has its limitations. It does not present a unified argument. The various personalities and the different approaches of the several authors make a main thesis impossible. And also, the book is uneven. Some of the authors have undoubtedly given great care to the preparation of their papers; others are somewhat disappointing. Furthermore, in days of fast-moving developments, facts often run ahead of the commentators, so that by the time a monograph on contemporary questions has gone to press, it is already antiquated, and has lost much of its relevancy.

A good chapter is the one by Dean Colwell on "Christianity Refinding Itself." In a few brief pages, Dr. Colwell gives us a very clear picture of the complete change in orientation in our theological thought during the past decade. John Knox does a good piece of work in "Re-examining Pacifism." It is the most satisfactory and wholesome discussion of this problem which we have seen anywhere. It should be read by every one who is troubled by that vexed question. J. T. McNeil is suggestive in outlining some of the fundamentals for the coming peace, if it is to be lasting. Several of the points he makes are entitled to a more thorough and elaborate study than the scope which this paper gave to his disposal. W. C. Bower writes feelingly on "Educating for a New World Order." As expected, he maintains his faith in the "creative education" theory

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor.)

THE SECRET OF HAPPINESS

(Continued from page 5)

reach the ice-water barrel, a robin, sitting on a bunker, dipped his bill into a distilled dewdrop and drank his fill.

Some years ago in the city of Little Rock, a broken-hearted widow and mother was passing with a friend through the county jail. Through the bars she saw a youth with an attractive face. She paused and said, in a kindly voice, "If you will let me, I'll give you a chance." He replied, "If you do, it will be the first one I ever had. I grew up in the back alleys of a great city, among the ash cans. I never knew a home or a mother. I go from here to serve a sentence in the state penitentiary, and then back to Georgia, where nineteen indictments for burglary and robbery await me. You can do nothing for me, but if you wish you are welcome to try." She did try, and one day she said to me, "Claude doesn't love anything or anybody. If I could just teach him to love, I could save him." A little later she said, "Claude has asked for some birds. I sent him a pair of canaries. If he loves them he will love me, and then, maybe, God, and then we can save him." I went, myself, to see him. He was working in the tailor shop of the prison. Above him the birds were swinging and singing. His face was bright. The canary evangelists were doing their work. He served out his term and the other indictments were quashed. A few years later I was visiting in the city and met Claude in the bank. He had come with the funds of his firm to make the daily deposit. He said, "I'm secretary of my Sunday School and the trusted employee of my firm. I'm a new man." The song of the canaries had carried into his broken life their message of hope. The wise man speaks of "the voice of the birds," and I believe he is right.

"My Father has need of the birds and the flowers,

A place for each beautiful tree,
And so I am sure in His wonderful plan
There's a place and a mission for me."

The flowers, too, are making a specific contribution to the beauty of a broken world. They don't "toil and spin," but they furnish beauty and fragrance. I was amazed when in France to see how quickly nature had covered over the ghastly marks of war. Indeed, "in Flanders Fields," in great profusion, "the poppies blow." Trenches and graves have been transformed into flower beds. Every day is Decoration Day. What would commencement be without flowers? Some of you confirmed old bachelors might escape your lonely estate of single-blessedness if you would try "saying it with flowers." A flowerless wedding would be unthinkable, and divorce courts would not be so frequently abused if flowers were more freely used.

Sick-beds and funerals, but for their unobtrusive ministrations, would be unbearable. Only a few weeks ago a dear little mother, who had gone down to the brink of the river, returned to consciousness for a moment to find her room a veritable bower of roses. She took a new lease on life, and when I called, with a wave of her feeble hand she turned to the flowers and said, "How could I go when my friends love me so!" The flowers had inspired her courage. In "Dombey and Son," the doctor kept saying of the sick wife and mother that she would get well if she would only "make the effort." She never had the courage to make the effort. She probably died for lack of flowers. Sometimes we speak disparagingly of "funeral flowers." We insist that they should be given during the lifetime of our friends. We say the closed eyes and cold nostrils of our departed loved ones cannot see and smell them. The poet says we cannot "read our tombstones when we're dead." All of which is true enough, but it is possible to work this idea overtime. We forget that the flowers are not for those who sleep, but for those who weep. Sometimes it is easier and more effective to "say it with flowers"; and nothing seems more desolate than a flowerless casket or a bare, cold grave. Mr. Coolidge was wise when, on Decoration Day at the grave of the Unknown Soldier, he placed a wreath before he made a speech!

Furthermore, they set us an example of sacrifice and self-denial. I wonder if you have ever visited a grave a few days after the interment, or a sick-room of a patient who was convalescent. Do you remember the withered flowers? Can anything be more pitifully bedraggled than a bouquet of withered flowers? They have given their lives for others.

But I am thinking now, and finally, of another temporarily withered and wilted flower. It is known to the world as the "Lily of the Valley," or the "Rose of Sharon." For thirty-three years it blossomed and filled the bare hillsides of its Galilean home with beauty and fragrance, and then men crushed its life out on a cruel cross and flung it into an empty grave. But the aroma of that bouquet has made the world fragrant, and the beauty of that lily has transfigured you and me." "He saved others, Himself He could not save." "He came not to be ministered unto, but to minister, and to give His life a ransom for many." "As He died to make men holy, let us die, or live, to make men free."

So, let us learn from God's messengers, the birds and the flowers, to live out our lives free from worry and full of service. Emerson has truly said, "See how the masses of men worry themselves into nameless graves, while here and there a great unselfish soul forgets itself into immortality." "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." "Behold the fowls of the air, and consider the lilies of the fields."

PRESIDENT ENDORSES RELIGIOUS EDUCATION WEEK

Dear Dr. Ross:

I am more than happy to endorse the nation-wide observance of Religious Education Week. We Americans are great believers in education, but we sometimes forget that there can be education in evil as well as education in the good things of life. This is self-evident now: in the great struggle in which we are engaged our enemies are not the deluded peoples of the earth, but the false and evil standards which have deluded and enslaved them.

We know that the spiritual liberties of mankind are in jeopardy. We know that the influences and institutions that make men good are in jeopardy. We know that brutal cynicism is abroad in the world, that millions of men who were only recently boys and boys who will soon be men have been taught to hold the human race in contempt, to deny the truth of the dignifying words of Genesis: "God created man in His own image."

We are at war with the forces of evil abroad, but this does not relieve us of the responsibility of eternal vigilance at home. The young must be taught and they must be taught truly if the spring-waters of democracy are to be kept untainted. In this connection I like to remember the words of Thomas Henry Huxley, who called the Bible "the most democratic book in the world." The influence of the Scriptures in the early days of our Republic is plainly revealed in the writing and thinking of the men who made the nation possible. Quite apart from their professed allegiance to any particular form of religious doctrine, they found in the Scriptures that which shaped their course and determined their action. They believed in the Fatherhood of God and the Brotherhood of Man.

We have ahead of us difficult times and a long struggle. We shall need all our spiritual resources to sustain us in the days to come. There will be occasions when our way will seem shadowed and dark, when our course will be plagued by indecision and assailed by doubt. Providentially, there is always guidance if one knows where to look. Said the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path."

Very sincerely yours,

FRANKLIN D. ROOSEVELT.

Rev. Dr. Roy G. Ross,
General Secretary,
The International Council of Religious
Education,
Chicago, Illinois.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

CHILDREN KNOW AMERICA

One of the many speakers sent out recently by THE OUTPOST to lecture in England about America has come to the startling conclusion that Cockney youngsters of grammar school age know more about the United States than adults with college educations.

This conclusion was reached on the basis of answers to fifty questions about America. Ten college graduates got an average of eight answers correct. Then the questionnaire was used in an "Information Please" type of program put on to entertain a club of school children in the Paddington section of London.

Score: 96% Correct

All of the children were from poor families. Where they got their information remains a mystery. But some child in the audience had a correct answer for all but two of the fifty questions. Most of the children knew most of the answers. Here are some of the questions, with some of the incorrect answers given in bold face:

How many airplanes is the United States building this year?

(A couple of million.)

How tall is the tallest building in the United States?

(Three hundred floors.)

What city is La Guardia mayor of?

(Texas.)

What is the second largest city in America?

(Hollywood.)

What are Harvard, Yale and Princeton?

(Automobiles.)

Before the United States entered the war, many young Americans came to England and joined the R. A. F. What did they call those American squadrons?

(Yanks.)

If you started walking across the United States, how long would it take you?

(One week.)

They Know Our Language

Nearly all the children knew the American words for petrol, lift, braces, flicks or cinema, wireless and "lef-tenant." Most of them also knew what Al Capone was, who played the part of Mussolini in Charlie Chaplin's last movie, what a jitterbug is, the names of America's war planes, the names of the most popular American motor cars, and what the American national sport is. But on political and historical matters they were very vague. Yet all of them displayed a keen interest in the game; an interest which may have been heightened by the award of bars of chocolate (contributed by a member of the American Embassy staff) as prizes.—The Outpost.

METHODISTS CAN SKIP THIS

(Note: This is taken from "Uncle Jake Kindelberger's" K. V. P. *Philosopher*, a magazine issued by the Kalamazoo Vegetable Parchment Company.—Editor.)

One of our friends, some years ago, helped organize a little Presbyterian church in a sparsely settled community in northern New York. In looking over the minutes and reports of a previous effort there, he came across an entry dating well back into the beginning of the last century.

"This community," the report ran, "is a

lawless and godless country with strong Methodist tendencies."

Which recalls a conversation we had a few months ago with our Chinese friend, Dr. No Yong Park, whose sense of humor is unusually delightful, often because it is so subtle. Something came up about the religions of the Orient and we said to him, "By the way, No Yong, are you a Christian?" Quick as a wink, and with that poker face that only a Chinese can assume, he flashed back, "No, Methodist."

We have found that our Methodist friends get the biggest laugh of anybody out of these, and we are not surprised. They are a big people.—G. S.

MY CHURCH

Deep in my heart I know that the church is of God, That in spite of human frailties, she has brought blessings untold to all generations, including my own. That she has made my community and my country a better place in which to live, to work, to establish a home, and to rear my children. That I would not want to live or die in a land where no church spires point its people heavenward.

I also know that the church continues to live triumphantly even when men and nations reject her by indifference or open hostility.

In this knowledge I gladly give myself to my church and offer her my loyal support by intelligent membership, regular attendance, generous giving, ardent prayer and devoted service.—Oklahoma City Star.

THEY ASK THESE QUESTIONS IN BRITAIN

Isn't there a danger of revolution or some other serious trouble in America because of the millions of citizens you have over there of Italian and German descent?

Are all movie actresses really beautiful?

Do all the people in Texas sing cowboy songs all the time?

What was the Boston tea party?

Why do you pay a radio crooner more than the President?

Are the Irish in America really anxious for our side to win the war?

Will the United States continue to be interested in European and international affairs after the war ends?

Why hasn't there been more sabotage in America, with all the foreigners you have over there?

Why do Americans drink ice water all the time?—The Outpost.

THE URGENCY OF PREPARATION

By Mrs. Irvin Rowland

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Time spent in preparation for a worthy action is never wasted. He who studies most in getting ready for a task gains far more benefit than any one else. The enlightenment and understanding which he gleans while studying a subject is reason within it-

self for accurate preparation. How many of us have planned a talk or studied a lesson to be taught and upon not giving it, have regretted the time we used in getting ready for it? Yet, was not your life richer for the effort?

The story of the wise and foolish virgins is one that cannot be overlooked. The Christian needs to study constantly and prepare himself against the day of temptation, the periods of testing, the opportunities for service. If we wait until the occasion arises, it is too late and we enter battle at a disadvantage, without sufficient armament.

We definitely see the results of preparedness and unpreparedness in the world situation today. We face a crisis in which sacrifice and production will play important roles. Are we spiritually depleted, too? Even now, we must make preparations for peace if we are to meet successfully the challenge when it arises, for the foundation must be laid on Christian ideals and principles.

Preparation for a task inspires confidence which nothing else can give. Paul told us how to prepare ourselves against sin; by putting on the whole armour of God, we will be clothed with truth, the breastplate of righteousness, the preparation of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. Then indeed, we will be workmen, unashamed, approved unto God, and prepared for all phases of life's battles.

"LO, I AM WITH THEE"

By Mrs. A. D. George

(May be sung to the tune, I'll Take You Home Again, Kathleen.)

Lo, I am with thee all the way,
I hear my loving Saviour say,
As down the path of toil and tears,
I grope my way with trembling fears.
O, light from God still shining bright,
Throughout the blackness of the night,
My burdened spirit to Thee clings,
My broken heart with Thee still sings;
For Thou art with me to the end,
My loving Saviour and my Friend.
Then heart of mine rejoice today,
Thy Lord is with thee all the way.

O love of Jesus living strong,
Through all the fires of hate and wrong,
The Angel of Thy presence bright,
Our Saviour still, our guiding light;
Thy hands in pity, lovingly,
Reach out to heal and comfort me;
Although my lot be toil and pain,
I hear Thy tender voice again,
Lo, I am with Thee to the end
To strengthen, comfort, and defend.
Then heart of mine rejoice today,
Thy Lord is with thee, all the way.

I fear not what the day may bring,
Should death come swiftly on the wing;
In life or death I am with Thee,
My hope, my joy continually.
I know, Thine is the victory,
Today, and through eternity;
And Thou art mine, and I am thine,
So I shall never more repine,
But lift mine eyes through tears and sing,
Since peace and comfort, Thou dost bring.
Then heart of mine rejoice today,
Thy Lord is with thee, all the way.

Glenmora, La.

Learn to be sincere and not blunt and unkind; to speak in a gentle and well modulated voice.—Selected.

GANDHI'S ILL-TIMED DEMAND

By Bishop James Cannon, Jr.

Editor, Christian Century,
Sir:

The all-important, indeed the vital matter, not only for the United States, Great Britain and the Dominions, China, Russia, the Occupied Countries of Europe, Africa, indeed for the whole world, including India, is to win the war against the domination of cruel, merciless, brute force which, in its mad lust, is trying to crush freedom of speech, of religion, of the press, and of individual action. One by one, small nations have been attacked, and all freedom of action has been repressed, as far as possible, by concentration camps, firing squads, mass murders, as in Poland and Czechoslovakia, the killing of innocent hostages, forced transfer of populations from one country to another, indeed by every conceivable "earthly, sensual and devilish" method. Our country shamefully stood on the sidelines while this horrible, unprecedented treatment of innocent, helpless people was being carried on. "Little Americans," Isolationists, Peace-at-any-price Pacifists have in every possible way tried to keep our country from meeting her obligation, as a great Christian nation, to prevent a continuance of this persecution and murder of helpless and innocent people. The treacherous, unjustifiable attack upon Holland and Belgium in May, 1940, was as a bugle blast, calling upon all the free nations, especially the Christian nations, to declare war for the protection and the rescue of these people, and other threatened nations from oppression and death at the hands of men determined to destroy liberty and freedom, and to rule the world by brute force, absolutely regardless of righteousness and justice. The Christian Gospel declares that righteousness and justice are more precious than peace, and the wrath of God is declared to be against the unjust and the unrighteous. So must the wrath of His children be declared upon the leaders of the "nations which forget God," and persecute and destroy the innocent and the helpless.

The editorial attitude of such papers as The Christian Century, and many of its contributors, seems to fail utterly to recognize the obligation of a great, strong, free nation like the United States to insist and compel the cessation of such cruel, merciless persecution. The cowardly Neutrality Act, the "Cash and Carry" policy, the futile, disastrous appeasement policy toward Japan, not only indicated the unwillingness of the United States to recognize its duty, but also a very distressing lack of discernment of the certainty that sooner or later the clash between our country and the Axis powers, including Japan, was inevitable. Some persons who foresaw, and called for a prompt declaration of war, were denounced as warmongers and as unChristian.

Today the United Nations are at war with the Axis powers, striving to destroy Hitlerism and the policy of the domination of brute force.

The demand from some quarters, including the Christian Century, that the United States shall intervene between Gandhi and his followers and Great Britain, seems to ignore or to brush aside the facts as related to the present war for freedom. Great Britain has promised Dominion status to India at the end of the war, but Gandhi and his followers are endeavoring to take advantage of the great struggle in which the United Nations are joined to defeat those who are trying to destroy the very freedom which

Great Britain has promised India. Should Great Britain accede to the demands of Gandhi it would precipitate a condition of chaos, anarchy and conflict in India, which would seriously affect the war efforts of the United Nations against Japan.

The Gandhi party does not represent United India. There are 70,000,000 Moslems, a very small proportion of whom are behind Gandhi's demand. There are 90,000,000 Indians under the Government of Indian Princes. There are 40,000,000 "untouch-



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ables," a total of nearly 200,000,000 of the 350,000,000 population of India. To yield to the demand of Gandhi and his followers would not bring to India the freedom and the Dominion status which Great Britain has promised to India at the end of the war. Certainly, the United States Government is not sufficiently acquainted with conditions in India, and the results which would follow the yielding by Great Britain to this pressure demand by the Gandhi group (so evidently an attempt to take advantage of the present war against brute force by the United Nations, including Great Britain), as to warrant any attempt by the United States to intervene to secure favorable action to Gandhi's demand, so purposely timed to force favorable action from Great Britain, and yet so ill-timed as to produce chaos, if

not indeed, warfare among the people of India.

The United States Armed Forces are in India, not for the purpose of defending British Imperialism, or of demanding that the policy of Great Britain shall be shaped to meet the views of certain groups of American opinion. The whole world knows the promise of Great Britain to grant Dominion status at the end of the war. In view of the actual facts, that policy seems to be the best at the present time. At the end of the war there will be ample time to try to secure such adjustments as will satisfy Gandhi's followers, the Moslems, and the native Princes, but today is not the time and the result of Gandhi's demand is to hinder the war effort of the United Nations and to

encourage Japan and the other Axis powers. Richmond, Va.

BOOKS

(Continued from page 12)

which has been so searchingly criticized of late.

Significant also is the chapter of Wilhelm Pauck on "Redeeming Culture Through Crisis," and his outline of the new theology which he predicts as coming.

Other contributors are E. E. Aubrey, C. T. Holman, H. N. Wieman and Charles Gilkey.

A. M. S.

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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

If Might made Right, life were a wild
beast's cage;
If Right made Might, this were the golden
age;
But now, until we win the long campaign,
Right must gain Might to conquer and to
reign.

—Henry Van Dyke.

THE PRAYER-ROOM TODAY

My Father, I know that these things I
have remembered are true. But help me to
realize them more fully, to live today in
the strength and courage and peace of
them. I have come here by Thy appoint-
ment; make me willing for all that Thou
dost will. I am here in Thy keeping; let
me prove Thy power to keep. This is part
of my soul's training; let me not miss the
lesson Thou art teaching me or the gift
Thou art meaning to bestow. I am here
for Thy time; help me to wait in patience,
content that things should be with me as
they are, till Thy wise love shall make
them different. Amen.

W A Davenport
May 43

A New Start

Author Unknown

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neigh-
bor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know
no fear.

I will look sometimes about me for the things that merit
praise;
I will search for hidden beauties that elude the grumbler's
gaze.
I will try to find contentment in the paths that I must
tread;
I will cease to have resentment when another moves
ahead.

I will not be swayed by envy when my rival's strength is
shown;
I will not deny his merit, but I will strive to prove my own;
I will try to see the beauty spread before me, rain or
shine;
I'll lovingly preach your duty, but be more concerned with
mine.

—The Religious Telescope.



WALLET OF THE WEEK



WILLIAM G. MAZYCK, one of the oldest citizens of Charleston, South Carolina, and a world-wide authority on conchs, died recently at the age of ninety-five years. His collection of conchs numbers more than a hundred and sixty thousand and is the largest collection known. He was at one time vice-president of the Huguenot Society of South Carolina, and was also the librarian of the Charleston Library. His specializing in the study of conchs made him famous as a conchologist.

* * *

ALICE DUER MILLER, who died at her home in New York recently, removes one of the best known and most widely appreciated American writers. She has almost a score of volumes to her credit, besides various poems and plays. Her poem, "The White Cliffs," had a circulation of two hundred thousand in the United States and one hundred thousand in England. It was also reproduced in recordings and was broadcast in many parts of the British Empire. Other popular books are: *Come Out of the Kitchen*, *Gowns* by Roberta, *Manslaughter*, and *The Charm School*.

* * *

THE AMERICAN FLAG was flown on the covers of ninety-five million magazines of the July issue, according to a recent statement. Paul MacNamara, promotion manager of the Hearst publications, is said to have conceived the idea. Many religious publications, and conservative magazines fell in line. *The National Geographic* changed its cover design for the first time in the fifty-four years of its history; *The Reader's Digest* transferred its "Contents" to the rear cover, and *The American Home* carried a unique flag designed of roses, bachelor's buttons, stephanotis and marigolds.

* * *

"THE LEARNED BLACKSMITH" of New Britain, Connecticut, is receiving an honor long overdue by his native city. His name was Elihu Burritt, and the house in which he was born in 1811, long a livery stable, is being restored. After six months in school, Burritt mastered more than a hundred languages, despite his poverty, and his toil as a blacksmith. In 1848 he was the chief spirit in the founding of the "Friends of Peace," the second session of which organization was held in Paris in 1849 and was presided over by Victor Hugo. It is probable that he is entitled to be regarded as the father of the international peace movement of modern times.

* * *

PRIME MINISTER CHURCHILL is said to be a man of unusual parts because of his retention of memory and his mastery of English speech. As a youth at Harrow, where he was looked upon as one of the poorest students in his class, he surprised the whole school by reciting to the Headmaster twelve hundred lines of Macaulay's "Lays of Ancient Rome" without making a single mistake. The charm of his oratory today is attributed to his complete mastery of the color value of words. According to the *Encyclopaedia Britannica*, while at Oxford he was so fascinated by the New Testament that he committed the whole of it to memory in both the English and the Greek versions.

HOMING PIGEONS have been used as a means of communication by armies for a long time. In the Franco-Prussian War, 1870-71, they were used with some success by the French, and they were used in World War I. In the present war the swiftness of the aircraft makes them less valuable, but they still have a part. The British Air Ministry grants eighty dollars a year to all fanciers who have ten or more of their birds actually employed. It is said that there are at present seven hundred and fifty thousand pigeons available for this service.

* * *

ENGLISH CONGREGATIONALISM has launched a campaign to raise a Reconstruction Fund of two million dollars for repairing and building churches when the war is over. The slogan of the campaign is, "The only answer to our burning churches is a church aflame with the fire of the Lord." To that is added, "Let us stoke this fire with the fuel of sacrifice, that in its blaze men may be enthused anew, and in its light they may see light." This might be good gospel for some churches which are undamaged by war, but on whose altars the light has faded.

* * *

PROSPERITY vs. SPIRITUALITY is an idea as old as the Christian movement. Jesus said of the Rich Young Ruler, who placed his possessions above the interest of souls, "How hardly shall they that have riches enter into the kingdom of God." Wealth has been a corrupting influence in all ages and in all lands. Only recently it was reported that Eskimo wealth and the resulting sophistication are responsible for a new moral problem in the lands of the far north where rich Eskimo whoopee-makers who own expensive motor boats are demanding the right to do as they please.

* * *

SYNTHETIC RUBBER, according to scientists, is only a rubber substitute. By a process of polymerization, big molecules are made out of little ones. The synthetic latex has the milky-white appearance of natural rubber and it is vulcanized in the same manner as natural rubber. The substitute products are listed under four types: Buna S, Buna N, Butyl and Neophrene. The chemical product is formed at a temperature ranging from 109 to 150 degrees below zero, a temperature attained by the use of dry ice. Buna S, the most expensive, and Buna N, are best adapted for tires, Butyl, the cheapest, is adapted for inner tubes, for electrical insulation, and other commercial purposes.

* * *

THE TINY ISLAND OF MALTA has had a conspicuous role in the history of civilization. After the fall of the Roman Empire, it was conquered by the Arabs. In 1000 A.D. Roger of Normandy landed there and compelled the Arabs to pay tribute to his country. For five hundred years afterward the island is not mentioned in the world's history. Then King Charles of Spain granted it to the Order of Saint John of Jerusalem, later known as the Knights of Malta. In the latter part of the sixteenth century, it repulsed the Turkish fleet only to fall to Napoleon in the seventeenth century. With the fall of Napoleon it was restored and is today one of the vanguards of the British Empire.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

AN AGE OF INTELLECTUAL CONFUSION

The *New York Times* of September 1, carried a full report of the findings of the third conference on Science, Philosophy and Religion in which one hundred representative scholars recorded an utterly pessimistic view of the present day and outlook. At the close of a five-day session in which they sought a synthesis of knowledge in the interest of democracy, they said that the "ultimate solution" depends upon the development of a "technique of mutual instruction" for understanding one another. To this end, they decided that they must wait for "the creation of a series of fellowships," the "sponsors for which have yet to emerge." They then ventured the guess that the solution of the situation would be an autonomous "pluralistic" civilization rather than a "monolithic" civilization. To explain this illuminating concept, they appointed four wise men and sent them forth to answer the questions of an intellectually confused age.

This is not a surprising statement, coming, as it did, from men whose "known religious positions ranged from orthodoxy to agnosticism." Neither are we surprised that they should feel the need for going to school a while before they might dare to offer a dynamic for bringing men "back to God." They described this as a time "of world-wide intellectual confusion and spiritual and moral deterioration," and the most that they seemed to offer for its cure was a new humanism—a kind of intellectual toy for a world "which enjoys the thrill of a continually changing panorama of attainable knowledge, and is peculiarly resistant to the teachings of religion, with its emphasis on distant goals, ultimate objectives, and absolute truths." This pronouncement is our idea of a perfect illustration of the definition: "A Conference is a group of people who do not know what to do, who gather together and reach the composite decision that nothing can be done."

We are surprised, however, that while these scholars frankly admit that they are kindergarteners in a ruined world, many uninstructed churchmen fail to see that organized religion is a sharer in this world debacle. If anyone dare to intimate that disaster looms upon the horizon, some immediately begin to chant:

"God's in his heaven,
All's right with the world."

They would "heal the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

We do not like the idea of sitting down while the four wise men retire to Midian in the hope that they may come upon a bush aflame with a "technique," a new humanism, born out of a council of despair. Neither are

we willing to be blindfolded prisoners in an age of "intellectual confusion" following blind churchmen into the ditch. We prefer to follow the Star of the Wise Men who moved in obedience to the urge of an inner and individual experience, and we prefer to "tarry at Jerusalem" until we shall "be endued with power from on high."

LOYALTY WITH RESERVATIONS

These thoughts were provoked by a paragraph in the article of Mrs. J. N. Rodeheaver in the September issue of *The Methodist Woman*. Following the touching story of a friendship between a Japanese and a Chinese girl, she adds the circumstance of American citizens of Japanese ancestry singing "The Star Spangled Banner" at Winona Lake, Indiana, this summer. After quoting the last two lines of the first stanza, she says:

"It does still wave, and for that I offer humble gratitude to a generous Heavenly Father. I sing that far with gusto, but when it comes to the last line and I look out of the corner of my eye at my guests who had to leave home so hurriedly, and whose American-citizen brothers and sisters are now confined behind barbed wires beyond which they are not allowed to go just because they had unpopular ancestors, I am deeply embarrassed and go very lightly on the word 'free.' We Christian Americans will need to be more brave than we ever have been before if this is to remain truly the land of the free." (Bold face type in the first instance our own.)

It is not necessary for anyone to blacken the character of any Japanese by words which create groundless suspicion. On the other hand, we do not admit the right of anyone to discredit by an emotional smoke-screen a public policy dictated by a state of national peril. After the treachery of Pearl Harbor, the widespread sabotage, and the espionage conducted by conscienceless agents in the pay of Japanese officials, we question very seriously the wisdom of such words. We have little interest in a loyalty with reservations under any circumstances, and the more so since civilization is in a life and death struggle for survival. We believe that mushy sentiments are calculated to give comfort to our enemies, and they tend also to produce a weak allegiance to factors which support Christianity and civilization.

THE CAMPAIGN CURTAIN DESCENDS

We publish in this issue the final report of the Advocate campaign by charges. The report by districts will follow next week, because we had not the space for it this week and because late remittances have not reached us in time for an accurate tabulation of results.

At the present moment, it seems reasonably certain that EVERY DISTRICT OF THE LOUISIANA CONFERENCE has cleared the victory hurdle, and the Alexandria District will again reach 600 subscriptions. Two districts of the Mississippi Conference and two in the North Mississippi Conference will be in the line of winners. In some cases the subscriptions have not yet reached our office, but they have been guaranteed and are counted.

The results exceed by fifteen per cent the campaign of 1938—our best previous to this year. They exceeded by thirty-five per cent that of 1941. We have had fewer discontinuances than in other years—perhaps fewer than three hundred, and to offset these we have twenty-five hundred new subscribers. Our mail indicates that the paper has a great number of staunch friends. To one and all we say, Thank you, and we ask you to help us make the Advocate worthwhile to all your people.

The curtain is down on the 1942 campaign, but happy recollections will lend radiance and beauty to our thoughts until the dawn of 1943.

SEA POWER

There are various kinds of sea power. When the term is used in these war days, the mind instinctively turns to battleships, or submarines, or airplane carriers; that is, man-made ways of fighting on the sea. But I am thinking of something more fundamental than these.



Dr. A. P. Hamilton

If one wishes to see natural, elemental, naked, cosmic power and force, the kind of energy that is at work in the universe, and has been at work through countless aeons and ages in the fashioning and creation of millions of worlds and planetary and solar systems, let him go down to the seaside and watch the restless ocean eternally ebbing and flowing, booming and dashing its spray. There is something fearful and yet fascinating in it. Never two

days quite the same; hardly two hours ever the same, in phase or aspect.

I have been on the Seashore Campground for some days, as has been my custom for some years. Several days ago we had a storm. At such times the people along the shore get down to basic realities. It is then we get a new meaning for the question of the Psalmist, "What is Man?" In the face of such a cosmic demonstration, we men feel very little and powerless. The eternal, the unseen, are the only realities at such times. It is a good tonic, and often disillusioning for those of us who are tempted to grow proud of ourselves, and think that man has just about made himself conqueror and ruler of all the realms of nature. It is rather humiliating to find out how puny we are after all; but withal, wholesome too.

It must have been with such thoughts as these that our fathers chose a place such as this in which to hold their camp meetings. For surely here, if anywhere, men could get close to God; could almost see creation in the process. Could almost see God in His majesty, His beauty, His awesomeness, His calm, and serenity.

No wonder they believed that He visited them in the "Miracle of Fishes" in 1876, when they were without food and thousands of fish washed up on the shore in answer

to prayer; according to Dr. S. H. Werlein, who in my hearing told this story in the tabernacle at the occasion of the celebration of the sixtieth anniversary of the founding of the Campground.

It is easier to believe in God here, and to practice His presence. Like Jacob, in pure awe, we feel like setting up a pillar and saying, "Surely God is in this place." Not only for those who have lived and wrought here gloriously in days gone by, but for what is here now that is a constant reminder of a God that is the same yesterday, today and forever. Of course we know that God is everywhere, it would be foolish to think otherwise; but somehow it seems easier to find Him in some places more than in others. Who does not remember with a catch in his throat that sacred spot where he found Him first, many years ago, perhaps?

And this seashore, likewise, is a sacred spot for many souls new born, who look back to it as the "very gate of Heaven."

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

"PAT" IS DEAD

To the readers of the Advocate who occasionally at least give a friendly perusal to this column, "Pat" was not altogether a stranger. He was a dog, a Boston terrier, whose life, ways of thinking, and escapades we have sometimes "used to point a moral or adorn a tale." He died on Monday morning, September 7, at 10:05 o'clock, a. m., aged nine years, six months, and one day.

"Pat" belonged to us all his life. He was given to us before he was born, by the Rev. W. H. Giles, then pastor at Tallulah; as soon as he was old enough to be separated from his mother, he became a member of our household. From the very first, his real home was in our hearts.

As a pup, he was lively, inquisitive, mischievous—and affectionate. He recognized no limitations upon his liberty or restrictions upon his freedom. He followed his own fancies, and did exactly as he pleased—except as the voice of authority and the hand of discipline restrained him. It was amazing how many predicaments he could get himself into that called for repentance on his part—and a spanking from us. But he was quick to learn; and when he jumped into our laps, looked us straight in the face with his lustrous eyes, and then snuggled contentedly into our arms, we could almost hear him say, "I'll be a good dog."

As he grew older, he became more sedate in demeanor and more serious in his outlook upon life. He laid aside the prankishness of puppyhood, and settled into the ways of canine maturity. We liked to think that, out of experience and reflection, he had developed a philosophy of life that was complete and satisfactory. Anyway, we know that he had acquired wisdom with the years.

"Pat" had plenty of courage. So far as we know, he never showed fear of anything, man or beast. No odds were too great for him to face. He had many scars of battle, including a blind eye; and they were all acquired with honor—he "fought face forward." I never heard him whimper, in a fight or under punishment.

He died as bravely as he had lived. He seemed to real-

ize that the end was near. As we were around him toward the last, he opened his eyes, raised his head feebly, and looked at each of us in turn, as much as to say: "You are all here; I am not afraid; I go in peace."

We buried him in the backyard, between two blooming crape myrtle trees. Near-by is a larger crape myrtle, in which a mockingbird nested this year and from which this ethereal voice pours melody by day and oftentimes on moonlight nights. When spring comes, the sod will be green over his grave.

So we loved him; and so we leave him, with the flowers and the singing birds and the verdant mantle over his resting place as everlasting memorials of our affection.

Good old "Pat"!

MERIDIAN DISTRICT

Pursuant to appointment of Rev. J. L. Neill, district superintendent, a district-wide meeting was held in Central church, Meridian, Miss., Thursday, p. m., Sept. 10. All the pastors in the district and a large number of lay leaders were present.

The reports of the pastors showed that 1,122 have been received into the church this year. Of these, 639 were on profession of faith.

Approximately \$6,000 has been paid on Benevolences, and on almost every charge all financial obligations have been met to date, and the indications are that all pastors will report level columns at Annual Conference. November 10 was named as PAY-UP DAY for the district, with an endeavor to pay up on each charge at the fourth quarterly conference. In order to make this possible, the district superintendent has very wisely arranged to hold the fourth quarterly conferences as late as practicable.

Very satisfactory revivals have been held on the Chunky charge. The pastor did the preaching in most of the churches.

A great revival was held at Linville, on the Cleveland charge, where M. E. Burnett assisted the pastor. Sixty-six were added to the church.

The young pastor, Donald O'Conner, had a very unusual meeting at Hickory, on the Decatur charge. There were a large number of conversions. Then at the close of the Baptist meeting the next week, he immersed a candidate for membership, along with others immersed by the Baptist pastor.

Hester's Chapel, in Neshoba County, that has been abandoned for seven years, has been re-organized by T. A. King, pastor of Collinsville charge. In the revival meeting at said church, 12 members were received.

DeSoto charge has paid Benevolences in full.

The pastor on Enterprise charge has begun preaching at Basic.

Meridian Circuit has paid all finances in full except salaries.

Central has all finances paid to date, and has added 106 to the church roll.

East End has paid Benevolences in full and had a splendid revival.

Fifth Street has paid district work in full and added 79 members to the church.

Finances at Hawkins Memorial are paid to date. Revival meeting will begin next week, with the district superintendent to do the preaching.

The church at Poplar Springs has been greatly improved. A revival meeting is in progress there, with T. H. Thrower, of Kosciusko, assisting the pastor.

Fifty members have been received on profession of faith at Wesley.

A cooling system has been installed in

the Newton church.

A School of Missions has been held at each church on the Pachuta charge. The debt has been paid on Pachuta church. Money has been collected to rebuild at McGowan's Chapel. Forty have been added to the church.

Work among the young people at Philadelphia is very satisfactory. Seventy-four have been received on profession of faith on Philadelphia Circuit.

Splendid revivals have been held on Porterville charge.

All finances paid to date on Quitman charge. The Boy Scout Troup sponsored by this church has made a great record.

Very good revival meetings have been held on Rose Hill Charge.

The people at Scooba have bought a very desirable building lot.

Finances at Shubuta are paid to date.

The Youth Fellowship at Union is making satisfactory progress.

Benevolences at Vimville are over-paid. Thirty-nine members received.

The meeting was honored with the presence of Mrs. J. C. Porter, District Secretary of the Educational Staff; Miss Catherine Ezell, Director of Rural Work; Mrs. J. L. Calvert, District Director of Children's Work; Miss Mary Alice Bennett, Director of Youth Work; W. D. Hawkins, District Lay Leader; and Rev. I. H. Sells, Conference Educational Executive Secretary; and that noble dean of laymen in the district, G. W. Mars; all of whom brought inspirational messages.

T. J. O'NEIL, Reporter.

AN APPEAL FOR HELP

Dear Advocate Readers: I have been authorized to write you concerning the financial condition of Mrs. J. H. French, who is the widow of Rev. J. H. French, who supplied many charges in this conference for several years. He served in this capacity very efficiently. He was not a member of this conference, therefore it is impossible for Mrs. French to be considered in the fund for widows of deceased preachers.

Mrs. French is 81 years old, and is a very worthy old lady. She has been perfectly willing to work for her own living until recently, but due to an illness which has been a handicap to her, it will be impossible for her to continue to work. Therefore, I am writing this letter in the form of an appeal for financial assistance for her. It is understood, however, that the offering that each church may take will be purely free-will.

I am asking that every church, if possible, take a free-will offering for her as soon as possible. We now have a chance to play the part of a Good Samaritan. She will appreciate it very much.

Send your offering to J. W. Wilson, Church Treasurer, or to Rev. W. C. Mason, pastor, Marksville, La.

W. C. MASON.

COMMITTEE NAMED TO JUDGE NEW HYMNS

By W. W. Reid

Dr. Reginald L. McAll, of 2286 Sedgwick Ave., New York City, executive secretary of the Hymn Society of America, announces that the following have been appointed as judges in the contest which the Society is conducting for three new Christian hymns to be used in the churches: Miss Caroline B. Parker, of D. Appleton-Century Co.; Dr. Howard Chandler Robbins, of General The-

ological Seminary; Dr. Henry Wilder Foote, of Boston, former president of the Hymn Society of America; Dean Earl B. Marlatt, of Boston University School of Theology; Dr. Carl F. Price, of New York, hymn book editor; and the Rev. Philip S. Watters, of White Plains, N. Y.

The Society is offering \$50 each for the best new hymn text submitted in each of the following groups; a hymn of Christian faith in a time of stress; a hymn reaffirming the world-wide mission of Christianity; a hymn of personal Christian dedication. All hymns must be in the hands of the Hymn Contest Committee, Hymn Society of America, 297 Fourth Ave., New York, by October 1, 1942.

AMUSEMENTS ON CHURCH PREMISES

I rubbed my eyes when I saw that you were in full agreement with the decision of the Methodist Conference to allow card playing and dancing on premises consecrated to spiritual purposes.

The decision is one that will be regretted by any church that may adopt it, for it will at once damp down its spiritual life and bring about divisions in its membership. The Church will become an educating centre for worldly pursuits, for it will not stop at card playing and dancing. The result will be a gradual drifting away from the church by our young folk to other centres where there is more kick in the proceedings than the church is willing to give. The churches in these days, of all days, are rapidly becoming nothing more than social clubs instead of the spiritual centres for which they were created and dedicated.

God help us to be worthy of Him in these terrible days. Never let it be said of us that we helped to lower the Church He loves. He gave His best for the worst of us; let us in return preserve His house from defilement. England wants the best out of our young life today. The church can give it. Will it be faithful to its trust?

Percy E. Brand in the Christian World.

Note: This is one of many letters which drew from the editor of *The Christian World* a half-column editorial in explanation of his endorsement of the action of the Methodist Conference on card playing and dancing on church premises. His explanation seems to us to do little for the help of his cause, but it reveals the temper of those whose letters were not published.—Editor.

HE PULLED A BONER

A few days ago we sent a pencil to a friend of ours and in reply we had a note of thanks saying that he was so old-fashioned that he had to have a pencil with a rubber to rub out his mistakes. But, he added, "My wife will enjoy it."

The editor replied: "I am happy to say that your wife has a lovely pencil with a perfectly good eraser and a full stock of extra leads inside. Just pull off the cap and the eraser is in the end of a barrel containing the leads. Tell your wife not to allow you to rub out that mistake."

I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such an agony, from sun half-an-hour high till near dark, that I wet all over with sweat; but O, my dear Lord did sweat blood for such poor souls. I longed for more compassion.—David Brainerd, in his Journal.

CONFERENCE NEWS AND PERSONALS

The Cotton Valley church, in the Ruston District, lost a faithful and loyal layman by the death of Mr. Burrows a few days ago.

Bro. Grover Dodds, charge lay leader of the Myrtle circuit, will lead in putting on the program for the sub-district steward rallies in the Corinth, Miss., District.

The preachers of the Ruston District met at Caney Lake on Sept. 14, 15, and Rev. Joseph P. Bartak, of Czecho-Slovakia, was a chief speaker of the occasion.

Rev. E. B. Chaney reports that his work at Houma, the heart of the French area of Louisiana, is going well and he is hoping to report all claims in full at conference.

Rev. A. L. Davenport reports a good meeting at Hebron, on the Vaiden and West charge. There were ten additions to the church membership.

Our good friend at East End, Meridian, Mrs. C. M. Martin, has forty subscriptions to her credit. She is our personal friend and an unfailing friend of the Advocate.

Rev. P. W. Sibley reports a very successful meeting at Pine Ridge, on the Loranger, La., charge, and his work makes satisfactory progress.

Rev. Ashley T. Law reports that he is having a good year at Amite, La., and that he will furnish us with a fuller account of his work in the near future.

Wallace Babington and Harry Wells attended the National Methodist Youth Convocation at Miami University, Oxford, Ohio. They journeyed to and from the meeting with the Louisiana bus tour.

Mrs. C. M. Martin, our friend in East End Church, Meridian, is not restricted to denominational lines in her circulation of the Advocate, and she never fails to get the message of the paper across to her friends.

Mount Moriah church, on the Arcadia charge, will be dedicated by Bishop Smith on September 27. Rev. R. M. Brown, the pastor, has given his people real leadership in bringing this to pass.

Rev. L. T. Nelson, reporting from Madison, says that he turns in one more than his full quota on his active membership, and we say that no one is ever more active and faithful than is Bro. Nelson.

We appreciate the good word of Mrs. Wils P. Johns regarding the pleasure and profit which she finds in reading the Advocate. She is at Woodville, where Rev. L. P. Anders is pastor.

Rev. Frank A. Matthews writes that he has had a very good year at Vinton, La. The work is making satisfactory progress and he has recently raised \$900 on the church debt.

Rev. J. A. George is completing a quadrennium of service at Oxford-University, Miss., and he feels that this will prove to be the best of his four years of service there.

Miss Margaret Nicolaison, a daughter of one of the staunch families of Methodist pioneers in New Orleans, died in Cincinnati, on Wednesday night of last week. Her body was brought to New Orleans for interment.

Rev. Dan P. Yeager is doing a good work on the Williamsburg charge. He says that

his work is making progress and, judging by the success of his Advocate campaign, this is all true.

The death of Mr. F. P. Newman, a splendid Presbyterian layman of Tupelo, Miss., touches our Advocate staff. He was a brother of Rev. W. C. Newman of First Methodist Church, Corinth. He died during the last week of August following a short illness.

Rev. B. M. Lawrance, pastor at Heidelberg, Miss., writes: "It is gratifying to me to get my quota, but I expect to send in some more before the deadline." Such an attitude is a priceless assurance to any editor.

A DAILY PRAYER IN WAR-TIME

For Loyalty

Like waves of the sea, driven by the winds and tossed, our spirits are variable and inconstant; and we confess before Thee, O God, that this is our sin. Our hearts are not fixed; our convictions are not steadfast; our faith is a stumbling thing. Forgive us all our disloyalties, O patient Father. Teach us to be true, even in our uttermost thoughts, to Thee and to our Country and to the Cause for which so many are dying. May no fear nor fretfulness nor impatience dim our devotion. Deepen our loyalty to all who bear the burden of leadership at this time, and to the peoples allied with us. Save us from careless criticism, and give us instead a profound spirit of cooperation and confidence. In the school of prayer teach us the large lessons of loyalty; and of the faith that is founded upon Thee, our Lord and Leader and Deliverer. This we ask in the name of the Christ who did always those things that pleased the Father. Amen.—W. T. E.

Rev. J. W. Lee, pastor at Sterlington, La., will have the sympathy of many Louisiana friends on account of the death of his son-in-law at Kingsport, Tenn. Bro. Lee describes him as having been "one of God's choicest men and a fine churchman."

Mrs. W. N. Duncan, whose late husband was an honored member of the North Mississippi Conference, has returned to school duties in Becker, Miss., Consolidated High School. We thank her for her good word for the Advocate.

Rev. Van R. Landrum, district superintendent at Vicksburg, Miss., says that he has

held twelve revival meetings this year and still has several to go. He says that the meetings help to keep the work going in his district.

Rev. James R. Strozler has sent in thirty-four subscriptions from the Melder charge in Louisiana, a splendid achievement. Along with this, he has been busy with a schedule of parsonage improvements, including a finish of paint and a new fence.

Rev. D. F. Anders reports the best year of his three at Rayne, La., where he says that every interest is on the march. Notably the Advocate subscriptions, which have registered a new high in a progressive scale of interest.

Rev. W. H. Giles, pastor at Homer, La., wrote that he was to have Rev. Porter M. Caraway, of Mangum Memorial Church, Shreveport, for a meeting which began on September 6. This belated note was due to our having no paper last week.

The Corinth District Licensing Committee, meeting on September 1, licensed Wilson Ray, son of Rev. and Mrs. Guy Ray, of Sherman, and Cliff Davis, Jr., of New Albany. Both of these young preachers will be sophomores at Millsaps College this fall.

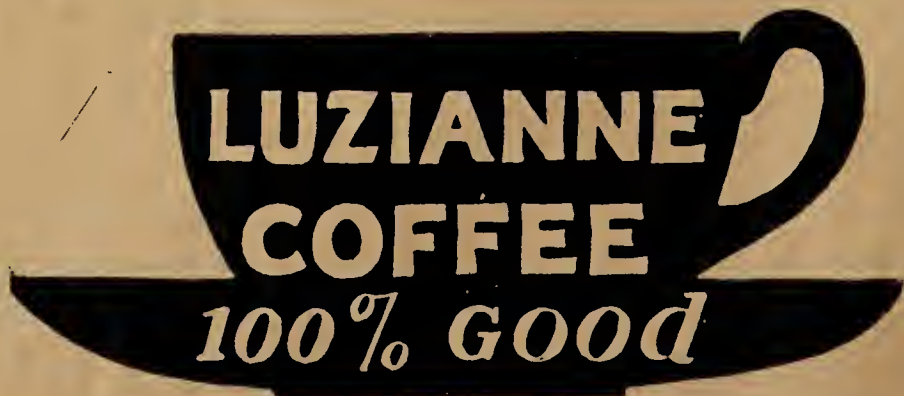
We thank Bro. C. J. T. Cotten for his continuing loyalty in the Advocate campaign and for his enthusiastic salute to the Advocate. He has carried through the church program in a splendid way in his field.

Our representative says that her problem in the Advocate campaign, at Rodessa, La., has been the shifting nature of oil field populations. She is, however, doing a thorough job and we feel sure that she will come through to victory.

Mrs. E. C. Ice, who had the Advocate changed to her vacation address at Dale, Indiana, says that she enjoyed its visits to her vacation land, and is now having it changed back to her home in Hattiesburg, Miss.

We regret to report the illness of Mrs. Lipscomb, wife of Rev. T. D. Lipscomb, of Church Point, La., in a New Orleans hospital. She was quite ill for a time, but after treatment for several days was able to return to her home the latter part of last week.

Mrs. S. N. Young writes that her husband, who retired at the last session of the Mississippi Conference, suffered a heart attack on August 9, and that he is recovering at his home in Philadelphia, Miss. His physician has imposed a period of rest. We trust that he may soon be well again.



Bro. H. C. Lipscomb, a layman of Baton Rouge, La., places us in his debt by his wholehearted commendation of the Advocate. We appreciate his good opinion, and we hope that the paper may continue to be a source of strength and spiritual comfort to him.

Mrs. Ledrew Windham, Collins, Miss., writes that she feels more than ever the need of the Advocate in these days of war. She says that she is an officer in the W. S. C. S. and a teacher in the Church School and for both places she gets help from the pages of the Advocate.

Rev. E. C. Driskell says that he is having a good year on the Pickens, Miss., charge. He reports good revivals, twenty-five accessions to the church, and had thirty-two Wednesday evening prayer services during the month of August. He is expecting to report everything in full at Conference.

It is with sincere regret that we note the passing of Mrs. G. C. Jones, "Miss Johnnie" to her many personal friends, at Marks, Miss., on August 27. We served her church as pastor in 1904 and she has had a warm place in our heart throughout the years. A good woman has gone from us.

Rev. John J. Rasmussen writes that Rev. Paul Bartak, for many years pastor in Prague, Czechoslovakia, is to be with him at Minden, La., on Sunday, September 13. This is another of the news notes which receives late publication because there was no paper last week.

Rev. Sam Nader, who has conducted some splendid evangelistic services in the Louisiana Conference, is doing excellent work in his own charge at Iowa, La. In a recent Vacation Bible School, there was an average attendance of forty-two despite the fact that it rained practically all the week.

Blue Mountain charge, under the lead of Rev. J. N. Hinson, pastor, held a meeting of the charge board of stewards at the parsonage on August 29. Twenty stewards were present. Plans were discussed for closing out the work of the year and for setting up the program of the next year.

Rev. Leo Bailey, who served as Junior pastor of the New Albany charge during the summer months, has returned to Emory University for the work of the sophomore year in Candler School of Theology. He did good work in setting up an effective program for the young people of the charge.

Rev. W. D. Milton, of Jonesboro, La., reports a very successful meeting in which Rev. W. H. Giles, of Homer, did the preaching. Bro. Milton reports also high tide experiences in all his work, especially the Church School, youth activities, and the evening services.

Rev. E. C. Abernathy writes in glowing terms of his people of the Ebenezer, Miss., charge. His revivals at all four of his churches were highly successful in attendance and interest, and he is hoping to report all claims met at the fourth quarterly conference on October 7.

Rev. Frank C. Collins, Greenwood, La., uses the language of many in his appreciation of the Advocate gift pencil. The price on the pencil is a bona fide price. The Company changed their model and sold the stock of this pencil at a give-away price. That was how we were able to make the offer.

LOWTHER-FARR.—On September 3, 1942, at 4:30 p.m., in the home of the bride's mother, Mrs. Ora Farr; Mr. Frances Marion

Lowther of Brandon, Miss., and Miss Emma Miller Farr of Edwards, were united in holy bonds of matrimony. The single ring ceremony was read by Rev. Robert E. Alsworth, of Edwards Methodist Church.

Rev. G. W. Gunn, Route 1, Courtland, Miss., writes that he is nearing the eighty-second mile post in his journey. He has been a shut-in for over a year, but has not been neglected. God is good to him and he is looking forward to the "crown of righteousness, which the Lord" has prepared for all them "that love His appearing."

The Advocate acknowledges the receipt of the announcement of the marriage of Miss Marguerite Elizabeth, daughter of Rev. and Mrs. Samuel Sledge Holladay, of Gilbert, La., to Mr. Albert William Buckley. The marriage took place at St. Louis, Missouri, on August 15. We share in the felicitations of many friends.

Dr. D. B. Raulins, district superintendent at Ruston, La., was in New Orleans for the marriage of Mr. George Thompson, son of Capt. and Mrs. H. J. Thompson, and Miss Mary Cahal, on Friday evening of last week. He came to 512 Camp Street to get the feel of the Advocate tripod, a position which he filled with credit to himself and profit to others a few years ago.

Rev. Addison L. Smith, the new pastor at Rochelle, La., writes that both his father and his grandfather were Methodist ministers in the New Hampshire Conference, and that he received his training at the University of New Hampshire and Boston University. He has completed a splendid Advocate campaign and we wish for him a very happy ministry in Dixie.

Rev. Benjamin A. Petty and Miss Mary Endt Pearce were married at Parker Memorial Church, New Orleans, on September 1. Bro. Petty is a native of New Orleans and will enter the ministry in the Louisiana Conference this fall. The bride is the daughter of Mr. and Mrs. John S. Pearce of New Orleans. The Advocate joins with many friends in congratulations and good wishes.

Rev. C. M. Hughes, of the good church at Waterproof, La., is closing his fourth year of service with many things still to be accomplished, but with many things done. The properties of the charge have been greatly improved, benevolences have been increased, pastor's salary increased, and a series of revival services planned to begin the third Sunday in October, with Rev. H. A. Rickey doing the preaching.

The death of Hon. Thomas L. Haman, an attorney of Houston, Miss., brings back to many the memories of his beloved father, Dr. T. L. Haman, who served the Presbyterian church at Vaiden, Miss., for the greater part of his ministerial career. Mr. Haman reflected the character and integrity of his minister father. He is survived by his widow, a daughter, his mother, four sisters, and a brother.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, of Carrollton Avenue church, has been accepted for an audition by the Julliard School of Music in New York. A scholarship is awarded those who win in the audition. Miss Nellie Mae is quite talented and her many friends will be glad to learn of this recognition with the opportunity which it may have for her further development in her chosen field.

Unusual membership reports featured the preachers' meeting in Booneville, Miss., recently. Under the leadership of Rev. W. R.

Lott, great results have been achieved in the Corinth District. Outstanding membership reports include: J. E. Roberts, Booneville ct., 80; T. H. Ferrell, Booneville, 50; W. H. Heath, Hickory Flat, 25; M. N. Hamill, Iuka ct., 17; N. L. Threat, Chalybeate-Walnut, 24; J. B. Burns, Ashland, 18; H. M. Bennett, Hopewell-Rocky Springs, 28; T. A. Filgo, Dumas, 10; J. N. Hinson, Blue Mountain, 30; C. L. Ivey, Marietta, 30; W. R. Goudelock, South Side, Corinth, 15; W. R. Liming, Rienzi, 23; H. M. Hester, Myrtle, 12. All other charges reported from one to ten on profession of faith. These figures indicate a total increase on profession of more than four hundred members.

LOUISIANA CONFERENCE DATE ADVANCED

Dear Dr. Duren: Bishop Smith instructs me to announce that instead of Wednesday evening, November 11, the Louisiana Conference will convene on Tuesday evening, November 10, session to adjourn Friday. This arrangement has been made necessary by congested condition of hotels during week-ends.

D. B. RAULINS, Secretary of Cabinet.

CHURCH EXTENSION FOR LOUISIANA

All pastors who expect help from the Louisiana Conference Church Extension Section should communicate with the Secretary, Rev. Virgil Morris, 612 St. John, Lafayette, La., as soon as possible.

Whether or not you have sent in a blank, or whether preliminary consideration has already been given, or whatever condition prevails, all persons who are expecting appropriations at the November session of the Annual Conference should contact the secretary. Otherwise, it will be assumed that conditions have altered and you are not expecting assistance.

In every case applications should be in the hands of the secretary no later than November first. This is that we may have the whole picture before us that everyone may receive just consideration.

MEETING ON LAW AND ORDER CALLED

A meeting is called at Emmanuel Baptist church, in Alexandria, La., Sept. 25, 9:30 a. m., for the purpose of making plans to deal with questions concerning liquor, gambling and the allied vices. An interesting program is being planned, which will be announced later.

As President of The Louisiana Annual Conference of the Methodist Church, I hereby urge upon all our people to support and attend this meeting.

A. FRANK SMITH.

MRS. R. F. WITT ENTERS INTO REST

Dear Dr. Duren: Sister Witt, the wife of our beloved superannuated brother, Rev. R. F. Witt, quietly and triumphantly entered into that "House that hath foundation" on Sunday evening, August 23, at 10:20 p.m. Her funeral was conducted by myself, with the assistance of Rev. H. A. Gatlin and Rev. T. J. O'Neil on Wed., Aug. 26. All of the children were present at the funeral. Dear Brother Witt is so lonely and heart-broken over her going that I am asking all of the brethren to remember him specially in their prayers.

T. M. BROWNLEE.

REV. AND MRS. DANA DAWSON, JR., POUNDED

Rev. and Mrs. Dana Dawson, Jr., were treated to a generous surprise upon the occasion of the recent quarterly conference at Eighth Street church, New Orleans, to which Bro. Dawson was recently assigned. While they were away at dinner the members of the congregation took over the parsonage, and upon their return they were greeted with a song, an address of welcome, and at the appropriate moment a cover was lifted from a table loaded with everything which serves to make a Methodist pounding impressive and unique. Sugar and automobile tires were not mentioned in the list, but it seems that everything not under priority restrictions was there.

RECEPTION FOR REV. AND MRS. W. B. JONES

A reception will be given at Lucedale, Miss., on Friday, September 18, six until nine, honoring the Rev. and Mrs. W. B. Jones on their fortieth wedding anniversary and their fortieth and final year of active service in the Mississippi Conference, and, incidentally, his birthday. The wedding ceremony will be performed at the close of the reception. Their many friends in Mississippi Methodism are cordially invited to attend the occasion, the omission of gifts being requested.

GEO. H. JONES.

A GOOD WOMAN CALLED HOME

On August 28, Mrs. Leonard Thibodeaux, of Labadieville, La., entered into rest. At the time of her going she lacked only ten days of being eighty-four years old, and had been a member of the Methodist Church twenty-one years on the day of her death.

She was the mother of Rev. C. J. Thibodeaux, 9 other children, 58 grandchildren, and 77 great-grandchildren. She was a loyal Methodist, having given the site for the Methodist church across the road from her home. The funeral was conducted by Rev. Martin Hebert, who received her into the Methodist church, assisted by Revs. C. F. Sheppard, M. S. Robertson, and Rev. Mr. Duet, of the local Presbyterian church.

GREAT REVIVALS ON RIPLEY CHARGE

Dear Dr. Duren: Just a line to give you a report on the great revival last week at Shady Grove, west of Ripley, held by Rev. Thad Ferrell, of Booneville. He stirred the entire church to action, as well as the entire community of Baptists and Campbellites. Twenty-five people, young and old, mostly boys and men, professed faith in the Lord and Savior. One joined the Campbellite church, twelve joined the Baptist, and twelve joined the Methodist.

It was a Methodist meeting and the interest of the various denominations proved that it was sincerely of the Lord.

Bro. Ferrell preached some powerful sermons, hewing to the line each "lick." No wonder Booneville is so proud of him.

Bro. Bullard held a great revival for us at New Hope week before last. He had twenty-one additions to the Methodist church, one by letter, one from the Presbyterian church, and four from the Baptist. The others were on profession of faith.

I have never seen people more eager for the preached word than they are this summer.

My two weeks at Lake Junaluska, August 3-14, were very profitable. Travel by train was very disagreeable, but the inspiration gained there was worth the trip.

Rev. W. R. Liming and Rev. Jeff Cunningham were also up there from this conference.

Sincerely yours,
J. NOEL HINSON.

RETURN OF N. J. GOLDING, D. S., REQUESTED

Whereas, Bro. N. J. Golding is completing his fourth year as district superintendent of the Aberdeen District; and

Whereas, his service has been highly acceptable and satisfactory and he is held in highest esteem by the preachers and lay constituency of the entire district, and the work has made splendid progress under his capable leadership; therefore be it

Resolved, that the Aberdeen District Min-

Congratulations

Rev. W. L. Doss, D. S., the pastors, and people of Baton Rouge District are the recipients of an Advocate check in the sum of \$100 and our sincere gratitude for a splendid campaign. We congratulate one and all and wish for the district a great finish in the work of the conference year.

P.S.

Other districts will go out—may be out now, but mention will have to go over to next week. No district will be allowed to miss its prize and no pastor who turns in his list of 13 will fail to get his pencil.

isterial Association, in session at Houston, Miss., September 8, 1942, goes on record as expressing its appreciation of Bro. Golding as a brotherly and most efficient leader, and requests most sincerely that he be returned by the North Mississippi Conference for another year.

Signed—By all of the 21 pastors present at the Aberdeen District Ministerial Association.

MILLSAPS COLLEGE

By Elizabeth Craig

Millsaps College had the largest enrollment this summer that it has ever had in any one summer during the fifty years of its history.

The freshmen enrollment for the year 1942-43 on September 1 was 175, which is larger than it was a year ago today.

Two outstanding events are going to take place at Millsaps College during the coming year: In the first place, Dr. Roy L. Smith will be the speaker during the Religious Emphasis Week, which will be held November 29 through December 4; and second, Dr. John R. Countiss, pastor of First Methodist Church, Starkville, Miss., an alumnus of Millsaps, will be the Founder's Day speaker on April 7.

Dr. M. L. Smith, president of the College,

has been appointed a delegate to the Christian World Mission Convocation, which will be held in Cleveland, Ohio, December 6-10.

BROOKHAVEN DISTRICT MEETING

The preachers and laymen of the Brookhaven District met in the Brookhaven church, Thursday, Sept. 10, for the fall meeting and check-up. The reports from the pastoral charges were most encouraging, showing progress along all lines. Each charge is anticipating all financial obligations being met in full.

Rev. W. S. Cameron, pastor, LaBranch Street church, in McComb, preached at the 11 o'clock service, bringing a most forceful message on the subject, "Faithfulness."

This being the last year of service of our beloved district superintendent, Rev. R. H. Clegg, a resolution of appreciation of his faithful service on the district was read and adopted, and then to climax the meeting the pastors of the district presented Bro. Clegg with a handsome Gladstone bag. Rev. C. A. Schultz spontaneously led the conference in singing Blest Be the Tie that Binds, and each one present went down to clasp Bro. Clegg by the hand, demonstrating their love and affection for him.

The meeting closed with a fine spirit, each pastor going to his charge determined to close the conference year in a fine way, and come to the Annual Conference with full reports.

Upon adjournment of the meeting the Licensing Committee was called into session and two fine young men, Robert Lee Langford and Quitman Carley Roberts, Jr., were recommended to the Annual Conference for admission on trial.

H. L. DANIELS, Secretary.

REVIVAL AT CARTHAGE, MISS.

Dear Dr. Duren: We have just closed a successful revival here in the Carthage church. Dr. B. L. Sutherland did the evangelistic preaching, and the Rev. Mark Lytle led the singing. Both preacher and singer did an excellent job.

Everything is going well in the church, and we are expecting a fine closing out of the year's work.

Sincerely,
J. S. NOBLIN.

RESOLUTIONS OF RESPECT AND APPRECIATION

Whereas, Rev. R. H. Clegg has served the six disciplinary years allotted to the district superintendency, and as a result of this he will automatically cease to serve as superintendent of the Brookhaven District at the forthcoming session of the Mississippi Annual Conference; and

Whereas, in these six years he has proved himself a friend and brother in the highest sense, and has shown a self-sacrificial love for the work of the Church and a thorough knowledge of administrative details; and

Whereas, due to his kindness and courtesy, he has endeared himself to us and to the membership of the churches we serve, and by this devotion of his, has caused us to follow his leadership in the work of the church; therefore be it

Resolved, that we, the ministerial members of the Brookhaven District of the Mississippi Annual Conference, meeting in the Brookhaven Methodist church, do by this

means and a rising vote of appreciation show to him our love and affection and do hereby express to him our desire that the providences of God may continue to follow him in the days that are to come; be it further

Resolved, that a copy of these resolutions be presented to Bro. Clegg, one copy be sent to Bishop J. L. Decell, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Frank M. Casey, M. L. McCormick, E. E. McKeithen, James W. Sells, Frank E. Dement, Jr.

ATTENTION PREACHERS AND DELEGATES OF MISSISSIPPI ANNUAL CONFERENCE

Questions have been asked me about how we are going to entertain the preachers and delegates attending the 130th session of the Mississippi Annual Conference. The Conference convenes at Crawford Street Methodist church, Vicksburg, Miss., November 18-22, 1942.

We are going to entertain preachers and delegates to the Conference according to Resolution, "Place of Meeting," page 104, 1941 Journal. This resolution provides that each pastoral charge shall pay for the entertainment of its pastor and delegate. This resolution was overwhelmingly adopted during the 1941 session of the Mississippi Conference.

Each district superintendent has been submitted a schedule of accommodations that will be available to preachers and delegates to the Conference at the hotels and private homes and rates for same. They in turn have taken this matter up with the laymen of each pastoral charge in their district, and I am told that ample funds will be raised by the laymen of each pastoral charge to defray the expenses of its preacher and delegate. I think the sum of \$20 will take care of transportation, room and meals of each preacher and delegate who attends the Conference for the entire session.

Also, Crawford Street Methodist church cannot pay for the entertainment of any member of the Conference except the Bishop, district superintendents, superannuated preachers, and young men who are coming up for admission who are not now serving a pastoral charge as a supply.

I am attaching to this announcement the same schedule of hotel and room rates which I submitted to the district superintendents.

Owing to the large number of preachers and delegates who shall attend the Conference, and because of the crowded housing condition which exists in Vicksburg, the same as in other cities, no one will be able to make reservations except members of the Conference. All reservations will be handled by the Local Committee on Conference Entertainment, and correspondence pertaining to same should be directed to Rev. T. O. Prewitt, pastor, Crawford Street Methodist church, Box 526, Vicksburg, Miss.

Colbert Hotel Rates

Double without bath, \$2.00; Double with bath, \$3.00 and \$3.50; Three in room with bath, \$4.00; 40 to 50 rooms available.

Milner Hotel Rates

Double without bath, \$1.50; Double with bath, \$2.00; 12 to 25 rooms available. Possible 25 double beds set up in large abandoned dining-room.

Vicksburg Hotel Rates

Single with bath, \$2.00, \$2.50, \$3.00;

double with bath, \$3.00, \$3.50, \$4.00, double without bath, \$2.50, 75 to 100 rooms available.

Private Home Rates

Double with bath, \$1.00, \$1.25; 60 to 75 rooms available.

T. O. PREWITT,
Pastor, Crawford Street
Methodist Church.

A WORLD-WIDE COMMUNION SUNDAY MESSAGE

FROM BISHOP WILLIAM W. PEELE

An impulse to do good is short-lived if it does not issue in some definite means of service. It soon withers and dies. There is also a rebound upon the person who allows such a condition to exist and the impulse to do good becomes more difficult and less frequent when it does not result in some tangible, active service. Hence, the necessity for immediate, definite action when seized by such a desire or impulse.

These are days of tremendous appeals. These appeals are deep and powerful. The Fellowship of Suffering and Service has joined two great causes: Overseas relief, through our Methodist Committee for Overseas Relief; and camp activities, through our Methodist Commission on Camp Activities and Chaplains. No one can fail to be stirred by the thought of millions of young men in prisoner-of-war camps with nothing to do but wait; by the picture of highways filled with women and children refugees, making their way as best they can, to escape the horrors of exploding bombs and burning buildings; by starving multitudes made lean and gaunt by no fault of their own—but by the fact of war and destruction; by the going of millions of young men and women of our homes to the Army Camps and Naval Stations, soon to be in the fields of battle, in the meanwhile giving up professions, life-plans, comforts of home, financial security, and many other things to keep for us and other peoples the ways of life which have been handed to us stained with the blood of others. These and other conditions rush into the thinking of all of us today to stir us awake and to action.

The one question that is of tremendous importance is, "What will be the practical results?" Will we allow these impulses to starve and die or will we follow them through to the end that something of real helpfulness to these needy people will be realized? All depends upon this one thing. In fact, the one way to show that we really care is to make possible some relief by some definite gift. This is of vital concern both to the one who has the sympathetic feeling and to those whose conditions call for help.

October 4 is World Wide Communion Sunday. On that Sunday the people called Methodists will have an opportunity to express thanksgiving and also sympathy by placing upon the altar, when partaking of the Supper of our Lord, a real gift—a sacrificial gift—to be used in ministering to those whose needs are greater than are ours. This is written to ask earnestly that we follow through and give practical expression to our impulses and inner feelings. This day, October 4, should be one of thankful, sacrificial giving by Methodists everywhere.

Let us work, and pray, and give to that end.

Although for centuries the Parthenon has been a colossal ruin, it is still a poem in stone—the chiselled harmony of the soul that conceived it.—Selected.

TELEGRAM: METHODIST CHAPLAINS

Methodist Commission on Chaplains meeting in Washington, Sept 9-11. Greatly encouraged over present response of our ministers for chaplaincy. At this meeting more than 100 Methodist candidates examined and given ecclesiastical endorsement. By January 1 imperative we have 1,200 chaplains in Army and marked increase in Navy. Age limit extended and slight modification in Educational requirements make possible procuring of candidates in larger numbers than previously. We must have full quota by January 1. Bishops, district superintendents and pastors earnestly urged to cooperate with Methodist Commission for procuring our full quota of best trained men by that date.

A. W. LEONARD,
Chairman.

MISSISSIPPI CONFERENCE

Vicksburg District—Fourth Round

Anguilla, at Catchings, Sept. 13, preaching 11 a.m., Q. C. 2 p.m.
Centerville, at Centerville, Oct. 11, 4:30 p.m.
Eden, at Eden, Oct. 25, Q. C. 4:30 p.m., preaching 8 p.m.
Edwards, at Edwards, Oct. 18, preaching 11 a.m., Q. C. 1:30 p.m.
Fayette, Nov. 15, Q. C. 4:30 p.m., preaching 8 p.m.
Gloster, at Gloster, Oct. 11, preaching 11 a.m., Q. C. 1:30 p.m.
Hermanville, at Hermanville, Nov. 8, Q. C. 4 p.m., preaching 8 p.m.
Lorman, at Lorman, Oct. 4, Q. C. 4:30 p.m., preaching 8 p.m.
Louise, at Holly Bluff, Nov. 1, preaching 11 a.m., Q. C. 2 p.m.
Mayersville, at Valley Park, Nov. 4, 8 p.m.
Natchez, Nov. 15, preaching 11 a.m., Q. C. 1:30 p.m.
Oak Ridge, at Bradleys, Oct. 18, 4 p.m.
Port Gibson, Sept. 6, 8 p.m.
Rolling Fork, at Rolling Fork, Sept. 13, Q. C. 4 p.m., preaching 8 p.m.
Roxie, at Roxie, Oct. 4, preaching 11 a.m., Q. C. 1:30 p.m.
Satartia, at Satartia, Nov. 1, Q. C. 4 p.m., preaching 8 p.m.
Silver City, at Silver City, Oct. 25, preaching 11 a.m., Q. C. 1:30 p.m.
Vicksburg, Crawford St., Sept. 20, preaching 11 a.m.; Nov. 13, Q. C. 8 p.m.
Vicksburg, Gibson Memorial, Sept. 20, preaching 8 p.m.; Nov. 11, Q. C. 8 p.m.
Washington, at Washington, Nov. 8, preaching 11 a.m., Q. C. 1:30 p.m.
Woodville, Oct. 11 8 p.m.
Yazoo City, Oct. 14, 8 p.m.

VAN R. LANDRUM, D. S.

LOUISIANA CONFERENCE

Baton Rouge District—Fourth Round

University, Sept. 6, a.m., Q. C. to be arranged.
Gonzales, at Friendship Church, Sept. 6, 3 p.m.
Blackwater, Sept. 9, p.m.
Clinton, at Clinton, Sept. 13, a.m.; Q. C. Oct. 27, p.m.
Jackson, at Jackson, Sept. 13, p.m., Q. C. after service.
Zachary, Sept. 16, p.m.
Tickfaw, at Tickfaw, Sept. 20, a.m.
Amite, Sept. 20, p.m., Q. C. after service.
Slaughter, Sept. 23, p.m.
Covington, at Covington, Sept. 27, a.m.; Q. C. 2 p.m.
Hammond, Sept. 27, p.m., Q. C. after service.
Denham Springs, Sept. 30, p.m.
Pearl River, at Lacombe, Oct. 4, a.m., Q. C. 2 p.m.
Baker, at Baker, Oct. 7, p.m.
Walker, at Mangum, Oct. 10, a.m.
Springfield, at Wesley Chapel, Oct. 11, a.m., Q. C. 2 p.m.
Ponchatoula, Oct. 11, p.m.
Greensburg, at Greensburg, Oct. 13, p.m.
Kentwood, Oct. 14, p.m.
Angle, at Angle, Oct. 18, a.m., Q. C. after service.
Bogalusa Ct., at Columbia Road, Oct. 18, p.m., Q. C. after service.
Bogalusa, Sullivan Memorial, Oct. 19, p.m.
Fisher, at Fisher, Oct. 20, 2:30 p.m.
Franklinton, Oct. 21, p.m.
St. Francisville, at St. Francisville, Oct. 25, a.m., Q. C. after service.
Baton Rouge, First Church, Oct. 25, p.m.; Q. C. Nov. 4, p.m.
Plaquemine, Oct. 28, p.m.
Lottie, at Lottie, Nov. 1, a.m., Q. C. after service.
Istrouma, Nov. 1, p.m., Q. C. after service.
Pine Grove, at Pine Grove, Nov. 8 a.m., Q. C. 2 p.m.
Live Oak, Oct. 8, p.m., Q. C. after service.

Pastors will please have all nominations of church officials and committees prepared in duplicate. Also please refer to the sheets showing required and optional committees and please have nominations ready for all required committees and such optional committees as may be needed for the work of each church. Conferences will be asked to set minimum salaries for the coming year and also to give some consideration to the acceptance for World Service for next year. Pastors are asked to refer to paragraph 1040 of the 1940 Discipline and be prepared with nominations for Local Boards of Missions and Church Extension.

W. L. DOSS, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Hymn of the American Republics

Lands of freedom and glory,
Mid the oceans of the West
Brotherhood of the Republics
Of America the blest;
Many nations, one in purpose
One in hope and truth and right,
Strong for liberty and justice
Marching forward in the light!

God Eternal of our fathers,
At thy feet we bow in awe,
Nations only rise to greatness
As they follow out thy law,
Make us brothers and good neighbors
Banish hate and strife and war,
Help us build to thee a new world
Crowned with peace forevermore.

—Oliver S. Huckle.

* * *

Educational Conferences and Seminars

Beginning the 18th of August and continuing until the 9th of September, Mrs. E. V. Perry, Secretary of Missionary Education and Service, and Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities, conducted Educational Conferences and Seminars in the six districts of the Mississippi Conference.

Presenting the 1942-43 study program, Mrs. Perry used the fall study as a basis for demonstration. She reminded the women that the fall study is "Latin American Missions," not "Missions in Latin America," and stressed the importance of the work being done with Latin American people in the United States. She called attention to the fact that the entire church is to study this work during our study year. The two books which the women will use as required supplementary reading will be the texts for the church-wide study in February.

Since the women of the conference have had the advantage of the course in the leadership of mission study groups at our Pastors' School for a number of years, Mrs. Perry feels they are now ready to make their own outlines, so no outline for the study of "Latin American Missions" will appear on this page. However, we are given the generalities regarding the making of an outline.

Background: "Always, in any study, the first lesson should give your class a picture of the country and the people you are studying. In this particular study, a map study, geography and history are necessary to fix in the minds of your class the place being studied and the background of the people. The race from which a people come—their inherited tendencies and traits play a large part in the habits and attitudes and culture of a people. So, background is necessary to any study."

Problem: "Going further in our outline, remember we are never offered special recognition for a Missionary Education Movement study unless it is a problem study. There is some problem—some point of tension—that we need to study, to know more about. The finding of that problem and the contributing factors may make up

one or two lessons in your outline. Always look for these problems—search out the 'Why'? of the study for later on a lesson will be contingent on what you bring out here."

Religion: "Since our studies are always Christian, we naturally want to know about the religious doctrines predominating in any country we are studying, for the religion of a people has its bearing on the type of education and the social or cultural development of that country, and that is of great importance to us. So a study of these is important."

Methodist Work: "Being Methodist, we are always particularly interested in the Methodist work in any country we are studying and one lesson should be given to this. You realize, of course, that our work is not emphasized in our texts, for they are non-denominational and the work of no one denomination is emphasized—the total missionary picture is given. Our Methodist work must be found in our own church literature."

Responsibility: "Moving on with our outline, we want to emphasize the responsibility that we face as Christians—our individual responsibility needs to be emphasized. This lesson is contingent on the problems you have presented in a previous lesson and the realization of our own missionary needs. Your class needs to come to this lesson feeling that an opportunity and a responsibility is theirs and with a determination to do something about it."

Mrs. Perry stressed the use of varied methods of presenting each lesson and the importance of making the first lesson of the study so interesting that the women will want to attend the others. Several methods were demonstrated during her presentation and in the afternoon seminar she gave detailed information.

Mrs. Wilson used the title of the last chapter of the text for the fall study, "And a Highway Shall Be There—." Speaking of the Pan-American Highway, she said, "It is probably true that many of us are thinking of this as a one-way road down which tourists from this country will travel, but it will be a two-way highway with each nation responsible for its construction. 'And a Highway Shall Be There—' not only of concrete, but each nation will be (or is) responsible for the building of its share of the two-way highway of the spirit which will also be there. That makes you and me, citizens of the United States, responsible for our share in its building."

"The growth of Democracy in Latin America is of vital importance to the whole continent just now, and takes on a world significance. What you and I put into the building of this spiritual highway right at our door in Mississippi may demonstrate to the rest of the world how Democracy works, or may cause us to lose the great opportunity to share in the building of a durable peace."

Mrs. Wilson showed how the seven areas of Christian Social Relations and Local Church Activities may be applied to this particular study:

Christian Family: "The dining table has been called 'the center of civilization,' so what we discuss around it will influence

our inter-American relations. What do we discuss three times a day? Our enemies or our Good Neighbors?"

Alcohol and Other Narcotics: "Our missionaries to the Latin American countries tell of our Christian nation. When these people come to Mississippi, how will we explain the present liquor situation? Which armies are today drinking armies? Who is to blame? Why is it that we have no influence, as Christians, with Congress?"

Christian Citizenship: "We are surprised to discover how many of our Christian women have not become qualified voters—that is one way the committee in each society may work this year. How can we effectively work for legislation which will advance our inter-American relations, if we have no vote? Many of the Latin American nations have patterned their constitutions after ours, so, unless we want them to become disillusioned we should work to give to every American citizen the rights provided in our own."

Minority Groups: "In Mississippi we have the same three races which are found in the Latin American countries. The way in which we live together, here, will influence our inter-American relations."

Economic Relations: "Today our government has taken control of the entire quinine supply in the United States, and it may only be purchased by prescription for the treatment of malaria. Yet, Colombia was once the greatest quinine producer in the world—until we gave our trade to the Dutch East Indies. Now, we must wait at least a year before we can get the same amount of quinine from South America as we formerly got from the Dutch. Did you and I ever take time to wonder about such things?"

International Relations: "The way we work out our own problems in Mississippi will have influence in the working out of the international situation."

Local Church Activities: "The two most important activities in the local church program are the education of the entire church membership along the lines which we are studying and the enlistment of volunteers to be trained for service in all of our mission fields as soon as 'firing ceases.' A long program of education for love and brotherhood will be necessary to overcome the education for hate which has been done—only the missionaries will have entrance into many of these 'enemy countries.'"

But, as Dr. Rycroft reminds us: "Only as North America and Latin America together follow the Redeemer, the Christ of the Andes, the Christ of Everywhere, can they fulfill their historic role and destiny of leading a war-torn, weary world into the paths of peace, freedom and democracy."

In the afternoon seminars Mrs. Wilson gave detailed information concerning the problem to be met.

Brookhaven District:

Sixty-three attended the conference in Summit, where Mrs. G. C. Terrell presided. The worship services were conducted by Mrs. E. E. McKeithen, Conference Secretary of Spiritual Life, and among those present was the vice-president, Mrs. C. E. Mullins.

(Continued on page 12)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—September, 1942

1. Business Meeting.
2. Plan—(a) For Fall Mission Study; (b) Octagon campaign; (c) Financial obligations—three-fourths pledge paid; (d) Life Memberships—Adult, Junior, Baby—presented.
3. Scarritt Associate program presented to church.
4. Monthly program with items from The Methodist Woman.
5. Student Secretary sending names of college youths.
6. Promotion of youth work.

* * *

Additional Items from August Executive Committee Meeting

1. Mrs. D. H. Hall gave an encouraging financial report. Half of the pledge is paid. Mrs. Hall urged the consideration of the need for scholarships for Wood Junior College.
2. As we have no applications for our Scarritt scholarships this year, it was decided to transfer this \$600 to Wood College for scholarships there.
3. The Student Fund, formerly used for State College, was used at M. S. C. W. to promote work there among the girls.
4. Mrs. Woodson explained that money from extra sessions of the Children's Division would go to the field studied by the children. She also urged that reports be sent on the new blanks.
5. Mrs. Woodson stated the new Handbook for the local Secretaries of Children's Work will be off the press soon and will be very helpful.
6. Mrs. Hollandsworth reported on the work in her field, suggesting that we keep an active file, for our daily reading, filing material as we found it, under each of the seven areas of C. S. R.
7. The Fourth Zone meeting was discussed and Mrs. E. M. Sharpe was asked to be responsible for the program.
8. Mrs. Ratliff brought messages from Miss Hallie Loftin, who had our Scarritt Scholarship in 1940-41, and Miss Carolyn Grisham, who will receive a Wood Junior Scholarship this year. It is encouraging to know that through these avenues we are extending our influence and ourselves.
9. The district secretaries each expressed a difficulty in getting enough reports to have a total picture of the work which is done. (This is our carelessness, mine and yours back in the local society.)
10. Mrs. E. T. Clark told of her recent visits to the Methodist Home at Jackson. Plans have been completed for needed repairs to meet the educational standards for the elementary school children. A lovely oil portrait of Mr. J. H. Sherard was given to the Home by the Sherard family. Mr. Sherard had been president of the board since its organization.
11. Mrs. Dorroh, who has been helping at Malvina Center during the six-month absence of Miss Brown, told of the activities there with children and adults through the week and on Sunday. She listed the children's needs: a ceiling fan clinic service for the children, some one to keep the Center open each evening for the young people

who have no place to go, clothing and cash, and some way to meet the educational needs of these children.

Miss Cora Lee Glenn arrived at the Center September first, and has been heartily welcomed by those who have an interest in and attend Malvina Community Center. The Rosedale society met at the Center the first Monday in September. One feature of the program was the invitation to the community around Malvina to come in to meet Miss Glenn. A downpour prevented many from attending, but those who did come found many interesting improvements in the appearance and equipment of the Center.

* * *

Woman's Society of Christian Service, Clarksdale Methodist Church

Circles of the Methodist Woman's Society of Christian Service met Monday afternoon at 2:30 o'clock for the first lesson of the new Fall Mission Study. The text being used is William Stanley Rycroft's "On This Foundation," a book which endeavors to show the importance of values and relationships in the development and unification of the Americas, and to interpret the significant role of the Evangelical movement.

Preceding the lesson a brief but inspiring devotional was presented. "Christ, the Foundation" was the theme, and the meditation consisted of Scripture readings from Matthew 7:24-27 and 1 Corinthians 3:9-13, and a prayer of challenge. Interesting current event topics concerning Latin America were discussed.

In recent years the twenty republics of Latin America have become the object of ever-growing interest. There are three important reasons for this new interest. First, our world has become both smaller and larger at the same time. Smaller, because rapid, modern communications have done away with distance and brought nations closer together. Larger, in the sense that the average citizen has had his range of vision greatly widened and takes into his view more than local interests or even matters of national concern.

In the second place, we have become more "Latin America conscious" since the first World War, for at that time a number of these countries came to be known as producers of important raw materials. Trade relations have been intensified in the past twenty-five years and today North America has at least six billion dollars invested in Latin America. We have investments in mines, utilities, packing plants and petroleum. Among the many "strategic" materials which we import from Latin America and which we cannot produce ourselves are: tungsten, nickel, quinine, mercury and rubber.

The third, and perhaps the chief reason for increased interest in Latin America is the dangerous situation brought about by the present war and the realization of how vital the Latin American countries are to the defense and security of the United States and Canada.

There is really no such thing as "Latin" America, for citizens of the eighteen of these twenty republics speak Spanish, Brazilians speak Portuguese, Haitians speak

French and a patois, and among the Indians various languages are spoken. When we come to understand that citizens of the twenty Latin republics and of the United States of America are all Americans, we will have taken a step forward in our thinking.

Few people realize the extent of Latin America. It comes as a surprise that South America itself is twice as large as Europe and three times as large as China. Brazil alone is larger than the United States without Alaska. South America is truly a land of contrasts—of terrain, of climate, of people, and ways of life.

Broadly speaking, Latin Americans derive from two original stocks, the Iberian (Spanish or Portuguese) and the Indian. The mixture of these two races after the conquest gave rise to the "mestizo," who, some authorities say is the "true American." In addition to these three peoples, there are the Negroes, who are an important element in the national life of countries like Cuba and Brazil. Besides these four elements there is present a large number of immigrants from Europe and Asia. There seems to be no race problem in Latin America in the sense of bitter race prejudice. A race is being created by the fusion of many elements and the result will be something of them all.

North Americans are characterized by their ceaseless activities, optimism, sense of civic duty and democratic conduct, social good-will and a sense of success in terms of material prosperity. In contrast, the chief characteristic of the Latin American is individualism, which takes such forms as the lack of social or collective sense. Says Carlos Bunge, the Argentine sociologist, "laziness, melancholy, and arrogance are so intimately related that they form a compact, homogeneous whole . . . the character of the race." The ideals of the Latin American have to do with the esthetic rather than the moral and with intellectual brilliance rather than success in business.

Undoubtedly, one of the great contributions of the United States to her sister republics will be her practical experience in the fields of industry, agriculture, social legislation, education, public health and communications. Probably the greatest common denominator in the Americas is the desire for social justice. Concern over its extreme poverty, low standards of living, disease, bad housing and illiteracy tends to increase as ideas flow in from other countries. Latin America welcomes any cooperation on the part of individuals or nations who have for their objective the solution of their most acute problems.

The creation of a new world, encompassing not only the political sphere, but also social, economic, and cultural fields where justice, freedom and equality of opportunity shall reign supreme is the great task and the common destiny of the Americas.

As a general thing, the men and women who fail to make anything of their lives do so more from poverty of will than from physical defects. It is indeed possible to prove that there are few forms of bodily ailment over which man has not triumphed.

—Mrs. N. S. Shaler,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Prayer Suggestions for September

Foreign.—The General Conference of the Methodist Church of Mexico as it meets in September.

Home.—Wesley House, Oklahoma City, Okla.

Home and Foreign.—Pray for the success of the Emergency Gift Fund.

Pray for a deepened sense of unity and fellowship among Christians throughout the world as together we come to our Lord's table on World Communion Sunday, October 4, 1942.

Third Quarter Supplies 1942

Dear Friends: Can you picture MacDonell French Mission School Campus on the Saturday before September 1, when as the result of the summer's work, everything is in apple pie order, ready for the reception of the teachers, for school always begins the first week of September. Miss Ella Hooper is there to welcome returning deaconesses: Miss Lillie Hendricks and Miss Elizabeth Covington, the latter coming back after a year's furlough at Scarritt. Miss Gandhi is in her 19th year of service. Miss Lamphard, Mrs. Faulk, Misses Whittington, Hodson and McGraw will all return. Miss Elizabeth Harris has been attending Peabody in Nashville. Miss Hazel Winslow, a former missionary to Burma, is coming from Scarritt to be on the MacDonell School faculty.

One of the greatest needs this year at MacDonell School, as you will guess, is food. If the ladies in the rice area could secure some pocket of rice, and gallons of syrup for the school, Miss Ella will send the school truck to pick it up if you will let her know. Societies in other districts will want to send cash supplies that will provide more food, shoes and medical help for the children. Some children need glasses in order to study this winter, some need dental work, all need food and shoes.

If you also wish to send a box of second-hand clothes, could you tuck in a package of needles and pins and some spools of thread for the altering in the sewing room?

Perhaps you would like to send small tablecloths 72 inches square, or bed-spreads and sheets for single beds, large size sox for boys, or underwear such as slips and panties for girls 8 to 14.

Many societies have sent an amount equal to five cents per capita for foreign medical supplies for the Philippines to be used as soon as we can get through to the hospitals and clinics there. Please be sure that you send your quota to Mrs. Gilman McConnell, 2562 Terrace Ave., Baton Rouge. Please plainly mark what amount is intended for foreign medical supplies and how much for MacDonell School, and please do not forget that Miss Hooper is using supply money gifts for food and shoes and medical help for her many children.

Please enclose a slip giving the actual value of the new things sent, also postage. No value is reported for secondhand clothing, only the number of things given and postage.

When you send your third quarter report to me on October 1, use the blank for Secretary of Supplies found in your Correspond-

ing Secretary's book near the back.

May I pass on to you Margaret Bailey's morning prayer: God give me sympathy and sense, and help me keep my courage high. God give me calm and confidence, and please a twinkle in my eye.

Love and appreciation for all you are doing to enrich the lives of 110 boys and girls. Address your packages to Miss Ella Hooper, Houma, La.

MRS. C. I. JONES,

Conf. Supply Secty.

6215 St. Charles Avenue, New Orleans, La.

* * *

Cedar Grove Has Active Spiritual Life Group

The Spiritual Life Group of the Cedar Grove church is under the very capable and consecrated leadership of Mrs. Marly L. Baggett. The following is a list of some of the activities of this group:

A Retreat held on the afternoon of Good Friday, with splendid attendance.

Sponsored six neighborhood prayer meetings last year, meeting once a week for four weeks. Plans are being made for a similar series of prayer meetings this summer when Ellen Ransome's book on prayer will be used as a study.

The group meets monthly for a thirty-minute period of prayer and study.

The group joins in prayer for the special projects suggested in the Methodist Woman each month.

Each member is memorizing the thirteenth chapter of First Corinthians.

MRS. J. R. INGRAM,

Shreveport District Spiritual Life Leader.

* * *

A Call to Methodist Women

The Woman's Society of Christian Service in its work faces both danger and opportunity. Will you meet these needs by placing a gift in the Emergency Gift Envelope? To meet this emergency a twenty-five cent gift from every Methodist woman and larger gifts from those who can give more is essential. Christian women are building for understanding and friendship around the world. We must not sacrifice any of the work at this time when the needs are heaviest and opportunities are greatest. The statement of Edith Cavell, "Patriotism is not enough" is even more true today than when she said these words in days of the first world war.

DANGERS AND OPPORTUNITIES

1,250,000 Methodist women are members of the Woman's Society of Christian Service. In spite of increased numbers, the pledges are smaller thus creating a crisis in the work of the Woman's Society of Christian Service. Appropriations were made upon basis of gifts of uniting organizations. We must secure gifts of \$384,474 above present conference pledges or cut the work to this extent! Opportunities and needs are greater!

China. The cost of living continues to rise and inflation has proceeded to such a point that the value of the American dollar is one-fourth or one-fifth of what it was two years ago. Cost of commodities is from two to twenty times the cost in America. Health and comfort of missionaries threatened.

Must we cut here when there is extraordinary opportunity?

Africa. International crisis brings difficult situations to missionaries. You read about Sara King in The Methodist Woman and World Outlook. Baggage and clothes lost when ship was torpedoed. In war-torn countries other missionaries facing same difficulty. We should add to budget for this item. Must we cut?

India. New opportunities opening for India. Bishop Badley of India writes us that war makes all of our institutions more essential than ever. The Christian opportunity in India is so immense that all of the resources in personnel and money released temporarily from other countries could be employed most profitably here. Shall we go forward to meet these opportunities? Or, must we cut our program?

Malaya. Fall of Singapore. Two missionaries forced to leave Penang Hospital which was filled with wounded. Everything they possessed, as well as their whole routine of living snatched away. Emergencies like these require additions to budgets. Must we cut?

Latin America. Now is the time to go forward in Latin America. Dr. John R. Mott, missionary statesman, says, "Latin America is without doubt the most neglected of the major fields with which the world mission of Christianity is concerned. Doors throughout Latin America are open. Evangelical forces are alarmingly undermanned." Challenge and opportunity!

Latin Americans in United States. Many are enrolled in our schools in border cities. They are from United States, Mexico, Canada, and Latin American countries. Here is a fertile field for preaching the "Good Neighbor" policy as they live, play, work, and worship in a friendly way.

Indian and Negro Youth. Plead for opportunity and security. Our schools help provide that opportunity.

City Settlements. Crowded to capacity as more and more mothers enter defense industries.

Homes. Homes for business girls in cities crowded. More room needed. Homes for children filled with homeless children.

Puerto Rico. Poverty abounds. George O. Robinson School helping to meet real need.

Alaska. Crisis developing. Needs unknown present time.

Defense. Defense situation in our country has brought new challenges and opportunities to Woman's Division of Christian Service. We must be prepared to meet these!

—Woman's Division of Christian Service, Board of Missions and Church Extension The Methodist Church, Literature Headquarters, 420 Plum St., Cincinnati, O.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON SEPTEMBER 20, 1942

By Rev. W. C. Newman

SELF-SACRIFICE A LAW OF LIFE

Lesson Text: Genesis 44:18-34

Golden Text: Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.—1 John 3:16.

Of all the stories that delighted my childhood none were more impressed upon my imagination and memory than the adventures of Joseph. His strange dreams, his coat of many colors, his anxious hours in the pit, his lonely journey in the Egyptian caravan, and his final successes were dramatic tales for which I begged my elders often. And out of my boyhood they still come bearing good truths which are no less valuable for being old. These truths have never been disregarded or discounted without serious loss.

The Grace of Forgetting

How easily Joseph might have harbored anger against his brothers until he had a chance to repay their unkindness. How swiftly his vengeance might have satisfied itself in haughty refusal of food to them. How natural it would have been had he reminded them fiercely of their guilt. But he did none of these things. After satisfying himself of their devotion to his father, he made himself known to them gently and shared with them his wealth and happiness.

There is perhaps no more difficult Christian virtue to achieve than that of forgetting the injuries that are done to us. But there is also no thing more necessary to a sound mind and a healthy spirit. God only can estimate the damage done to personalities, to the effectiveness of Christian living, and to the church itself by those of us who maintain an unforgiving spirit and seek vengeance.

Attitudes Can Be Changed

Many of us indulge in self-spoiling by excusing our bad tempers or unChristian words on the ground that we inherited that kind of disposition. I have seen some temperamental musician turn a whole congregation upside down, or some spoiled child upheave an entire household, yet seem to feel that they were perfectly justified in so trampling on the feelings of others around them. (Strangely enough most such people have a tantrum if someone accords them the same kind of treatment.)

Perhaps in the Divine Accountancy the

sins of the disposition will be scored as being quite as evil as those sins usually thought of as being more heinous—theft, or lies, or infidelity. Certainly these sins of the disposition scatter tremendous hurt and unhappiness around the world.

It is thrilling, therefore, to see the brothers of Joseph, who once were petulant and jealous and cruel, now proving themselves capable of thoughtfulness and self effacement. When they stood before Joseph in Egypt they were very different to when they plotted to sell him into slavery.

Our lesson does not explain how that change came about. But of one thing we may be sure, our ugly dispositions can be changed by genuine fellowship with him who said that we ought to love even our enemies.

An Old Hope—Right Will Win

I expect that there is a very real basis for our love of stories that have a happy ending. The instinctive desire of every one of us is that things will turn out right in the end. So Joseph's rise to power and honor after his many hardships leaves us with a sense of its fitness. This is as it should be, we feel. Right has triumphed at last.

But this is exactly the foundation truth of Christianity. Jesus never promised immediate prosperity and well-being to any follower. Indeed he seems to discourage impulsive discipleship by emphasizing the difficulties that those who went after him would meet. But his faith and his philosophy rested upon the simple belief that ultimately evil would certainly be destroyed, and right would prevail.

This is a good time for Christians to renew that faith and to proclaim it to the world.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

An interesting feature was the noon lunch. So the Methodist women might be free to attend the conference, the women of the Presbyterian church served the lunch which was provided by the Methodist women, and served at the Community House. The Latin American idea was introduced in the colors of the flowers, the napkins and the cups.

Because of the illness of her father, Mrs. E. E. Deen did not attend the conference in First Church, Laurel, where 65 women were present. Mrs. Perry presided. The worship service was conducted by Rev. J. W. Leggett.

The Shannon Zone presented a Life Membership to Patricia Caver, little daughter of Mr. and Mrs. Morris Caver, of Laurel.

Jackson District:

One hundred and thirteen women attended the conference held at Galloway Memorial church, in Jackson, where Mrs. W. B. Fazakerly presided. The worship services were conducted by Mrs. W. M. Alexander, Secretary of Spiritual Life of the Woman's Division. The pin, symbol of the Life Member-

ship announced at the annual meeting, was presented to our conference president, Mrs. W. F. Mahaffey. Among those present were Miss Ruth Carryer, of our Jackson Bethlehem Center, and Mrs. Glendell Jones, Conference Secretary of Young Women and Girls.

Meridian District:

One hundred and sixteen women attended the two conferences held in the Meridian District, at which Mrs. J. C. Porter presided. Mrs. J. M. McWilliams and Mrs. Guy Campbell conducted the worship at the one held at Fifth Street church, in Meridian, and the Betty Hughes Zone presented a Life Membership to Mrs. Porter. Among those present were Mrs. J. B. Pearson, Conference Secretary of Wesleyan Service Guilds, and Miss Maude Fail, of Meridian Wesley House.

Among those present at the one held in Newton were Mrs. L. O. Todd, Conference Treasurer, and Miss Mary Okley, formerly a missionary to India. Miss Okley has taught in Wood Junior College, in Mathiston (which is to be one of our Week of Prayer specials), and is this year associated with the Newton High School. The worship was conducted by Mrs. Joe Taylor and Mrs. W. C. Mabry.

Seashore District:

Sixty-five women attended the conferences held in this district, with Mrs. John Ciriot presiding.

At the one in Moss Point the worship was led by Mrs. N. E. Morris and Mrs. W. B. Carr, and among those present were Mrs. L. J. Power, Conference Secretary of Supplies, and Miss Sophie Kuntz, of the Moore Community House. At this conference, Rev. J. P. Payne, of Kreole, contributed to the demonstration presented by Mrs. Perry.

Although a heavy rainstorm was in progress, the conference held in Picayune was most successful, and those attending had an opportunity to visit every department of the well-arranged, re-modeled church building, of which the members are justly proud. The worship was conducted by Mrs. B. E. Meigs and Rev. A. M. Ellison.

Vicksburg District:

Mrs. Van R. Landrum, presiding for the first time as secretary of the district, greeted 80 women at the conferences held in Sartia and Lorman. At the close of each one she led a beautiful consecration service with the women forming a circle and rededicating their lives to service for the Master.

At the Sartia conference, Mrs. W. T. Hegman conducted the worship, and at Lorman, Mrs. T. H. Fore.

The Vicksburg District presented a Life Membership to Mrs. E. V. Perry at the Lorman conference.

We cannot command veracity at will; the power of seeing and reporting truly is a form of health that has to be delicately guarded. The penalty of untruth is untruth.

—George Eliot.

EVANGELIST GUS KLEIN

1567 Waverly, Memphis, Tenn. Bps. Moore and Kern, ref. ONE WEEK REVIVAL. In Great Demand. Held four consecutively in Columbus, O. Ties Youth to Church services. Brings finances up in full to Conference. No other plan can match its large returns. Write for details and length of revival preferred. Less expense than when a pastor helps.

THE CHRISTIAN FIRESIDE

SILK FROM SPIDER-WEBS

By Robert E. Pike

Outside of "trade" circles, it is not very well known that silk, taken from spiders, is extensively used both in civilian and "defense" work—especially on the lenses of precision instruments, such as bomb and torpedo sights, camera view-finders, telescopic gun-sights, anti-aircraft sights, theodolites, and surveyors' levels.

Spider silk, not more than .0001 of an inch in diameter, is stronger than steel wire of the same size, and is elastic so that it remains taut and straight in the instrument. The product from ordinary house-spiders is not usable, as it is too coarse. The best silk comes from the weavers of orb-webs (flat webs of wheel-like design).

Different spider-farmers have different ways of extracting the thread from the spider's body, but the general procedure is to stimulate the creature's nipple-like "spinneret" (a cocoon-shaped organ with which the arachnid spins its web) to start the thread coming, which is then wound onto a small flat wooden or metal reel, or U-shaped instrument, great care being taken that the strands do not overlap.

Such silk is worth ten cents per foot, and one spider may emit as much as 100 feet in the course of an hour, before the supply is exhausted. After the operation, the spider is very hungry, and must be fed.

Although it would take the combined daily output of some 5,000 spiders to manufacture one silk dress, there is no insurmountable reason that suitable insects may not be raised commercially, and so provide us with all the silk we need. Nevertheless, only one man, a Frenchman named Bon, early in the 18th century, has ever tried to make cloth from spider-silk. He manufactured smooth gray stockings and gloves that royalty was proud to wear, and which were said to be superior to ordinary silk in both looks and durability. It seems that here is an opportunity for some enterprising Yankee.

—Our Dumb Animals.

THE GREENWOOD DISTRICT PASTORS MEET

Tuesday, September 8, was a great day for the ministers of the Greenwood District. It was fine to be there and see their smiling faces, clasp their hands and hear them say that they were well, and had had fine revivals in their churches.



At 10 a. m., Rev. R. T. Hollingsworth, chairman, announced a hymn, which was sung, and Rev. W. W. Brunner conducted the devotional service, using some verses from the fourth chapter of Second Timothy. He brought us a very helpful and inspiring message. Rev. H. H. Wallace closed the devotional service with prayer.

Our district superintendent, Dr. H. F. Brooks, presented an invitation from Rev. W. C. Beasley, chairman of the Greenville District Ministerial Association, to meet with them in Cleveland, Miss., Sept. 14.

He then gave a brief synopsis of the work being done in the district. His glowing report was encouraging to each of us and made us happy in the knowledge that we had at least accomplished something.

After a brief recess all joined in singing, "O for a Thousand Tongues." Rev. W. P. Bailey brought us a soul-stirring message on the "Dual Life." His Scripture reading was a part of the seventh chapter of Romans. The hour of worship was closed with prayer by Rev. George York.

At noon the ministers were invited into the dining room. The table was not only beautifully decorated with fall flowers, but was heavily laden with "fried chicken" and all accessories. This was a happy hour for the pastors and their wives.

After lunch, "Blessed Be the Name" was sung, and the following program was taken up:

The Church and the Pastor: Finances, Rev. J. O. Dowdle; Pastoral Relations, Rev. J. H. Holder; Preaching in These Days, Rev. H. H. Wallace.

Each of these brethren brought a stirring message, which provided much food for thought.

The program being over, our chairman asked Rev. J. E. Stephens, the pastor-host, to tell us something of the National Youth's Convention, at Oxford, Ohio, which he did. He said there were seventeen young people from our Annual Conference.

The meeting was closed with prayer by our pastor at Belzoni, Rev. J. T. McCafferty.

A. L. DAVENPORT,
Secretary.

DEDICATION SERVICE AT IOWA, LOUISIANA

The dedicatory service of the new educational building at the Methodist church in Iowa, La., was held on August 23, with the Rev. B. H. Andrews, district superintendent of the Lake Charles District in charge of the program. He was assisted by the Rev. J. B. Grambling, pastor of the Methodist church at Crowley, and the Rev. Sam Nader, pastor of the Iowa church.

The newly constructed building, which was begun and mostly completed under the Rev. R. E. Walton, cost approximately \$3,000. It has five Church School rooms, an assembly room for the Junior Department, and two rest rooms. The money for this structure was given entirely by members of the church and a few outsiders.

It is the hope and aim of the people that this educational building will be used for the enriching of the individual's life and the development of his personality. Also, it is our aim to use the building for the establishment of a better society, hoping to estab-

lish within a community a place wherein there is justice, integrity, benevolence and love.

THE REPORTER.

ORGAN APPRECIATED BY PINEVILLE METHODISTS

Recently Mr. and Mrs. Newton C. Alsop, two of Pineville Methodist Church's most substantial members, presented the church with a beautiful Hammond organ in memory of their parents.

Such a magnificent gift certainly deserves to be especially recognized if not publicized.

The presentation was made by their son, N. C., Jr., who is himself a talented young musician.

On Sunday evening, August 30, Rev. Clyde Shaw gave a forty-five minute recital, for the pleasure of members and friends of the church, and to introduce the organ.

The performance was splendid in every way, showing the talent of the performer and the capacity of the instrument.

The congregation is indeed proud and grateful for this magnificent gift.

REPORTER.

RECOGNITION GIVEN WORK OF DELTA STATE TEACHERS COLLEGE STUDENT

Susie Lee Pepper, of Delta State Teachers College, has been awarded second prize in the nation-wide Mary Glide Goethe Essay contest, sponsored by the periodical, The World Outlook, published in New York City. Entries were submitted from twenty-five states in competition for the four substantial cash awards for essays on the subject, "The Methodist Circuit Rider and His Influence in America." The essay was written under the direction of Miss Evelyn Hammett, of the English Department. Miss Pepper is a senior, holder of the Winston Scholarship, and president of the Student Cabinet.

EVELYN HAMMETT.

PAGE MR. RIPLEY

Ripley might be interested in some real denominational cooperation which has been going on among church people of Hickory, Miss.

There are two churches in town, the Methodist and Baptist, and for some time now the people have alternated in attending the Baptist church one Sunday and the Methodist church the next.

Both churches held revivals recently with good interest and attendance. The Methodists had one candidate for church membership who wanted immersion as the form of baptism.

The Baptists immediately offered their baptism and an invitation was extended for a joint service. Sunday night worshippers witnessed a service that saw both the Methodist pastor, the Rev. D. R. O'Conner, and the Baptist pastor, the Rev. Mr. Medlin, administer the rites to a large number of candidates in the pool at the Baptist church.

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ADVOCATE CAMPAIGN FINAL REPORT

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.	
Adams—G. L. Sigrest.....	11
Barlow—A. C. Walley.....	11
Bogue Chitto—D. H. McKeithen.....	7
Brookhaven—M. L. McCormick.....	3
Crystal Springs—J. W. Sells.....	10
Foxworth—F. M. Casey.....	5
Gallman—W. L. Blackwell.....	10
Georgetown—J. H. Hetrick.....	2
Harrisville—W. R. Irving, Jr.....	1
Hazlehurst—C. W. Wesley.....	13
Magnolia—G. F. Winfield.....	13
McComb—John W. Moore.....	4
McComb, LaBranch—W. S. Cameron.....	
McComb, Pearl River Ave.—H. L. Daniels.....	1 1/2
Meadville—Wesley Ezell.....	5
Monticello—F. E. Dement, Jr.....	14
Nebo—J. C. Jackson.....	4
Osyka—J. H. Moore.....	1
Prentiss—Roy Wolfe.....	4
Sartinsville—N. S. Loftus.....	10
Scotland—D. W. Ulmer.....	11
Silver Creek—S. C. Moody.....	1
Summit—C. H. Strait.....	5
Tylertown—C. A. Schultz.....	15
Utica—E. E. McKeithen.....	3
Wesson—T. E. Nicholson.....	1
Miscellaneous.....	14

Hattiesburg District

B. L. Sutherland—District Superintendent.	
Bay Springs—H. E. Raley.....	37
Bonhomie—R. M. Matheny.....	9
Bucatunna—A. L. Meadows.....	15
Clara—E. W. Scott.....	14
Collins—T. R. Holt.....	14
Ellisville—J. D. Slay.....	16
Hattiesburg—	
Broad St.—J. T. Weems.....	18
Court St.—O. S. Lewis.....	27
Main St.—B. M. Hunt.....	23 1/2
Hattiesburg Circuit—J. A. Bridewell.....	8
Heldelberg—B. M. Lawrence.....	17
Laurel, First Church—J. W. Leggett, Jr.....	41
Laurel, Kingston—D. T. Ridgway.....	18
West Laurel—M. F. Lytle.....	2
Magee—A. J. Boyles.....	52
Montrose—E. M. Lane.....	6
Moselle—W. Baylis Alsworth.....	1
Mt. Olive—S. W. Granberry.....	14
New Augusta—H. B. Hilburn.....	20
Ovette—T. B. Winstead.....	12 1/2
Petal—A. M. O'Neil.....	14 1/2
Richton—E. A. Kelly.....	15
Seminary—J. H. Cameron.....	1
Sumrall—J. E. J. Ferguson.....	14
Taylorville—L. M. Reeves.....	14
Waynesboro—J. H. Jolly.....	26
Waynesboro Circuit—T. E. Hightower.....	5
Williamsburg—D. P. Yeager.....	29 1/2
District Conference.....	11

Jackson District

Otto Porter—District Superintendent.	
Benton—L. E. Alford.....	7
Bolton—A. M. Broadfoot.....	2
Brandon—G. P. McKeown.....	11
Camden—B. Z. Herrington.....	1
Canton—J. L. Carter.....	11
Canton, North Side—E. E. Jolly.....	
Carthage—J. S. Noblin.....	15
Carthage Circuit—Percy Vaughan.....	2
Clinton—C. S. Schults.....	1
Fannin—J. R. Grisham.....	
Flora—W. J. Ferguson.....	11
Florence—G. A. Jones.....	5
Forest—J. E. Gray.....	2
Greenfield—C. B. Burt.....	
Harperville—J. B. Vardaman.....	4
Homewood—R. E. Case.....	6
Jackson—	
Bessie Shands—Noel Ulmer.....	
Capitol St.—R. H. Kleiser.....	7
Galloway Mem.—C. Chappell.....	9
Glendale—E. A. Wells.....	5
Grace—J. L. Ledbetter.....	
Millsaps Mem.—L. D. Haughton.....	22
Lake—A. B. Barry.....	1
Lena—Harmon Dillard.....	1
Madison—L. T. Nelson.....	10
Mendenhall—L. M. Sharp.....	1
Morton—M. K. Miller.....	4
Raleigh—W. C. M. Baggett.....	6
Sharon—Buflin Oliver.....	
Shiloh—G. L. Oliver.....	5
Terry—T. A. Carruth.....	10
Vaughan—J. H. Grice.....	3
Walnut Grove—J. W. Loudenslager.....	7
Miscellaneous.....	27

Meridian District

J. L. Neill—District Superintendent.	
Chunky—W. J. Dawson.....	1
Cleveland—Norman Purvis.....	
Collinsville—T. A. King.....	6
Decatur—D. R. O'Connor.....	3
DeKalb—E. D. Simpson.....	4
DeSoto—J. F. McClellan.....	1
Enterprise—Murray Cox.....	8
Hope—R. B. Walton.....	1
Lauderdale—W. H. McRaney.....	3 1/2
Matherville—F. O. Lewis.....	1
Meridian—	
Meridian Circuit—M. E. Burnett.....	2

Central—T. M. Brownlee.....	3
East End—H. A. Gatlin.....	40
Fifth St.—T. J. O'Neil.....	17
Hawkins Mem.—A. S. Oliver.....	3
Poplar Springs—G. E. Allan.....	7
Wesley—B. B. Rogers.....	1
Newton—Geo. H. Jones.....	16
Pachuta—G. Eliot Jones.....	5
Philadelphia—H. C. Castle.....	7
Philadelphia Circuit—G. A. Broadus.....	1
Porterville—W. T. Mangum.....	
Quitman—V. G. Clifford.....	3
Rose Hill—H. S. Westbrook.....	2
Scooba—J. B. Shearer.....	2
Shubuta—T. M. Ainsworth.....	2
Union—R. L. Lane.....	31
Vimville—J. H. Maw.....	2
Miscellaneous.....	13

Seashore District

J. F. Campbell—District Superintendent.	
Americus—V. S. Coleman.....	6
Bay St. Louis—A. M. Ellison.....	17
Biloxi, Main—C. H. Gunn.....	1
Brooklyn—E. E. Samples.....	7
Carriere—J. N. Lambert.....	
Coalville—S. B. Watkins.....	4
Columbia—J. B. Cain.....	50
Escatawpa—W. R. Murray.....	5
Gulfport—C. C. Clark.....	151
Handsboro—H. A. Wood.....	9
Hickory—J. P. Nix.....	
Kreole—J. P. Payne.....	1
Leakesville—D. E. Vickers.....	1
Logtown—Y. A. Smith.....	1
Long Beach—R. I. Moore.....	5
Lucedale—W. B. Jones.....	10
Lumberton—F. L. Applewhite.....	4
Mentorum.....	
Moss Point—R. L. Walton.....	2
Ocean Springs—D. M. Ulmer.....	3
Pascagoula—E. W. Ulmer.....	14
Picayune—J. H. Morrow.....	12
Poplarville—S. F. Harkey.....	
Purvis—L. L. Matheny.....	9
Saucier—E. W. Scott.....	5
Vandeleave—G. H. McBride.....	9
Wiggins—P. O. Nix.....	3
Miscellaneous.....	11

Vicksburg District

Van R. Landrum—District Superintendent.	
Amite Circuit—D. H. Cassels.....	
Anguilla—E. A. King.....	1
Centreville—B. H. Williams.....	3
Eden—C. Y. Higginbotham.....	1
Edwards—R. E. Alsworth.....	14
Fayette—M. H. Wells.....	14
Gloster—R. A. Allums.....	13
Hermanville—J. A. McRaney.....	4
Lorman—E. E. Price.....	7
Louise—P. H. Grice.....	2
Mayersville—F. C. Presley.....	
Natchez—W. B. Alsworth.....	7
Oak Ridge—F. W. Thompson.....	
Port Gibson—J. B. Holyfield.....	11
Rolling Fork—J. O. Ware.....	
Roxie—W. J. Walters.....	1
Satartia—F. J. Jones.....	1
Silver City—L. J. Snelgrove.....	3
Vicksburg, Crawford St.—T. O. Prewitt.....	5
Vicksburg, Gibson Mem.—O. H. Scott.....	18 1/2
Washington—A. W. Wilson.....	3
Woodville—L. P. Anders.....	6
Yazoo City—C. W. Crisler.....	3
Miscellaneous.....	25

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent.	
Aberdeen—E. E. Smott.....	11
Algoma—Bob Buskirk.....	1
Amory—E. H. Cunningham.....	10
Becker—W. D. Waugh.....	12
Buena Vista—G. H. Ledbetter.....	3
Calhoun City—E. F. Tucker.....	8
Coffeeville—J. V. Stewart.....	15
Derma—A. S. Brisco.....	12
Greenwood Springs—A. M. West.....	1

Houlka—W. V. Stokes.....	8
Houston—G. R. Williams.....	2
Mooreville—J. L. Nabors, Jr.....	13
Nettleton—W. C. McCay.....	21
Okolona—A. Y. Brown.....	16
Pairs.....	
Pittsboro—H. R. McKee.....	14
Pontotoc—G. H. Boyles.....	7
Prairie—M. J. Peden.....	7
Randolph—C. D. Mayo.....	
Salem—O. L. Elliott.....	2
Shannon—G. E. Meaders.....	13
Smithville—W. C. Mattox.....	1
Toccopola.....	
Tremont—J. W. Holliday.....	3
Tupelo—W. A. Tyson.....	28
Vardaman—T. F. Sartain.....	3
Verona—G. A. Baker.....	12
Water Valley—R. G. Moore.....	20
Water Valley, Main St.—R. P. Neblett.....	1
Woodland—R. C. Mayo.....	2
Miscellaneous.....	9 1/2

Corinth District

W. R. Lott—District Superintendent.	
Abbeville—James Heflin.....	
Abbeville—J. B. Burns.....	2
Baldwyn—A. C. Bishop.....	6
Belmont—H. C. Lewis.....	4
Blue Mountain—J. N. Hinson.....	22
Booneville—T. H. Ferrell.....	20
Booneville Circuit—J. E. Roberts.....	14
Burnsville—W. T. Bazzell.....	1
Chalybeate-Walnut—N. L. Threet.....	5
Corinth—	
First Church—W. C. Newman.....	62
Southside—W. R. Goudelock.....	6
Corinth Circuit—W. R. Hammontree.....	18
Hopewell—H. M. Bennett.....	
Dumas—T. A. Filgo.....	4
Fulton—Marlin McCormack.....	5
Guntown—L. P. Jumper.....	5
Hickory Flat—W. H. Heath.....	3
Holly Springs—Seamon Rhea.....	22
Iuka—E. G. Mohler.....	16 1/2
Iuka Circuit—M. N. Hamill.....	7
Kossuth—B. F. Bullard.....	5
Lowrey—O. J. Richardson.....	
Mantachie—J. F. Elliott.....	2
Marietta—C. L. Ivy.....	3
Myrtle—W. M. Hester.....	11
New Albany—C. A. Parks.....	73
New Albany Circuit—K. E. Clark.....	15
Oxford—J. A. George.....	21
Potts Camp—Z. A. Jumper.....	12
Rienzi—W. R. Liming.....	5
Ripley—C. L. Rogers.....	19
Sherman—Guy Ray.....	1
Tishomingo—E. M. Allen.....	8
Waterford—Joe Caruthers.....	2
District Conference.....	18 1/2

Columbus District

A. T. McIlwain—District Superintendent.	
Ackerman—W. L. Stormont.....	2
Artesia—S. W. Hemphill.....	6
Bellefontaine—C. E. Stewart.....	3
Brooksville—W. M. Wright.....	8
Caledonia—J. L. Nabors.....	1
Chester—E. G. Potts.....	12
Columbus—J. D. Wroten.....	62
Columbus, Central—T. E. Gregory.....	17
Crawford—J. D. Simpson.....	6
Ethel—T. W. Smallwood.....	6
Eupora—M. E. Scott.....	14
Kilmichael—C. L. Oakes.....	1
Kosciusko—T. B. Thrower.....	35
Kosciusko Circuit—J. L. McElroy.....	11
Longview—E. M. Shaw.....	11
Louisville—J. J. Baird.....	27
Louisville Circuit—J. W. Gibson.....	2
Mathiston—H. D. Suydam.....	2
Macon.....	1
Macon Circuit—W. R. Richardson.....	
Noxapater—E. B. Sharp.....	5
Sallis—S. B. Potts.....	10
Shuqualak—B. A. Thornton.....	13
Starkville—J. R. Countiss.....	13
Sturgis—G. W. Curtis.....	8
Weir—J. N. Humphrey.....	2
West Point—V. C. Curtis.....	30
Miscellaneous.....	17 1/2

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Greenville District

J. W. Ward—District Superintendent.	
Arcola—H. G. Wallace.	2
Boyles—W. C. Beasley.	8
Clarksdale—S. H. Caffey.	5
Cleveland—R. G. Lord.	13
Coahoma—M. E. Armstrong.	1
Dubbs—J. B. Connor.	3
Dublin—W. R. Crouch.	1
Duncan—W. W. Jones.	2
Frairs Point—W. D. Smith.	9
Glen Allen—W. D. Bennett.	1
Greenville—L. P. Wasson.	11
Gunnison—F. H. McGee.	21
Hollandale—A. R. Beasley.	10
Indianola—S. E. Ashmore.	8
Leland—W. B. Baker.	2
Lula—J. C. Wasson.	1
Merigold—J. M. Guinn.	14
Rosedale—W. W. Hartsfield.	2
Shaw—C. W. Avery.	24
Shelby—G. C. Gregory.	
Tunica—W. L. Pearson.	
Miscellaneous	

Greenwood District

H. F. Brooks—District Superintendent.	
Acona—W. M. Langley.	1
Belzoni—J. T. McCafferty.	22
Black Hawk—R. E. Wasson.	16
Carrollton—T. M. Dye, Jr.	12
Drew—H. H. Wallace.	12
Duck Hill—H. N. McKibben.	1
Durant—E. S. Lewis.	11
Ebenezer—E. C. Abernathy.	3
Greenwood—J. E. Stephens.	3
Itta Bena—R. T. Hollingsworth.	15
Inverness—T. M. Bradley.	7
Lexington—T. H. Dorsey.	8
Minter City—W. P. Bailey.	6
Moorhead—S. A. Brown.	1
Pickens—E. C. Driskell.	7
Poplar Creek—C. W. Baley.	2
Rocky Hill	
Ruleville—J. O. Dowdle.	1
Schlater—N. D. Guerry.	4
Sunflower—J. W. York.	4
Swiftown—W. W. Bruner.	6
Sidon—W. S. McAlilly.	8
Tchula—W. T. Phillips.	15
Vaiden—A. L. Davenport.	27
Webb—W. O. Hunt.	5
Winona—J. H. Holder.	82-3
Winona Circuit—T. G. Lowry.	
Miscellaneous	18

Sardis-Grenada District

C. T. Floyd—District Superintendent.	
Arkabutla—J. A. Patterson.	
Batesville—W. M. Jones.	
Byhalia—H. P. Lewis.	7
Charleston—A. C. McCorkle.	13
Cockrum—G. W. Robertson.	1
Coldwater—H. E. Finger.	10
Como—W. H. Mounser.	8
Courtland—R. C. Nanney.	
Crenshaw—W. C. Calceran, Jr.	7
Grenada—W. L. Robinson.	6
Hernando—E. M. Sharp.	1
Holcomb—A. W. Bailey.	25
Horn Lake—N. N. Maxey.	2
Lake Cormorant—W. M. Campbell.	4
Lambert—L. C. Lawhon.	13
Longtown—G. L. Nicholas.	1
Marks—J. S. Maxey.	6
Mt. Pleasant—B. B. Bailey.	2
Oakland—W. S. Selman.	1
Olive Branch—E. L. Jernigan.	20
Pleasant Hill—J. M. McCay.	2
Red Banks—H. L. Beasley.	5
Sardis—W. J. Cunningham.	11
Sardis Circuit—B. D. Benson.	2
Senatobia	15
Shuford—J. A. Biffle.	1
Tutwiler—W. W. Milligan.	13
Tyro—L. H. Floyd.	2
Miscellaneous	6

LOUISIANA CONFERENCE

Alexandria District

R. H. Harper—District Superintendent.	
Alexandria—B. C. Taylor.	9
Atlanta—J. W. Jones.	2
Boyce—L. R. Nease.	21
Bentley—C. Shaw.	5
Bunkie—H. E. Pfost.	41
Belah—W. F. Ragsdale.	2
Colfax—E. E. Slyvest.	14
Campti—J. L. Lay.	5
Dry Prong—H. W. Ledbetter.	3
Elizabeth—A. D. StAmant.	3
Ferriday—T. T. Howes.	20
Glenmora—A. D. George.	20
Jena—W. F. Roberts.	18
Jonesville—H. B. Cramner.	1
Lecompte—F. J. McCoy.	20
Marksville—W. C. Mason.	9
Melville—C. B. Powell.	8
Montgomery—Mrs. Wardlow.	7
Mt. Zion—G. H. Corry.	16
Melder—J. R. Strozier.	35
Montrose—Murrell Gunn.	3
Natchitoches—C. F. Lueg.	26
Olla—C. L. Moore.	6
Opelousas—E. C. Dufresne.	45
Oakdale—J. C. Sensintaffar.	11
Pineville—R. M. Bentley.	58
Pollock—Ruth Nuttall.	6
Pleasant Hill—J. P. Paul.	15
Palestine—J. B. McCann.	30
Provencal—H. C. Kinney.	1
Rochelle—A. L. Smith.	14

Sicily Island—H. B. Teer.	15
Trout—J. E. Selfe.	2
Urania—Jerome Cain.	13
Winnfield—H. B. Hysell.	20
Weaver—L. A. Bodie.	12
White's Chapel—J. A. Jones.	17

Baton Rouge District

W. L. Doss, Jr.—District Superintendent.	
Amite—A. T. Law.	13
Angle—Walter Clark.	2
Baker—J. L. Beasley.	16
Bogalusa—G. W. Pomeroy.	9
Bogalusa Circuit—C. M. Morris.	4
Blackwater—J. P. Bonnacarrere.	21
Baton Rouge—J. H. Crowe.	30
Clinton—F. S. Flurry.	15
Covington—J. C. Rousseaux.	19
Denham Springs—O. H. Jones.	5
Fisher—A. W. Coody, Jr.	5
Franklin—J. W. Flowers.	20
Gonzales—C. J. T. Cotten.	20
Greensburg—R. V. Fulton.	9
Hammond—T. H. Trotter.	20
Jackson—W. B. Hollingsworth.	4
Kentwood—L. L. Booth.	8
Istrouma—R. R. Branton.	33
Lottie—L. W. Cain.	2
Live Oak—E. L. Tatum.	9
Pearl River—W. B. VanValkenburgh.	37
Pine Grove—Elmo LeBlanc.	2
Plaquemine—A. P. Boyd.	4
Ponchatoula—H. T. Carly.	17
St. Francisville—D. T. Williams.	4
Springfield—M. D. Felder.	20
Slaughter—Robt. Jamieson.	
Tickfaw—P. W. Sibley.	16
Walker—E. W. Corley.	12
Zachary—G. A. Galloway.	14
Miscellaneous	12

Lake Charles District

B. H. Andrews—District Superintendent.	
Abbeville—J. A. McCormack.	24½
Bell City and Hayes—C. W. Rodgers.	1
Crowley—J. B. Grambling.	10
Church Point—T. D. Lipscomb.	15
Davidson Mem.—E. M. House.	4
DeQuincy—W. T. Gray.	21
DeRidder—D. W. Poole.	15
Ebenezer—C. J. Thibodeaux.	8
Eunice—Otis W. Spinks.	14
Gueydan—Don Wineinger.	13
Hackberry—B. F. Roberts.	14
Hornbeck—W. D. Gray.	16
Iowa—Sam Nader.	10
Indian Bayou—L. N. Hoffpauir.	14
Jennings—E. P. Drake.	6
Jeanerette—J. H. Sewell.	11
Kinder—R. T. Pickett.	13
Lake Arthur—T. J. Holladay.	11
Lafayette—V. D. Morris.	30
Lake Charles—J. H. Bowdon.	40
Leesville—A. A. McKnight.	23
Merryville—W. C. Barham.	14
Many—R. T. Pynes.	23
New Iberia—R. H. Staples.	25
Raymond—J. C. Krumnow.	6
Rayne—D. F. Anders.	25
Simpson—E. R. Haug.	4
Sulphur—Martin Hebert.	28
Vinton—F. A. Matthews.	13
Welsh—W. H. Bengtson.	8
West Lake—C. W. Quaid.	7
Miscellaneous	18

Monroe District

H. M. Johnson—District Superintendent.	
Bonita—C. W. Lahey.	17
Bastrop—C. E. McLean.	18
Columbia—W. R. Wendt.	16
Columbia Circuit—Miss Lea Joyner.	4
Delhi—J. E. Hearn.	25
First Church—A. M. Freeman.	83
Gordon Ave.—W. A. Cross.	11
Gilbert—S. S. Holladay.	16
Grayson—W. H. Carroll.	15
Lake Providence—H. N. Brown.	13
Mangham—R. L. Cooke.	17
Mer Rouge—A. C. Lawton.	22
Newellton	
Oak Ridge—J. F. Dring.	14
Oak Grove—S. J. McLean.	18
Pioneer—J. C. Price.	15
Rayville—Jack Midyett.	15
3terlington—J. W. Lee.	11
Sunrise—J. A. Patton.	1
Tallulah—H. A. Rickey.	25½
Wisner—J. M. Alford.	13
West Monroe—C. K. Smith.	16
Waterproof—C. M. Hughes.	15
Winnsboro—O. L. Tucker.	16
Stone Ave.—I. L. Yeager.	10
Miscellaneous	20

New Orleans District

W. W. Holmes—District Superintendent.	
Aldersgate—L. R. Shumaker.	1
Algiers—Don Risinger.	1
Canal Street—J. T. Harris.	12
Carrollton Ave.—E. C. Gunn.	44
Chalmette—J. W. Booth.	8
Church of the Redeemer—P. Pallotta.	
Donaldsonville—W. W. Perry.	13
Eighth St.—J. E. Reaves.	2
Morgan City—D. B. Boddie.	20
Napoleon Ave.—H. A. Gibbs.	7
Franklin—J. B. Harper.	12
Felicity Street—W. D. Boddie.	6
First Church—N. H. Melbert.	54
Golden Meadow—R. L. Clayton.	6
Gretna—A. R. Hoffpauir.	4
Gentilly—Don Harwell.	

Houma Heights—M. S. Robertson.	20
Houma, First Church—E. B. Chaney.	10
Lockport—C. F. Sheppard.	
Lakeview	
Lutcher	
Munholland Mem.—Karl A. Tooke.	
Parker Mem.—E. B. Emmerich.	23
Rayne Mem.—H. L. Johns.	100
St. Mark's—J. C. Whittaker.	13
Slidell—J. W. Faulk.	13
Second Church—T. F. King.	4

Ruston District

D. B. Raulins—District Superintendent.	
Arcadia—R. M. Brown.	1
Arcadia Circuit—M. G. Lee.	6
Athens—B. P. Durbin.	3
Bienville—C. L. Elliott.	
Calhoun—J. A. Knight.	5
Chatham—J. T. Garrett.	8
Clay—A. M. Martin.	5
Cotton Valley—J. F. Wilson.	5
Choudrant—J. D. Huff.	2
Claiborne—R. H. Hearne.	
Dubach—J. W. Ailor.	16
Eros—F. L. Hearne.	5
Farmerville—W. O. Byrd.	6
Gibbsland—G. A. LaGrange.	15
Haynesville—Louis Hoffpauir.	16
Heflin—A. M. Wynne.	14
Homer—W. H. Giles.	6
Hodge—A. W. Townsend.	1
Jonesboro—W. D. Milton.	46
Lisbon—R. E. Walton.	9
Minden—J. J. Rasmussen.	23
Ringgold—E. W. Day.	19½
Ruston—Guy M. Hicks.	37
Sibley—Rex Squyres.	2
Springhill—A. S. J. Neill.	14
Shonagloo—Percy Hoffpauir.	
Simsboro—L. P. Moreland.	
Miscellaneous	12

Shreveport District

A. M. Serex—District Superintendent.	
Belcher—J. W. Matthews.	2
Bossier City—A. P. Smith.	18
Broadmoor—Geo. Pearce.	18
Cedar Grove—L. E. Douglas.	10
Cedar Grove Mission—S. S. Bogan.	10
Converse—F. E. King.	
Coushatta—W. D. Kleinschmidt.	
First Church, Shreveport—Dana Dawson.	19
Greenwood—F. C. Collins.	15
Grand Cane—J. P. McKeithen.	7
Haughton—J. J. Davis.	3
Hall Summit—E. M. Mouser.	1
Ida—Thurmon Spinks.	13
Logansport—W. O. Lynch.	31
Mansfield—Marion S. Monk.	20
Mangum Mem.—P. M. Caraway.	22
Mooringsport—Van Carter.	3
Noel Mem.—F. M. Freeman.	2
Oil City—J. F. Kilpatrick.	6
Pelican—A. A. Collins.	18
Plain Dealing—L. A. Carrington.	14
Park Ave.—S. A. Seegers.	9
Rodessa—Jack Cooke.	5
Winn Memorial—B. D. Watson.	8
Trees—W. L. Watson.	1
Vivian—N. E. Joyner.	8
Zwolle—A. M. Brown.	
Miscellaneous	26

ENGLAND SMILES

Sidelight on Rationing

Some boy, leaving shop, is overhead to mumble to himself: "Too old for oranges. Too young for cigarettes. What a blinkin' life!"

* * *

American Influence

"What did you learn at school today?"
"We learned to say 'Yes, sir' and 'Yes, ma'am.'"

"Ah, that's very important, isn't it?"

"You said it, baby!"

* * *

European Humor

Said the Dutchman to his wife, as they finished dinner:

"Is there, my dear, anything left in the bottom of the teapot for me to smoke?"
—Selected.

Great works are performed not by strength, but perseverance.—Steele.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S
OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Sympathy . . . in the noblest exercise of it, is the Spirit of God working together with our spirit; it is warmth as well as light, putting into us a new heart, and taking away the stony heart which is dead to its natural surroundings.

—Benjamin Jowett.

THE PRAYER-ROOM TODAY

Even so, my Father, would I turn to Thee, thankful that I can read in Thine eyes a perfect understanding of all that I would say to Thee. Thou canst interpret, beyond this poor tale of failure and mistake I bring to Thee, the story of my dim and half-conscious strivings after better things. Thou canst see, within the man I am, the man I would fain be. I know Thou wilt not let my longing be in vain, because it is Thine own longing within my heart. I know that Thou, who hast shown me in Jesus what my life might have been, dost not mock me with dreams of impossible things. Even now, with wondering joy, I know that I am accepted in the Beloved. And one day, through Thy mercy, I shall awake in His likeness and be satisfied. Amen.

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Jan 43

Mississippi College
Library

Truth Never Dies

Truth never dies. The ages come and go.

The mountains wear away, the stars retire.
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;

Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

It answers not. It does not take offense,

But with a mighty silence bides its time;
As some great cliff that braves the elements
And lifts through all the storms its head sublime,
It ever stands, uplifted by the wise;
Truth never dies.

As rests the Sphinx amid Egyptian sands;

As looms on high the snowy peak and crest;
As firm and patient as Gibraltar stands,
So truth, unwearied, waits the era blest
When men shall turn to it with great surprise.
Truth never dies.

—Michigan Christian Advocate.



WALLET OF THE WEEK



SIR FLINDERS PETRIE, who died recently at the age of eighty-nine years, is said to have been one of the greatest of British Egyptologists. An over-zealous secular writer referred to him as a man who "proved the truth of the Bible." Confirmatory evidence is not without value as auxiliary to the revealed Word, but the truth of the Bible message has its primary verification in men and women who for centuries testify to its truth out of their own experiences of redemption.

* * *

THE AMERICAN BIBLE SOCIETY is supplying the Scriptures to prisoners of war and war refugees in 25 languages. The languages supplied are: Amharic, Arabic, Armenian, Bulgarian, Czech, Dutch, English, Ethiopian, Finnish, French, Galla, German, Ancient Greek, Modern Greek, Hebrew, Hungarian, Italian, Lithuanian, Norwegian, Polish, Portuguese, Russian, Serbian, Spanish, and Yiddish. This list constitutes a language index of the extent to which the world is involved in the present struggle.

* * *

WHEN CORREGIDOR FELL approximately one hundred women were on the Rock, says the National Nursing Council for War Service, and most of them were nurses. This vanguard of unsung heroines is represented by their sisters in cities, towns, and rural areas across the whole world. In order to recruit the necessary nursing force for the Army and Navy needs, "Nurses' Day" is being observed in many localities for the enlistment of eligible graduate nurses and for the supplying of local needs with competent student and retired nurses.

* * *

THE TOLL OF WAR DEAD, since 1931, when Japan invaded Manchuria, is fourteen million, according to figures compiled by Atwood H. Townsend, of New York University. Of that number nine and a half million were civilians. Chinese dead since 1937 is placed at two million three hundred thousand soldiers, and six million civilians. These estimates represent a minimum deduction from figures available and the maximum deduction would have been fifty per cent higher. Add to this number of dead the vast number of wounded, the story of property destruction, and the tragedy of human suffering, and we have the picture of war today.

* * *

THE LUTHERAN CHURCH has evolved a plan of internship as a part of the training for a degree in theology. Under this plan, the candidate serves some needy and neglected field fourteen months and then returns to the seminary for his senior year of work. In this way the student is not wholly dependent upon an impersonal fund of knowledge, but he brings his own experiences and problems for interpretation and analysis by men of wide experience and seasoned judgment. It sounds like a better way than the hit-or-miss policy of teaching them the books and letting them go with no understanding of the practical values.

THE PAPERS OF AMERICAN CATHOLICISM, according to the Catholic Press Directory, have now a total circulation of 9,125,655. This is said to represent an increase of two million in the last ten years. During the decade beginning in 1932, the number of publications increased from 310 to 332. There are 7 dailies, 9 semi-weeklies, 125 weeklies, 127 monthlies, 15 bi-monthlies, 44 quarterlies, 4 annuals, and 1 bi-annual. Of these, 262 are printed in English and the remainder in the languages of Europe.

* * *

A CHURCH STATISTICIAN, quoted by *The Religious Telescope*, says: "Five per cent of all church members do not exist; ten per cent of them cannot be found; twenty-five per cent of them never go to church; fifty per cent never contribute a cent to the work of the church; seventy-five per cent never go to the mid-week prayer service; ninety per cent do not have family worship in their homes; ninety-five per cent never try to win a lost soul to Christ." If the half of this statement be true, we may be sure that the millennium is not yet at hand.

* * *

THE DIVORCE SCOURGE is said to be on a rampage again in this country. In 1940, Texas led with twenty-seven thousand divorces. Other states followed in the order named: California, Ohio, Illinois, Michigan, Missouri, Florida, and New York. Reno, once famous as a divorce mill, is no longer conspicuous, nor is it necessary. The war situation is probably responsible for much of the divorce evil, and will doubtless further aggravate conditions. This means that the American home is in greater jeopardy than ever before in our history.

* * *

SPOKEN LANGUAGES, used throughout the world, are said to number two thousand seven hundred and sixty-nine. This total does not include the minor dialects. The estimate was made by Professor Mario Pei, of Columbia University's Romance Language Department. When it is remembered that the Bible has been translated into just a few more than a thousand tongues, we begin to see how great is the task remaining for a complete coverage of the world with the printed message upon which its evangelization depends.

* * *

NATIONAL DAYS OF PRAYER in Britain, of which the one on September 3, was the seventh in this war, are said to have met with a constantly diminishing response, and to have recalled the caustic jibes of prayer critics in the first World War. The first of such was, "The Church of England is only the Tory party at Prayer." Not less withering were the comments of the then Bishop of Chelmsford, "It seems as if God Himself were sitting on the fence," and Dean Inge's remark that he did not think the nation should "pester the deity." The present Bishop of Chelmsford is quoted as saying, "Best sellers today . . . have made shallow agnostics of tens of thousands of our people."

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE CHURCH AND THE PROPHET

The history of religion is inseparably associated with the message of the prophet and any measure of complacency in the face of the waning influence and authority of the prophet in religious life betokens either indifference to, or ignorance of the facts of religious history. John the Baptist, the wilderness preacher, came at the end of a period of three hundred years during which the voice of no great prophet had broken the silence with the challenging message of God. There is reason to believe that it was during this time that the Pharisaic party gained ascendancy in directing the religious life of the people. It was probably a lay revolt through which religion was made mechanical, and the corrupting political tendencies of the sect justified the censure of Jesus who referred to them as "a generation of vipers."

The trends in our American Protestantism are not wholly different from those which marked the civilization of Palestine when Jesus was born. A recent writer intimates, "the world has gone mad with secularism, materialism and sensate culture." This sweeping challenge is supported by citations from "The Education of American Protestant Ministers," by Professor Mark May, of Yale University. Professor May says that, of 8,000 men graduated by American colleges and universities in 1870, "sixteen hundred of them entered the Gospel ministry." In 1928, only fifteen hundred of 64,878 male graduates entered the ministry, when the population had increased two hundred and seventeen per cent and the number of churches had increased two hundred and forty per cent!" Professor May then observes: "For sixty years, the educational level of the ministry has been falling during a period of phenomenal increase in the educational level of the general population."

We do not hold the view that an educated ministry is the answer to the problem which confronts our generation, but we do hold that an order of divinely commissioned prophets is necessary if the church is to be an effective means for transmitting the values of our Christian religion. We do not believe that the Protestant Church can meet its responsibilities to a disordered world with a relatively poorer equipped and a diminishing number of prophets. It is also true that the average age of the minister has greatly increased during the last three decades, and many seminary graduates turn aside for more alluring fields, even wholly secular tasks. Because of this, many churches have been abandoned and sold, or left perpetually vacant. In certain sections spiritually famished groups have been exploited by men who have turned to selfish account the fields which have lain fall-

low through neglect. The Christian Church has a place for all, but the prophet is still indispensable to its instruction, its purity, and its progress.

To use a thought from a book just off the press, Protestantism seems to us to be "choosing a method of neglect" which may end disastrously for its cause. It drifts toward structural weakness and ecclesiastical disintegration by the very neglect to develop and maintain a ministry commensurate with its need, schooled in its experience, trained in its theology, and steeped in its ideals and traditions. On the other hand, Roman Catholicism, with a genius for churchmanship rooted in the centuries, builds a priesthood in anticipation of its need. Since 1917 its seminaries have been increased from 102 to 202, its students for the priesthood have increased from 6,898 to 17,087, and its secular priests from 14,602 to 22,450.

THE YOUTH FELLOWSHIP CONVOCATION

The Methodist Youth Convocation, reported by the Information service of the Methodist Church, probably had many praiseworthy aspects, but we doubt that the weak attitude toward the Methodist soldier at the front will elicit great enthusiasm among those whose sons are engaged in the bloody struggle with our relentless enemies. The report says that "Recognition was given to the part which Methodist youth already are playing in the emergency," but that seventy voted against and fifty-two declined to record their votes either way upon what we think was a perfectly colorless and evasive resolution. The endorsement of the soldier at the front was vague and general, and it was coupled with those who represent the very antithesis of their soldierly service. The pronouncement concluded with, "We deplore any action which seems to be in violation of the Christian Church as such, and we deplore the action of any Methodist agency contrary to the spirit and intent of the action of the General Conference of 1940."

We have no idea what "agency" may have been in the minds of those who drafted that statement, but we do not believe that such a pointless endorsement capped, as it was, with a wailing jeremiad, will be very reassuring to our men who are at the front fighting the enemies of both civilization and the Church. It seems to us that the appeal to the peacetime pronouncement of 1940 assumes too much for the finality of that statement, and it leaves out of account Pearl Harbor and the horrors of the struggle in the Pacific, where our soldiers fight for the survival of all that we hold dear.

For our part, we "deplore" the apologetic attitude of anyone touching those heroes who are now bombarding

the very gates of death that peace, freedom, and even civilization may not perish from the earth. Between us and an authoritative voice at the peace table is the winning of a great war. We had as well know now that victory will not be achieved by "civil disobedience," pious monasticism, soft words, or apologetic attitudes regarding aliens and enemy nationals. We face issues of blood and iron and it is no time for doubtful loyalty and no place for spineless mollicoddles.

YOU CAN'T GO BACK

This columnist has just returned from a visit to that beloved little city in the Mississippi Delta where, for eighteen years, he performed a labor of love as Superintendent of Schools. Every loyal person perhaps thinks



B. P. Brooks

his community is a little better than any other place in the world. But in a section of Mississippi well-known throughout the Southland for its generosity and hospitality, there is possibly no place so neighborly, so sympathetic, so ready to respond to the unfortunate, so inclined to overlook the faults and foibles of others as this particular place. For nearly a score of years, this was "home" in the truest sense of the word.

What words fall upon the ear with so much of music in their cadence as those which recall the scenes of a young couple just starting out in life, words that recall the innocent and happy childhood of those whom God has given us to nurture and to love. How fond recollection delights to dwell upon the events which marked this early pathway, when the unbroken home-circle presented a scene of loveliness vainly sought but in the bosom of a happy family. What a blessing it was, when weary with care, to live in the midst of friends one loved and be able to forget troubles and dwell in peace and quietude among understanding neighbors. When other friends prove false, home friends are the steadfast and sure stays of one's peace of soul—are best and dearest when the hour is darkest and the danger of evil is greatest.

But alas! there have been so many changes in a few short years! The portals of eternal life have been unlocked to admit precious loved ones. Others have moved to distant places. A ready response to a Nation's call to service has taken away the flower of the town's young manhood, and

"Home, the paradise below
Of sunshine, and of flowers,
Where hallowed joys perennial flow
By calm sequester'd bowers"

is occupied by a stranger. It isn't home any more. Even the dear friends who are left have changed. Dark days have come into their homes. Already some of their precious loved ones have made the supreme sacrifice for their country. Many other homes have been broken because of war's cruel ravages. And on all that are still there, the snows of a few more winters have fallen.

The man who wrote

"Backward, turn backward,
Oh, Time in your flight
Make me a child again
Just for tonight"

would have been of all men most miserable if his prayer had been answered. He would have been an infant among a strange and unknown people in a strange and unknown world.

An old, gray-haired alumnus came to this campus recently. He lives in the far north. He said that for fifty years he had nurtured the idea of coming back to his Alma Mater and going over the grounds and rambling around in the places where he had spent happy years in preparing for his life's work. Tears came into his eyes and he could hardly talk when he told about it. He realized his dream and came back to the campus. But he was disappointed. He was sorry he had returned. Life is that way. When this day passes, it is gone forever. You can't go back.

B. P. B.

Others Say. . .

SILVER FROM SAVOY CHAPEL ENTRUSTED TO NEW YORK CATHEDRAL

On United Nations Day a special service was held at the Cathedral of St. John the Divine, New York, when the altar plate of the King's Chapel of the Savoy was presented to Bishop Manning for safekeeping for the duration of the war.

The Bishop said: "In my own name as Bishop and in the name of the Trustees of the Cathedral of St. John the Divine, I accept the custody of these Ornaments of God's Altar; looking unto the day when they may in safety be returned to the Royal Victorian Order of Great Britain and to their place in the Chapel Royal, Savoy, London.

"The entrusting of these Altar Ornaments to the care of this Cathedral for the duration of the war is a symbol of the sacred fellowship between America and Great Britain, and between the Episcopal Church in this land and our Mother Church of England.

"May God uphold and support America and Great Britain and our Allies in this World Battle for Human Liberty, and may He hasten the day of that Triumph of Right and Freedom which shall bring true, and just, and lasting Peace."

"Good Christian People, in the year of our Lord, 1215, the Archbishops and Barons of England wrested from King John that Great Charter which assured religious and personal liberty and the security of civil rights. Magna Carta, written by Stephen Langton, Archbishop of Canterbury, stands as the first corporate moral accomplishment of a people convinced of the abiding truth of the Gospel. In the ancient Abbey of Bury St. Edmunds, the Barons had met a year before and upon the High Altar had sworn fealty to each other in the struggle which culminated with the triumph of Runnymede. Part of that High Altar stands in the Sanctuary of this Cathedral, the gift of the Marquess of Bristol. It is placed here as a symbol of the community of political tradition, laws and liberties, which is the inheritance of the English-speaking commonwealths throughout the world.

—The Spiritual Issues of the War.

IS RELIEF STILL NEEDED?

By Herbert Welch

Yes, more than ever! There is more money to give than a year ago. Missionary and benevolent funds in this country and also in England are receiving increased support. The Methodist people share in the enlarged national income and join the upward trend in giving. But while salaries are being raised and debts being paid, we must not forget the neighbor whom we are to love even as ourselves!

That neighbor's needs have not lessened but have grown with the passing months. The area of suffering is expanding, the intensity of suffering is increasing, savings and supplies are exhausted. General Jan Smuts asserts, "There is struggle, pain and suffering on a scale unknown in history."

The tragic needs of men, women and children whose lives have been blasted by war present a compelling challenge to the Christian Church. The very essence of our Christian gospel is that we should help, even at sacrificial cost. To ignore or slight this need is to be recreant to our God-given responsibility. To render an adequate ministry will be to seize most creatively this situation. We dare not fail to take every occasion to make His love and care most clearly understood by those who suffer.

Take a single, almost trivial, example. From a Methodist hospital in West China comes this word:

"I have felt so badly that we had no fund for the poor as I have always had wherever we have been. Food is so high-priced that it was impossible to take in those who could not afford to pay for it. When Bishop Chen was here on one of his flying trips, I told him of this and my hopes to get a fund somehow for this purpose. This week a letter came from the Bishop saying that the Methodist Committee for Overseas Relief had set aside \$5,000, Chinese currency (about \$250 U. S. A.), for our hospital. My, how that did rejoice my heart! We have a beggar boy in the hospital now that we picked up off the street, and we are trying to pull him through. And we have a father and his little son, both ill from hook-worm. The father has not been able to work for three months, and the little mother has been trying to support the family which has three children. How thankful I am that the relief funds were here so we could help this little family to get on its feet again. Every day sees poor folk—sick and needing medicine—but too poor to buy it. On their slips we now write M. R. F. (Methodist Relief Fund) and they can get what medicines they need, free."

The responsibility for these needy ones rests in a peculiar way upon the Christian Church. We must help our people to recognize that while, as Christian citizens, they have many responsibilities, to the Red Cross and other appeals, the implications of this hour are so critical and of such tremendous importance for the churches that their sacrificial and consecrated help is indispensable to render a truly Christian service of compassion to the victims of war.

For our own sakes we must do it. To deny the impulse of generosity arising from our Christian belief is to throttle our spiritual growth and cause it to shrivel.

For the Church's sake we must do it. The help which we give will keep alive members and leaders of the Church in many lands who would actually perish without our help. The ministry of love and care in the name of our Lord to all, without reference to race,

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference		1941	1942
Alexandria District—R. H. Harper, D. S.....	613	615	
Baton Rouge District—W. L. Doss, Jr., D. S.....	280	421	
Lake Charles District—B. H. Andrews, D. S.....	425	485½	
Monroe District—H. M. Johnson, D. S.....	415	446½	
New Orleans District—W. W. Holmes, D. S.....	400	424	
Ruston District—D. B. Raulins, D. S.....	260½	412	
Shreveport District—A. M. Serex, D. S.....	400	400	
TOTAL.....	2,793½	3,204	
Mississippi Conference			
Brookhaven District—R. H. Clegg, D. S.....	157½	182	
Hattiesburg, B. L. Sutherland, D. S.....	462½	495	
Jackson District—Otto Porter, D. S.....	159½	235	
Meridian District—J. L. Neill, D. S.....	159	185	
Seashore District—J. F. Campbell, D. S.....	137½	439	
Vicksburg District—Van R. Landrum, D. S.....	74	144½	
TOTAL.....	1,150	1,680½	
North Mississippi Conference			
Aberdeen District—N. J. Golding, D. S.....	128½	256½	
Columbus District—J. M. Bradley, D. S.....	145	328	
Corinth District—W. R. Lott, D. S.....	92	418	
Greenville District—J. W. Ward, D. S.....	50	138	
Greenwood District—H. F. Brooks, D. S.....	126½	227	
Sardis-Grenada District—C. T. Floyd, D. S.....	95	199	
TOTAL.....	637	1,566½	
GRAND TOTAL.....	4,580½	6,451	

color or creed, is the most creative opportunity that has ever been presented to the Church. To enter wholeheartedly and sacrificially into meeting the needs of suffering mankind will be to convince untold numbers of people that Christianity has a direct bearing upon the future of personal and national relationships in our world. Such witness will be read in many languages and by many peoples who cannot read any book and who may never listen to any sermon.

For the world's sake we must do it—the world that lies by the roadside wounded and dying. Here is a new adventure upon which all may enter with an undivided heart. In this, as a recent popular book put
(Continued on page 9)

SUPPLEMENTARY REPORT

Louisiana	
New Orleans—T. F. King.....	5
Bogalusa—G. W. Pomeroy.....	19
Mt. Zion—L. A. Bodie.....	19
Alexandria—B. C. Taylor.....	13
Many—Russell T. Pynes.....	24
Trees—W. L. Watson.....	2
Jackson—W. B. Hollingsworth.....	6
Gonzales—C. J. T. Cotten.....	22
Rodessa—Jack Cook.....	10
Rochelle—Addison Smith.....	17
Hornbeck—W. D. Gray.....	17
Ponchatoula—H. T. Carley.....	26
Zwolle—A. M. Brown.....	17
Belcher—J. W. Matthews.....	9
Mooringsport—Van Carter.....	10
New Orleans—Karl Tookey.....	13
Coushatta—W. D. Kleinschmidt.....	15
Marksville—W. C. Mason.....	14
Hall Summit—E. M. Mouser.....	11
Ringgold—E. W. Day.....	33½
Algiers—Don Risinger.....	15

Campti—J. L. Lay.....	10
Dry Prong—H. W. Ledbetter.....	4
Leconte—F. J. McCoy.....	23
White's Chapel—J. A. Jones.....	19
Montgomery—Mrs. Lula Wardlow.....	8
Oakdale—J. C. Sensintaffar.....	12
Boyce—L. R. Nease.....	22
Bunkie—H. E. Pfost.....	42
Mt. Zion—G. H. Corry.....	17
Bentley—C. Shaw.....	6
Athens—B. P. Durbin.....	4
Pleasant Hill—Jeff Paul.....	16
Shreveport—B. D. Watson.....	26
Trout—J. E. Selfe.....	19

Mississippi	
Lucedale—W. B. Jones.....	15
Logtown—Y. A. Smith.....	5
Barlow—A. C. Walley.....	13
Terry—T. A. Carruth.....	47
Springridge—Ellis Williamson.....	4
Moss Point—R. L. Walton.....	8
Ocean Springs—D. M. Ulmer.....	8
Brooklyn—E. E. Samples.....	8
Purvis—L. L. Matheny.....	14
Lumberton—F. L. Applewhite.....	10
Tylertown—C. A. Schultz.....	16
Long Beach—R. I. Moore.....	10
Saucier—E. W. Scott.....	7
Biloxi—Clyde H. Gunn.....	16
Coalville—S. B. Watkins.....	7
Vicksburg—Mrs. N. E. Cunningham.....	20½
Pascagoula—E. W. Ulmer.....	27
Poplarville—S. F. Harkey.....	8
Picayune—J. H. Morrow.....	13

North Mississippi	
Tyro—L. H. Floyd.....	16
Louisville—J. W. Gibson.....	5
Belzoni—J. T. McCafferty.....	24
Crenshaw—W. C. Galceran.....	8
Water Valley—R. P. Neblett.....	2
Winona—J. H. Holder.....	11

CONFERENCE NEWS AND PERSONALS

Rev. C. B. Powell writes that he has had two very successful revivals on the Melville, La., charge.

Rev. R. M. Brown, pastor at Arcadia, La., will have a Home-Coming dedication service at Mt. Moriah church on Sept. 27, the church to be dedicated by Bishop A. Frank Smith.

Bro. L. L. Matheny has our thanks for his loyalty to the paper and an encouraging word for the editor. He is pastor at Purvis, Miss.

Mrs. Leta Mason, Advocate representative for Fifth Street church, Meridian, Miss., has done a splendid work. The church has credit for 17 subscriptions in the campaign.

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., has done a thoroughgoing piece of work in his Advocate campaign. We appreciate his interest and the splendid loyalty of his people.

Rev. S. B. Watkins, pastor of Coalville, Miss., charge, does not propose to cease his efforts for the Advocate because the special effort campaign has ended. We appreciate his kind spirit.

Rev. Raymond Corrigan, who has a student pastorate at Wylie, Texas, says that he is enjoying his work at S. M. U. He has had 24 additions on the charge this year, and 19 of them on profession of faith.

Rev. S. F. Harkey, pastor at Poplarville, Miss., writes that his mother is with him at the present time. She is quite advanced in years, was long a resident of Tupelo, Miss., and is one of the noblest Christian women whom it has been our honor to know.

Dan W. Hoffpauir, son of Rev. and Mrs. A. R. Hoffpauir, of Gretna, La., is now a staff sergeant glider pilot. This means that he has his wings. He has been transferred to Kirkland Field, Albuquerque, New Mexico, for further training.

Mrs. Mae S. Mitchell writes that they are making plans for what they hope will be a great revival at Waterproof, to begin on October 11. Preaching will be done by Rev. Henry A. Rickey, and the pastor is Rev. C. M. Hughes.

Rev. T. B. Winstead, of the Ovette, Miss., charge, says that he is closing out the year in a very satisfactory way. Financial obligations have been well taken care of, good revivals at all three of his churches, and a fine people to serve.

Rev. Y. A. Smith has our thanks for his faithfulness to the paper at Logtown, Miss. Bro. Smith has a small membership and therefore cannot make an impressive report as to numbers, but after all numbers are less important than loyalty.

Rev. W. L. Watson reports a union revival at Trees, La., with the Methodist and Baptist churches cooperating. The attendance was excellent and the Methodist church received 5 members. The pastors of the two churches did the preaching.

Rev. L. H. Floyd reports having had a good year at Tyro, Miss. Among other things he has increased the circulation of the Advocate from one to sixteen, and that is a good record for that charge and we appreciate our friends.

Rev. Alfred M. Brown adds to a splendid year's work at Zwolle, La., an equally im-

pressive record for the circulation of the New Orleans Christian Advocate. Thanks to him and his people for this expression of their loyalty.

Rev. Fred S. Flurry, pastor at Clinton, La., writes that the church at Bluff Creek was dedicated on Sunday of last week by Dr. W. L. Doss, district superintendent. The church was built several years ago, but has been cleared of debt and is now dedicated.

Our good friend, Mrs. N. E. Cunningham, of Gibson Memorial church, is far out in

A DAILY PRAYER IN WAR-TIME

For the Prayer Front

A great multitude, whom no man can number, are daily praying to Thee, O Father Eternal, in behalf of victory and peace and the succor of our sons in service. Thy promise is that Thou wilt hear and answer the petitions of even two or three united hearts. We pray today for all who pray. Hear them in Heaven Thy dwelling place, and when Thou hearest, forgive, and grant an answer of peace. Send forth Thy call for recruits to the prayer front, where our hope of victory lies. May none of us grow discouraged because of delayed answers to our supplications; but, instead, may we enter into the very patience of God. "Lord, teach us to pray"—to pray strenuously yet submissively; to pray without ceasing; to pray prevailingly, our lives but-tressing our prayers. Increase, by the mysterious movings of Thy Spirit, the number of those who meet together for prayer. Deepen, we entreat Thee, the sense of utter dependence upon Thee in all our hearts. In the night watches, amidst the busyness of crowded days, and at stated times of worship, inspire us to faith-filled prayer; sure that Thou art a prayer-hearing and prayer-answering God. Amen.—W. T. E.

front in the Advocate campaign in the Vicksburg District. Sister Cunningham is advanced in years and not in the best of health, and we appreciate all the more her devotion to her church and its paper.

Rev. V. D. Morris is planning a training school for First Church, Lafayette, La., the week of November 1, with the First Presbyterian church and Davidson Memorial church cooperating. Four courses will be offered in the school if present plans materialize.

Rev. C. C. Clark and Bro. J. R. Porter are far out in front of all the clan in the Advocate campaign for 1942. A recent list of 25 additional subscriptions brings the total for First Church, Gulfport, to 151. Our hats are off to these splendid campaigners and to our friends in Gulfport.

Rev. J. H. Morrow has had a happy and successful year at Picayune, Miss. The people have been wonderfully cooperative, improvements have been made on the church and parsonage at an approximate cost of \$1,400, and all financial obligations will be met.

Mrs. Whitehead, wife of Rev. Harry Whitehead, at one time assistant editor of this paper, and pastor of a church here, died in Birmingham, Ala., on Sunday of last week. They are remembered and were highly appreciated by those with whom they were associated in the years ago. Their daughter was for a time a missionary in Japan.

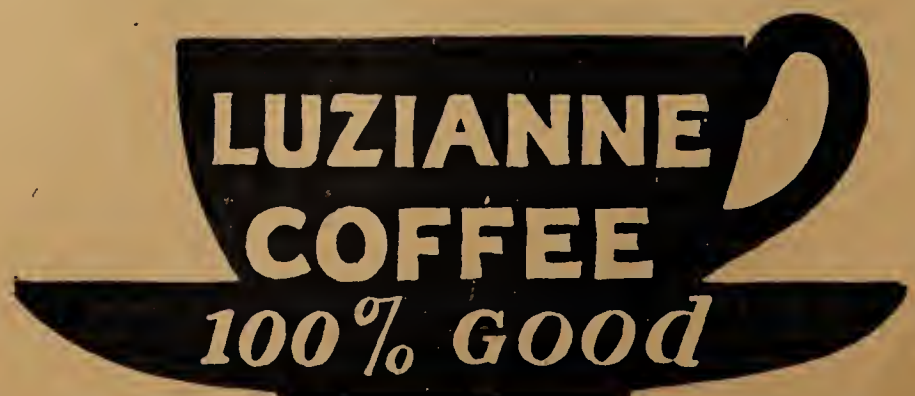
Mrs. R. S. Jarrett, of Crenshaw, Miss., sends the Advocate to her daughter, Mrs. Guy Jennings. Mrs. Jarrett's mother was Mrs. W. T. Carlton, who was long a subscriber to the Advocate, and in sending the paper to her daughter, Mrs. Jarrett is keeping up what she feels to be a splendid family tradition.

Rev. Andrew J. Boyles closes his Advocate campaign at Magee, Miss., with a total of 52 subscriptions. This reflects the thoroughgoing work which he has done on the entire program of the church. In addition to taking care of his current obligations, he has made repairs on both churches of the charge this year.

Bro. Wm. C. McDonald is credited with 10 subscriptions at Rodessa, La., which is one of the new and most alive churches in the Conference. Rev. and Mrs. Cooke are reported to be doing a splendid work and they are in high favor with the people. We appreciate our Advocate representatives and the people of Rodessa church.

Rev. E. M. Mouser, pastor at Hall Summit, La., says that he has been handicapped somewhat by two crop failures in succession, but Bro. Mouser is no quitter. We feel sure that he will come through with a good report when his audit is turned in at the end of the Conference.

Rev. E. W. Day, pastor at Ringgold, La., and Advocate representative for the Ruston District, is very happy over the fact that Ruston District is to be in the list of winners in the Advocate campaign for the first time. Bro. Day and others of the Ruston District are entitled to great credit for this achievement.



Rev. N. H. Melbert, pastor at First Church, New Orleans, had a Home-Coming service on last Sunday, according to card sent out to members and friends of the congregation. Service included recognition of families in the Church School, social hour for young folks, and a special service at the evening hour.

Rev. R. P. Neblett, pastor at Main Street, Water Valley, Miss., writes in high commendation of the splendid service done by Rev. S. M. Butts, conference evangelist, in a meeting held at Taylor, Miss., recently. Bro. Neblett writes that he has three sons in the Service and that a fourth who is doing radio work in Chicago may be in the Service by the first of January.

Friends of Mrs. Fannie Maldeis, 1430 Jackson Ave., New Orleans, will regret to learn that she is in the Baptist Hospital suffering from a badly fractured leg, which will keep her confined for probably three weeks. Mrs. Maldeis is a member of the First Methodist church and has always been an active church worker. We wish for her a speedy recovery.

Mrs. Risinger, wife of Rev. Don Risinger, pastor at Algiers, La., was operated on for appendicitis on Thursday night of last week. We are glad to report that at the time this information was received her condition was satisfactory, and we hope that she may soon be entirely recovered. This unfortunate development came in the midst of rejoicing over the coming of a baby girl, Dorothy Ann, born September 1.

Bro. J. B. McCann writes that he has just closed a very successful meeting at Pleasant Grove, on the Palestine circuit. It was a time of spiritual exaltation, and there were 27 conversions, one a woman about 75 years of age. Bro. McCann says that Bro. Raymond Crofott, who has been stationed at Camp Livingston, has been a wonderful help in the work with the young people, but that he is being sent away much to their regret.

Rev. Porter M. Caraway says that his people have recently torn away two old frame buildings and have the foundation laid for a two-story educational plant which they hope to have completed by Conference. When this is completed it is their purpose to remodel a brick building also. Bro. Caraway has received 103 members this year, all financial obligations have been met in full every month, and for several months there has been a cash balance in the treasury of from \$300 to \$500. In an off-the-record statement, Bro. Caraway says that the pastor has received bonus checks in the sum of \$200 this year.

BLACKWATER STATION

Our fourth quarterly conference convened last Wednesday evening, with Dr. Doss, our efficient district superintendent, presiding. Reports from all departments of our church and Church School were very encouraging. As usual our financial program was reported paid in full for the year at the district conference in May. The budget for 1942-43 has already been set, with substantial increases in salary and other items. This station has made remarkable progress during the past few years, due largely to active pastors and a responsive people. Many improvements have been made in the church, a sexton's home has been built on church grounds (all bills paid). We have one of the best-equipped parsonages in the district and a people who are concerned as to the welfare and comfort of their pastor and his

family. It is truly a privilege to work with them. We have received 21 into the church, 20 by baptism and profession of faith. All in all, we will again report at conference a good year.

May God bless you in your great work in doing your best to keep our paper before our people.

J. P. BONNECARRERE, P. C.

PREACHERS' MEETING, EAST END, LAKE CHARLES DISTRICT

The regular monthly meeting was held at Eunice, Monday, September 14, with the following present: Bros. Anders, Andrews, Dufresne, Lipscomb, Morris, Sewell, Spinks, and Thibodeaux. The opening hymn, "Lead On O King Eternal," was followed by a devotional given by Bro. Anders, and a prayer was offered by Bro. Andrews. A special prayer was offered by Bro. Spinks in behalf of Bro. Staples and his brother, who is seriously ill.

Bro. Andrews, district superintendent, confirmed Nov. 10 as the date of Annual Conference. Special stress was given to the accepted Conference Benevolence. Bro. Andrews was of the opinion this amount should be paid in full, as most of the churches in the Lake Charles District are very prosperous, materially. He felt that the prosperous churches would be glad to help the less prosperous ones to meet their acceptance if they knew about it in time.

Bro. Andrews made mention of the proposed changes of the district lines, and pointed out the advantages and disadvantages of such a move. Bro. Andrews was asked to send to each church in the Lake Charles District the amount and percentage for District Work, General Administration Fund, and Southern Methodist Scholarship. Bro. Morris stated that the prospects for Methodist students at Southwestern Louisiana Institute are about one-half what they were last year. Mention was made of the Anti-Saloon meeting to be held in Alexandria.

The next Preachers' Meeting will be held in Lafayette. The meeting adjourned with the benediction, pronounced by Bro. Dufresne.

Dinner was served at the Myer Hotel, with Bro. Andrews as host.

J. H. SEWELL,

Acting Secretary.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

Frederick John Ackman, Redfield, Iowa.
Carlton Wright Bodine, New Brunswick, New Jersey.

Floyd Vee Brower, Caruthersville, Missouri.

Ephraim Davis Conway, Fort Myers, Florida.

Kenneth Mount Engle, Holtville, California.

Edward Clarence Johnson, North Pleasureville, Kentucky.

Calvert Leslie Kelley, Wartrace, Tennessee.

Paul Eugene Lewis, St. Paul, Minnesota.

Neil McKinnon, Jr., Derby Virginia.

William Allen Sanders, Macon, Georgia.

Ralph Edward Stiles, Jamestown, New York.

Sterling Fisher Wheeler, LaVernia, Texas.

Murl James Wilson, Quinn, South Dakota.

James Doyne Young, Ellerbe, North Carolina.

Recently Appointed Chaplains, United States Naval Reserve

Charles Newton Starnes, Pampa, Texas.
Henry Call Sprinkle, Asheville, North Carolina.

THE COURAGEOUS HEART

By Charles O. Ransford

Can you suffer disappointment and defeat and be cheerful? If you cannot, you are done. Disappointment and defeat are not necessarily the end. They may be the pause to inquire, to take account of the methods used, and to study the situation. The cause of the man who can stand cheerfully and calmly survey his defeat cannot fail. The wisest and best of men often fail, but they start again. Some to make new inventions, some to build great enterprises, and others to amass wealth. They had a purpose and in spite of defeat and buffeting and scorn, they went on. The courageous heart and indomitable will cannot be defeated.

FOR A PRAYER FRONT

By William T. Ellis

Strangely enough, the Prayer Front in this war has not yet been organized. Of course, people are praying—perhaps more than ever before. But a planned, church-wide, nation-wide Prayer Front has still to go into action.

True, there have been named occasional national days of prayer; and some countries, like Australia and South Africa, have appointed daily prayer periods; but Christendom as a whole has not yet acted.

The world is in a praying mood. The desperation of the conflict has driven people to their knees, because, as Abraham Lincoln once said, they have nowhere else to go. A soldier in the Philippines said, "There are no atheists in the fox-holes of Bataan."

Most persons need help in formulating prayers; therein lies the great field of usefulness of the Church prayer books and of the many special books of prayer lately issued; and of the daily prayers in war-time published by many newspapers. All newspapers would do the same were readers so to request.

A Prayer Front calls for open churches on week-days; it would be a tragedy were prayer to be dissociated from worship in the house of God.

Daily prayer services, with petitions planned to assure coverage of all prominent interests, should be appointed for stated times. These should be held in churches, shops, hospitals, schools, offices and military and naval units. Noon is the most generally accepted hour, when all business and traffic should stop, and all people pause to pray.

For God waits to be entreated. He has promised to answer united prayer. In turning to Him, we turn to victory for those principles which are implicit in His nature. Swarthmore, Pennsylvania.

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, restrains the hand, and tramples upon temptation.

—Horne.

REVIVALS ON CHATHAM CHARGE

Dear Dr. Duren: We have just finished our last revival on the Chatham charge, and we are happy to report we had four very successful meetings on the work, with something like 55 professions and 33 additions to the four churches, for which we give thanks to our Heavenly Father.

Faternally,

J. T. GARRETT.

RUSTON DISTRICT

Rev. D. B. Raulins, D. D., district superintendent, with twenty-seven of the preachers of his district, met at Caney Lake, Sept. 14, inst., for reports, plans for completing the year's work, and fellowship. Rev. C. B. White, superintendent, gave a fine report on the work of the Orphanage. The reports of the pastors did not reflect a pessimistic note. Indications are that every pastor will report gains in membership, and all salaries and acceptances will be paid in full.

Rev. J. J. Rasmussen and the Minden congregation have had as their guest speaker recently, Rev. Joseph Bartak.

Rev. R. M. Brown, of Arcadia, announces the dedication of Mount Moriah church, built of native rock, Sunday, Sept. 27, with Dr. D. B. Raulins preaching at 11 o'clock, a. m., dinner on the grounds at 12, and dedication of the church at 2 p. m. by Bishop A. Frank Smith.

Rev. Donald George, of the Bienville charge, has gone into the Army, and is succeeded by Rev. C. L. Elliot.

A beautiful new chapel at Marion will be dedicated Sunday afternoon, Sept. 27. Rev. A. M. Martin is the pastor.

Rev. W. D. Milton, of Jonesboro, reports that a soldier boy member of his church has recently, through his father, sent a statement of his will of \$1,000 to his church in case of death while in the Service.

New church buildings have been dedicated recently at McIntyre and Sibley, where Rev. Rex Squyres is pastor.

Rev. E. W. Day, representing the New Orleans Christian Advocate, reports that 412 subscriptions have been sent in—completing the district quota.

Trinity church, at Ruston, Rev. G. M. Hicks, pastor, have as their evangelistic preacher, Sept. 21-27, Bishop A. Frank Smith.

Rev. Porter M. Caraway, of Mangum Memorial church, Shreveport, delivered a series of splendid evangelistic messages to the Homer congregation, Sept. 13-18.

W. H. G.

PLEASANT HILL CHARGE

Dear Editor: Our Robeline meeting, which Rev. W. C. Mason held in May for us, has already been reported in your columns. The results were so good that Bro. Mason was asked back to this charge to hold the Marthaville meeting early in August. Bro. Mason endeared himself to the hearts of the people and proved himself to be an excellent revival preacher. He has our hearty commendation to those who might wish to use his services in the future.

Rev. H. M. Wolfe conducted the Beulah revival, near Marthaville, in the early part of August. His stereopticon lectures and strong sermons drew overflow crowds and great enthusiasm was expressed for the messages he brought. Bro. Wolfe will stir

any church and win high approval.

Rev. A. A. Collins, pastor at Pelican, conducted the Zion's Rest revival late in August and on into September. His fine spirit and rich messages brought about lasting good to that church.

The Pleasant Hill revival was conducted in August, with Dr. John Paul, of Asbury Theological Seminary, as the evangelist. His deep, searching messages were much appreciated by this town—by Baptists as well as Methodists, not to mention those of other denominations who came to the services. Mr. D. C. Etheridge, of Pleasant Hill, added greatly to the success of the revival, as a consecrated song leader.

Pleasant Hill church had all conference claims paid up in July, and all the churches of the charge have been fulfilling their financial obligations in an excellent way. Zion's Rest and Beulah will be reported for the conference minutes this year—something that has not previously been practiced.

Dr. Duren, may I add the personal note that I was glad to meet your uncle in Robeline and to be able to have a heart-to-heart talk with him. He appreciates you—and the Christian Advocate—a lot.

Sincerely,

JEFF P. PAUL.

JACKSON DISTRICT NEWS

Dr. Clovis G. Chappell has returned to his pulpit at Galloway Memorial after an absence of two months. Large crowds greeted him at his first services. He spent his vacation in the foothills of Tennessee and reports that fishing is fine on "Buffalo River."

Rev. J. A. Wells is planning a revival at Glendale, Sept. 27 to Oct. 11. His people are holding a series of cottage prayer services in preparation. Rev. Mr. Overly, of Lexington, Kentucky, will do the preaching.

Millsaps College opened Sept. 14, with bright prospects for a good enrollment despite war conditions. The freshmen enrollment shows an increase over last year.

Dr. Otto Porter, our district superintendent, has returned from his vacation and has started his fourth round of quarterly conferences for the year. Conferences held so far indicate all finances will be in full for the year.

A revival is in progress at Grace church. Rev. V. R. Landrum, district superintendent of the Vicksburg District, is the preacher, and Dr. Fagan Thompson is leading the singing.

At a meeting of the pastors of the city of Jackson it was decided to hold simultaneous Bible courses at each church in the city, Oct. 19-23. The teachers are: Drs. Bullock, Kleiser, Thompson, M. L. Smith, and Miss Virginia Thomas.

The membership of First Church, Canton, is busy raising funds to pay off the entire indebtedness of their church. Bishop Decell will preach the dedicatory sermon October 25, at 11 a. m. John L. Carter is the pastor.

Rev. John Neal, general evangelist, has finished a revival meeting at Clinton and is now preaching at Ridgeland. Rev. Charles Schultz is the pastor.

Rev. Thomas Carruth has sent in 47 subscriptions to the Advocate. We believe that is a record for a charge that size.

A complete survey has been made of all the territory covered by the Shiloh charge. Forty persons cooperated according to a report of the pastor, Rev. Gilbert Oliver.

The membership of Millsaps Memorial experienced a great spiritual feast when Dr. Joseph A. Smith did the preaching in a re-

vival Aug. 30 to Sept. 6. T. B. Todd, choir director of the church, led the singing. A class was received on profession of faith and several by certificate. The church had been carefully prepared for the meeting by the pastor.

L. D. HAUGHTON,

District Reporter.

DEATH CLAIMS MRS. LANA LORD

Dear Bro. Duren: Mrs. Lana Lord, mother of Bro. R. G. Lord, died here in Hattiesburg, Wednesday, September 16, at 6 a. m. Bro. J. T. Leggett and Bro. Bruner Hunt assisted me in the funeral Thursday afternoon in Hulett's Funeral Home. She was buried in one of the local cemeteries here.

Mrs. Lord celebrated her eighty-fourth birthday in July. For the past 12 years she has made her home with her only living daughter, Miss Katie Lou Lord, R. N. Besides Brother Guy Lord and Miss Katie Lou, she is survived by three other sons: C. H. Lord, of Hattiesburg; F. M. Lord, of Kosciusko; and T. H. Lord, of New York City.

She has been an invalid and shut-in for many years, and always appreciated the visit of her pastor. She spent many happy hours reading the Bible, the New Orleans Christian Advocate, and the Upper Room.

She has been a widow for 29 years, her husband, the late E. D. Lord, having died in 1913. A good woman has left us. Another family has a mother in heaven.

O. S. LEWIS.

RESOLUTIONS OF RESPECT

The Charity Hospital Relief Committee passed the following resolution of the death of their very beloved president and member, Mrs. E. E. Neuwirth, Jr., who passed away on May 31, 1942.

Mrs. Neuwirth's passing left a vacant place in the home and many sad hearts to mourn her death.

Although she was in failing health for many years, Mrs. Neuwirth's social service work was always her special thought, and many were the days that she was on duty when she was not physically able to be out.

Whereas we desire to give expression to our deep sense of the great loss and of the inspiring life that she lived and to her devotion to the social service work at Charity Hospital, where she will be sadly missed; therefore be it

Resolved, that we hereby record our deep sense of loss in the death of our worthy friend and co-worker;

Be it also resolved, that we extend our deepest sympathy to the family and to her numerous friends;

Be it further resolved, that a copy of these resolutions be recorded in our minutes, that a copy be sent to the family, and that a copy be sent to the Christian Advocate.

Respectfully submitted,

MRS. A. H. BUCKNER,

MRS. W. D. STORMS.

OBITUARY

Father Geo. McDaniel was born in the year 1843, his birthplace being Waxia Bayou. He died at the home of his son, Allen McDaniel, of Palmetto, Thursday morning, August 13, at 10 a. m. He was 99 years old.

He was first married to Miss Ellen Tier.

To this union eleven children were born. She died in 1886, and in 1888 he married Miss Elsetta Mitchel. To them were born eight children, he being the father of nineteen children. His descendants number seventy-three, forty-three grandchildren, twenty-nine great grandchildren, and four great great grandchildren. Of the nineteen children, twelve are living, eight boys and four girls. He joined the Confederate Army, at the age of seventeen, experienced active service with the sixty-first infantry, and under command of General Mouton participated in the battle of Mansfield. He was indeed a great soldier.

He joined the Methodist church while young and reared his family in it. He was no doubt responsible for the organization of Methodism and its growth throughout that section. In this respect he had much to his credit. I have had the privilege of being his pastor for the past six years, and even though confined to his bed most of the time, it was a great pleasure to visit and converse with him, especially concerning the days when he was young and active. He knew a great deal about life, his honesty and faith and charitable spirit made him a great character. The attention given him by his children and others could not be excelled, for they were faithful until the end. All during the time of his affliction he possessed the greatest of patience. God called and found him ready. He leaves many of his loved ones and a host of friends to mourn his loss. Gone but not forgotten, some sweet day, Grandpa, we will see you again.

C. B. POWELL, Pastor.

RESOLUTIONS OF APPRECIATION

Whereas, on August 27, 1942, God in his infinite wisdom called from our midst a friend and faithful worker, Mrs. Johnnie Jones; and,

Whereas, we, the membership of the Marks Methodist Church, the pastor, the Woman's Society of Christian Service, the official board, the Church School and all its departments, desiring to give expression of the helpful and inspiring life she lived among us; and,

Whereas, a beautiful and consecrated life was finished when our beloved member, Mrs. Jones, was called to come up higher, and enter into the reward that awaits God's people; and,

Whereas, she was active in every department of our church, having taught the adult class of our church school for many years, served actively and efficiently as president of the Woman's Society of Christian Service, and represented the church at its district and annual conferences for a long period of years; and,

Whereas, the entire Methodist church of Marks recognizes the great loss they have sustained in the death of Mrs. Jones; therefore be it

Resolved, first, that we bow in humble submission to God's will, thanking him for her life and wonderful influence, and

Resolved, second, that we deeply lament her passing; that we will miss her wise counsel and unerring judgment; that we love and cherish her memory and count it a privilege to have known her as a friend and co-worker in the kingdom of our Lord; and

Resolved, third, that we extend to her loved ones our deepest sympathy and sincere prayers; and

Resolved, fourth, that a copy of these

resolutions be sent to her nieces, Mrs. Alberta Smith White and Miss Johnnie Elizabeth Powers, a copy sent to the New Orleans Christian Advocate, a copy to be spread on the minutes of the Woman's Society of Christian Service, and a copy for the Quitman County Democrat.

Signed:

J. S. MAXEY, Pastor;

K. C. BLACK, Chr. Board;

W. J. PETTYJOHN, Supt., S. S.;

MRS. D. E. WILLIAMS, Pres. W.S.C.S.;

MRS. R. P. JARRELS, Church at Large.

A MEMORIAL—JOHN TOLER CADY

John Toler Cady was born in Clinton, La., September 14, 1917, when his father, Rev. J. L. Cady, was pastor. The family moved to Crowley in 1932, when the Annual Conference granted the father a superannuate relation.

After graduating from Crowley High School, John was associated with his older brother, an architect, for a time; then sought work independently. He soon became a promising young building contractor and accomplished some outstanding jobs in that field.

He was married in March of last year to Miss Helen Simon, for whom he had built a beautifully appointed little home. A few months ago his physician ordered him to stop work, which he did most reluctantly. His condition grew critical and on August 29 he succumbed to the disease.

All of his young life John Cady was a devout Christian, an active worker on church programs, a shining example to others. A sunny disposition made him popular with young and old. He leaves his young wife, his father and mother, two brothers, two sisters, and many friends who loved him.

A FRIEND.

JOHN CHARLES CAMERON

"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just." St. Luke 23:50.

John Charles Cameron died July 10, 1942, at Maud, Miss., and was buried July 12, at Canton. He was fifty-seven years old.

It can be truthfully said that Bro. Cameron was a good and just man. He hated injustice, and believed in rendering justice to all men. It was a great spirit of his life to be just and honest with whomsoever he dealt. He was a faithful and efficient bookkeeper, but above that, an honest man.

Bro. Cameron was a religious man. He loved God, he loved his church, and he loved his pastors. As uncommon as it is, it was a delight of Bro. Cameron's to talk religion with his friends. He was a praying man. For a number of years he was superintendent of the Methodist Sunday School at Dundee. His place will be difficult to fill. We will miss him very much. The church at Dundee extends to the family sincere sympathy.

J. C. WASSON, P. C.

MRS. CHARLIE E. HEATH

On August 26, the angel of death entered the home of Mr. Charlie Heath, of Jefferson, Carroll County, and claimed the spirit of the wife and mother, Mrs. Minnie Lott Heath.

The church, family and community have lost a lovable Christian character. She lived a life of faith and courage to the extent that

it was easy for her friends to believe in humanity. Her ready understanding and quick sympathy were a blessing to her family and neighbors in their times of sorrow and distress, and her capable hands were ever finding tasks of love to do for others.

She cooperated with her good husband in making a home where high standards of living and conduct were upheld. They reared a family of good citizens—two daughters, Miss Belma Heath and Mrs. Frank DeLoach; three sons, Holland Heath, of Carrollton; Charlie, Jr., of Waco, Texas; and Houston, of Merigold. They and their father survive her.

She presided over her home with queenly dignity and one felt fortunate to have the privilege of visiting there and partaking of the hospitality she dispensed so graciously.

She was a life-long member of the Methodist church. Funeral services were held by her pastor, Rev. A. W. Bailey, of Holcomb, and interment was made in Spring Hill cemetery, in Grenada County.

She lived the good life, and to her loved ones I want to say that time will steal away the first keen pain of parting, then you will find a grain of comfort in the knowledge that she is peacefully sleeping in the beautiful and tranquil churchyard, beyond the trials and sorrows of life. She has earned her rest.

MRS. REBECCA BAILEY FULLILOVE.

IS RELIEF STILL NEEDED?

(Continued from page 5)

it, "You felt that you were taking part in a Crusade." It was a feeling of consecration to a duty toward all the oppressed of the world. It gave you a part in something that you could believe in wholly and completely, and in which you felt an absolute brotherhood with the others who were engaged in it.

Many have been crying in this present darkness. "Why does not God do something?" Let us rather ask, "Why do not I do something?" We cannot go—most of us—except by proxy, but that proxy is at hand. Dr. Fosdick writes:

"A man's money is an extension of his body, an enlargement of that material, physical equipment through which his spirit works. Money is another pair of legs and lo, it can go where otherwise we could never go, walking, amid the need of China today or ministering in India and the Islands of the sea. Money is another pair of hands and it can carry burdens that our own fingers cannot touch in our community, our nation, and around the world. Money is another pair of vocal chords and it can speak where our voice cannot be heard, teaching and preaching where in personal presence we may never go."

"Send us, O God, as Thy messengers, to hearts without a home, to lives without love, to the crowds without a guide. Send us to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the fallen, whom none have comforted. Kindle Thy flame on the altars of our hearts, that others may be warmed thereby; cause Thy light to shine in our souls, that others may see the way; keep our sympathies and insight ready, our wills keen, our hands quick to help our brothers in their needs; for Christ's sake. Amen."

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.—Exchange.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Evangelize! Evangelize!"

Give us a watch-word for the hour,
A thrilling word, a word of power—
A battle cry, a flaming breath—
That calls to conquest or to death—
A word to rouse the church from rest,
To heed her Master's high behest,
The call is given: Ye hosts arise
Our watch-word is 'Evangelize!'

—Henry Crocker.

* * *

Fall Meeting, Executive Committee

The fall meeting of the Executive Committee of the Woman's Society of Christian Service, of the Mississippi Conference, was held at Hinds Junior College, in Raymond, with the president, Mrs. W. F. Mahaffey, presiding.

All officers were present except Miss Bettie Ridgeway, Recording Secretary; Mrs. J. B. Cain, Secretary, Childrens Work; and Mrs. H. E. Hamrick, Secretary, Literature and Publications. Three district secretaries were absent: Mrs. G. C. Terrell, Mrs. E. E. Deen, and Mrs. Van R. Landrum.

Mrs. Glendell Jones acted as secretary and Mrs. E. E. McKeithen gave the worship thought.

Miss Sallie Ellis, of Moore Community House, was present and spoke of the value of the boys' work shop and the program of activities necessary to meet the increase in the population in Biloxi; of how this institution is attempting to keep in touch with the small group of persons who formerly attended the chapel in the Wesley House community.

Miss Katherine Arnold, who is on leave of absence because of the illness of her mother and who has established a home next door to the Moore Community House, told of the sale of the Wesley House property in Biloxi. The community in which this institution was located has become predominantly Catholic, so the entire property, including the chapel, was purchased by the Catholic church and will be continued as a religious center, serving the needs of the people. Part of the furnishings from the Wesley House were transferred to our new work, the Bethlehem Center in Jackson.

Miss Ruth Carryer, our worker at Bethlehem Center, told of the activities and needs of this new work. A little news sheet, "The Star," is now being issued by the staff, giving publicity for the activities. Miss Carryer expressed her appreciation for the opportunity to attend the National Conference of Social Work and stated that it is her purpose to keep the standards of our institution in line with the national standards.

Miss Doris Miller, one of our newest Mississippi girls to begin full time service, was present and expressed for herself and Mary Frances Fairchild appreciation for the assistance of the conference while they were at Scarritt College, also for the gifts of brief cases when they graduated. Doris will serve in the rural and industrial work at La Grange, Georgia. Mary Frances will be at St. Marks Hall, New Orleans, La.

Mr. R. P. Neblett, Jr., presented the work of the Commission on Interracial Cooperation and suggested ways in which our women may cooperate.

Mrs. C. E. Mullins asked that the change of her address be noted. She is now living at 722 South Church Street, Brookhaven. As vice-president of the conference, she has been attending a number of meetings and assisting the president as needed.

Mrs. T. H. Fore told of the plans made by the conference secretaries of organization and promotion at Lake Junaluska, the most important being those for the "Emergency Fund." She expressed confidence that the Mississippi Conference will do its part in raising this amount. The Week of Prayer material will be mailed to the societies, and attention was called to the Wood Junior College, at Mathiston, which will share in the offering this year. The program material for 1943 was discussed. The theme is: "A New Earth Wherein Dwelleth Righteousness." The program book and worship service may be secured for 50 cents, and societies which have circles should order their extra copies early.

The three district secretaries present reported the work well up-to-date and stated that the "Emergency Fund" plans had been presented in their districts.

Mrs. L. O. Todd's financial report showed that the quarterly plan for sending in the money from local societies has made the conference work move much more systematically. She quoted from a letter received from our national treasurer, Mrs. Ina Davis Fulton:

"I wish I could make you and the women of the Mississippi Conference realize what a joy and comfort you are to me, because I know you are cooperating in every way to make the work of the Woman's Division a success. The fact that you are paying your pledge and increasing it from time to time, that I know that your funds will come in regularly and as promised, gives an assurance and a stability to the work that nothing else can do. In this time of uncertainty and distress, it means much to the morale of the Woman's Division to know that your conference stands steady and true."

Mrs. E. V. Perry stated that one of her dreams for the study program is being realized, for this year the entire church is united in the theme of its study. During the third quarter, we will study "Latin American Missions"—in February, the church-wide study will have the same subject; during this quarter we are studying "Planning for Peace"—in November, the young people will study "Planning for Tomorrow's World," and in March and April the Adult Student will carry a special course of eight studies on "Durable Peace—How?" Mrs. Perry is urging our women to share their knowledge of methods, etc., with the other departments of the church to make possible a united study of these timely topics. Educational Conferences and Seminars were in progress and more women were being reached than in 1941. The 1942 Pastors' School was most successful.

The recommendation of the Study Committee of the conference for 1943 was accepted: First quarter, "The Work of the Woman's Society of Christian Service," using as the text a packet: "The Woman's Work," compiled by Mrs. Helen B. Bourne. Second quarter: Bible study; text, "Will a

Man Rob God?" by Bishop Ralph Cushman. Third quarter: C. S. R. and L. C. A. study, text to be announced. The Bible study of the second quarter is to close with a very special service during Holy Week. (Easter comes April 24th.)

Mrs. Stanley Wilson told of the special seminar held during the Pastors' School and of the Educational Conferences and Seminars in progress in each district. The current C. S. R. and L. C. A. study was being carried on in many of the local societies, and many Negro women were that week attending the School of Missions at Gulfside. Mrs. Wilson told of the plans made during the seminars at Lake Junaluska and stated that at the present time the areas of her department, which should be emphasized in the Mississippi Conference are: Christian Citizenship, Alcohol and Other Narcotics, and Minority Groups.

The Wesleyan Service Guilds are making a notable advance in our conference, stated Mrs. J. B. Pearson, and they will share in the raising of the Emergency Fund.

Miss Mary Thornton Lindsey gave as her new address 849 Bratton Street, Jackson, Miss. As a student at Millsaps College during the 1942-43 session, she will have an opportunity to learn by observation the needs of our student work in this conference. She told of her pride in our report at the Assembly which she attended in Columbus, Ohio. There are a number of applicants for aid in attending Scarritt College this fall—these applications must be on file by April 15th each year.

There were two points of pride in the report of Mrs. Glendell Jones. A large number of "interest groups" and an increase in the offering from the Youth Fellowship. Mrs. Jones taught a group at the Young People's Assembly held in Wesson, and she announced the topic of study for November: "Planning for Tomorrow's World." Several young people were planning to attend the National Youth Conference.

Mrs. L. J. Power told of the needs of our three institutions and urged that societies carry on the full program under the heading of supplies. She has been working for equipment for the boys' work shop during the summer.

Mrs. E. E. McKeithen reported the success of our first conference retreat and outlined some activities for the spiritual life department.

Announcement was made that beginning September 1st our rural worker, Miss Catherine Ezell, will work in Kemper County, Meridian District.

Mrs. Mahaffey told of the work done in the class at Lake Junaluska, which studied "The Work of the Woman's Society of Christian Service," taught by Mrs. Helen B. Bourne, and which she attended as president of our conference. Mrs. Mahaffey's address is now Prentiss, Miss., instead of Mendenhall.

* * *

Latin American Missions

The text for the study of "Latin American Missions," which begins our 1942-43 study program, is "On This Foundation," by W. Stanley Rycroft. Price, 60 cents.

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

September Program of Work

1. Business Meeting.
2. Plan—(a) For Fall Mission Study; (b) Octagon Campaign; (c) Financial Obligations, three-fourths pledge paid; (d) Life Memberships—Adult, Junior, Baby—presented.
3. Scarritt Associate program presented to church.
4. Monthly program with items from The Methodist Woman.
5. Executive Committee meeting: reports made and mailed.
6. Student Secretary sending names of college youth.
7. Promotion of youth work.

* * *

Prayer Suggestions for September

Foreign.—The General Conference of The Methodist Church, of Mexico, as it meets in September.

Home.—Wesley House, Oklahoma City, Oklahoma.

Home and Foreign.—Pray for the success of the Emergency Gift Fund. Pray for a deepened sense of unity and fellowship among Christians throughout the world as together we come to our Lord's Table on World Communion Sunday, October 4, 1942.

* * *

Indianola W. S. C. S. Reports on World Outlook and the Methodist Woman

The W. S. C. S. has 14 subscriptions to the World Outlook and The Methodist Woman. Three of these are from last year. All officers of the society are subscribers to both papers.

* * *

Rosedale W. S. C. S. Begins Study on Peace

BUILDING FOR THE FUTURE

By Mrs. J. D. Dorroh

It has become almost proverbial that in 1918 the Allies and the United States won the first World War and then in 1919-39 lost the peace they had fought for. The main reasons were: (1) The victorious side had given so little thought to the immensely difficult problem of making a peace that would last; (2) they did not know what to demand from their representatives at Versailles; (3) they did not recognize the dangerous trends in world affairs during 1919-1931, when they still might have been controlled. They had not realized the vital necessity of hardheaded planning for peace, and of patient, responsible, determined action to make planning effective. The Council for Social Action and many others believe the Church has a great responsibility in building up an intelligent, responsible public opinion in this country when the time comes to build for the future.

The Federal Council of the Churches of Christ in America have instituted a Commission to study "The Bases of a Just and Durable Peace." The task of this Commission will be four-fold: (1) To clarify the mind of our churches regarding the moral, political and economic foundation of an enduring peace; (2) to prepare the people of

our churches and of our nation for assuming their appropriate responsibility for the establishment of such a peace; (3) to maintain contacts with the Study Department of the World Council of Churches (now in the process of formation); and (4) to consider the wisdom of assembling a representative gathering of Christian leaders, lay and clerical, to mobilize a sentiment of Christian people to bring about a peace which will reflect Christian principles.

The Federal Council invited the following bodies to choose two representatives to serve as members of the Commission: International Council of Religious Education, Foreign Missions Conference of North America, Home Missions Council, National Council of Church Women, United Stewardship Council, Church Peace Union, and the World Alliance for International Friendship Through the Churches. The Commission when completed will consist of 100 religious leaders, representing the various communions. The executive work will be in the hands of a Committee of Direction. The chairman is John Foster Dulles, and secretary is Walter W. Van Kirk. I notice Dr. Georgia Harkness is a member of the Committee of Directions. The pamphlet, "A Just and Durable Peace," is the first act of this Commission.

The first recommendation or finding of this Commission is the "Inadequacies of the Present International Order." What can the American churches do about the "inadequacies of this international situation?" The churches can attempt to maintain spiritual unity in face of disruptive forces. We must recognize that spiritual unity does not require Christians to be in complete agreement as to temporal problems. This spiritual unity which Christ enjoined is promoted by a humble recognition by each of a share of responsibility for the evils that have fallen upon us. The fact that we share responsibility for the present world situation does not, however, require us to condone its evil manifestations. We are not in agreement as to the course of action which Christians should take to resist and overcome the evils which they see. Some of us feel force should now be used to overthrow the evil forces of the world while others of us think violence seems unwise, as it seems to create more evil. We must respect such honest differences of opinion. But every Christian in his own way, guided by his own conscience, should seek to resist and overcome evils of the type we meet in the world of strife. We affirm our deep spiritual fellowship with all people everywhere who love the truth that makes men free. Whatever course of practical conduct is chosen by us will not be productive of good unless it leads to sympathetic understanding of each other. International problems are unsolvable only when men's judgments are warped by hatred of their fellows or puffed up by a sense of their own selfrighteousness. Let us abstain from all hatred of our fellowmen. Evil, we must resist and overcome, but this need not involve the hatred of any human being. During times of war by processes of suggestion or of selection, public attention is concentrated upon evil in certain persons or peoples until they seem to be the very embodiment of evil

and a proper object of emotional hatred. Churches must also set themselves against hypocrisy. When men's minds and emotions are concentrated upon evils elsewhere, it is almost inevitable that they should by comparison feel themselves to be righteous. Those who sacrifice for some cause can hardly avoid a sense of their own superior nature. This leads quickly to hypocrisy which more than any other sin, evoked the indignant condemnation of Christ. It is peculiarly necessary in time of war that the churches constantly reaffirm the distinction between God and State. Let us not give unto Caesar a spiritual allegiance which belongs only to God. We are united in repentance as we look to the past. We are united in anguish as we look upon the present and near future. But we also, as Christians, are united in hope as we look beyond. From this world of disorder will emerge the opportunity for a world of order. This world will involve a world where economic opportunity is not a legal monopoly of national groups, who by accident control the bounties of nature. This new world order must have as its unit of value the individual human being. The churches cannot devise the political mechanics which will achieve such an end, but the Church can and should create the underlying conditions indispensable to the attainment of a better international order.

If Christians are to discharge this great responsibility they need not only by inner meditations to purify their souls, but by acts to show their faith. Christians should develop their own beliefs and inspire others to show them: (1) by maintaining fellowship with our Christian brother despite the break occasioned by war; (2) by continuing the great task of evangelization throughout the world; (3) by continuing to relieve misery and distress everywhere, regardless of sympathy or prejudice never to be limited by nation, race or class. Let us in public and private worship keep our minds free of passions engendered by war. Let us maintain for ourselves civil and religious liberties which we aspire for others. Let us as a work of creative faith, begin to prepare the heart and minds of Christian people for fair and objective dealing with all international situations. Let us boldly proclaim the truth as revealed to us by Christ.

Sometimes it calls for moral courage to express the Christian viewpoint. At this present time when the world despairs of itself, is least of all the time for the churches to become of the world worldly. Let the churches rather draw the world unto them, knowing that as they in truth form part of Christ's Church, then they are that "Tree of Life whereof the leaves serve the healing of the nations."

We are living at the end of an epoch of human culture. The pattern of world order to come out of this world crisis is not yet clear. This world order will have to be blended with justice for our human needs, individually, nationally and internationally. The distribution of God's material gifts must be more equitable among the children of men. Prosperity of any one individual, class, nation, or race shall not be bought at the price of impoverishing or exploiting other

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Prayer for Those Absent in Time of War

Our Father, bless our dear ones who are absent from us this day. Especially do we pray for those in the armed forces, on land and sea, and in the air; for those in work camps and prisons in testimony against all war; for the multitudes of military prisoners; for men, women, and children in evacuation and concentration camps throughout the world.

Protect all these from harm. Deliver them in temptation. Grant to them inmost peace, unwavering courage, and a buoyant hope. Bring them safe home in due time. And grant to thy world such victories of righteousness as will ensure a lasting peace.

Through Jesus Christ our Lord. Amen.

* * *

Week of Prayer Material

Mrs. J. H. Thatcher, Conference Secretary of Organization, has mailed to each society president a package of program materials to be used during the Week of Prayer and Self-Denial, October 26-30. This package includes a booklet of Worship and Program Materials, a Worship Service for a Retreat, a poster, and offering envelopes.

Our Week of Prayer offering will help provide:

A dining hall and classroom building at Wood Junior College, Mathiston, Miss.

A new building and new furnishings and equipment at Crandon Institute, Montevideo, Uruguay.

Land and a girls' dormitory at Granberry Institute, Juiz de Fora, Brazil.

Land and a girls' dormitory at American School, Lions, Brazil.

New furnishings and equipment for Bennett College, Rio de Janeiro, Brazil, and American School, Porto Alegre, Brazil.

A new building for Wesley Community House, Oklahoma City, Oklahoma.

* * *

Treasurer's Reports Requested Early

Mrs. Gilman McConnell, Conference Treasurer, has requested that treasurers' reports be sent to her as soon as total collections are made, rather than waiting until the last day of the quarter. This will aid her greatly in closing her books and getting her report ready by the 15th. With the Emergency Gift funds this quarter, much added work will be placed on Mrs. McConnell, so please cooperate by sending your report as soon as possible.

* * *

Third Quarter Reports

The time has come again!

Reports are due!

Reports are wanted!

Reports are necessary!

Let yours be among the first.

All officers are eagerly waiting for Yours!

* * *

A Paltry Twenty-Five Cents

By Mrs. Geo. W. Keen

Jean: Well, you seem to be in a brown study. What's puckering your usually serene brow?

Margaret: I'm just thinking about all this rationing.

Jean: Yes, do you get enough sugar?

Margaret: We manage to get along. You know I have three cards, one for Bill, Bill, Jr., and me. But there's tea—now, you know how Bill loves his tea.

Jean: Yes, we expect coffee next, and you know how I depend on that—morning and after-dinner cup. Mother says they had to use a substitute in World War I, and it was just impossible.

Margaret: Well, I'm sure that won't be the end. The worst is gas and tires, but we'll just walk and regain our girlish figures.

Jean: You know how I've depended on the car to help haul people and things around for our W. S. C. S. I hope they will be able to let us keep the cars even if we do not use them for pleasure.

Margaret: Well, if we have to give them up to win this war, we'll do it gladly, won't we? But, for your consolation, let me show you this article in the paper, what the President says about religious conventions:

"The President has now gone on record as expressing the hope that wherever possible this year, America's religious bodies will hold their regular national conferences . . . Our church activities are our first line of defense."

Jean: Of course, that is a rise in cost of living, but I think the government will prevent prices from sky-rocketing, as some did in the last World War. However, I had a letter and notice telling about the change in price of World Outlook and the combination with The Methodist Woman. On September 1, World Outlook will be \$1.25, the combination \$1.50. The Methodist Woman, 50 cents. See this—I just don't know what the women will say.

Margaret: Well, girlie, I'll tell you what I, as one officer, will say: "Here's \$1.50. Although I could get it before September at \$1.25, I'm glad to give you the \$1.50." Why, I am paying more for every other magazine I take. Why not for World Outlook and The Methodist Woman? Do you think I could get along as an officer of the W. S. C. S. without those papers? No, indeed, Jean!

Jean: O Margaret, how you encourage me! Do you think they all will?

Margaret: Of course, my dear. Don't you recall how we struggled along when we first organized? How we secured the officers' leaflets? And they helped. Then, one by one, we found out what it meant to have these messages from our national officers month by month. And, oh, the lovely pictures and helpful articles to add to our programs!

Oh, no, we won't give up our magazines for a rise of a paltry 25 cents in price! As poor as I am, I know I spend foolishly more than that in a year.

Jean: I am sure we will not only make our goal, "Every officer a subscriber to The Methodist Woman and World Outlook," but at least two-thirds gain over last year.

When you have read the Bible, you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness and your own duty.—Woodrow Wilson.

WATERPROOF W. S. C. S. HAS A BIRTHDAY

On the afternoon of September 7, the Church School auditorium was the scene of quite the most enjoyable activity of the year when the Woman's Society of Christian Service celebrated its second birthday anniversary since its reorganization. It claims the distinction of being the first in the state to organize under the new set-up.

Following the singing of "O, Zion Haste," and a beautiful prayer by the pastor, Rev. C. M. Hughes, Mrs. C. L. Chennault, the efficient president, gave an introductory talk, stating that the purpose of the party was to help raise funds for the Emergency Gift Fund. Though the Waterproof Society has overpaid its pledge, as always, it has sent to the state treasurer \$8.25, derived from the free-will offering on this occasion.

Before entering into the delightful games and contests, Mrs. J. J. Rice, the vice-president, with a clever little "speech," presented Mrs. C. M. Hughes with a beautiful "Friendship" quilt, constructed of squares made and contributed by members of the society, choir, and other friends whose names and birthdates were embroidered on each square.

One of the hobbies of the happy recipient is knowing birthdays of her friends, making this a doubly delightful surprise.

The hour of games, togetherness, and refreshments climaxed a memorable birthday celebration.

MAE S. MITCHELL.

"Mama, is this bay rum in the brown bottle?"

"Gracious, no, dear, that is mucilage," answered his mother.

After a pause the little fellow said:

"Maybe that is why I can't get my hat off."—Selected.

FORTHCOMING BOOKS

BY REV. H. A. WOOD

The companion books, "Victorious America," a \$1.50 book, and "The Final Outcome of Hitler's Mad Dream," a 75 cents book, now on their way to the press, are already being called for by those who have learned that the author, Rev. H. A. Wood, of Mississippi City, Miss., will let the first thousand sending in their orders have the two for \$1.50.

Rush your order direct to him

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 27, 1942

By Rev. W. C. Newman

MAGNANIMOUS LIVING

Lesson Text: Genesis 45:1-15; 47:11-12

Golden Text: Be ye kind one to another, tenderhearted, forgiving each other even as God also in Christ forgave you.—Ephesians 4:32.

It has been well said that you can tell how big a man is by the size of the things that irritate him. Some people can hold a grudge for a whole life-time, even when there is little foundation for a grudge in the beginning. But the thing that characterized the early Christians was their gracious relationship with each other and with all people. And this magnanimity became so much a mark of a Christian that they said the proof of their having passed from death unto life was their love for the brethren.

Provincial Thinking Does Not Make for Magnanimous Living

I do not believe that God caused Joseph's brothers to be evil men and to sell Joseph into slavery. But Joseph came to have an entirely different set of ideas because of his having been taken from his own environment into the larger world of Egypt. His contact with other people of another world than his enlarged his thinking.

Many a person otherwise perfectly splendid, has diminished his own size by confining his interests and his affections within too small an area. In much the same way many others have narrowed the extent of their lives by shutting out from their love whole sections of the world through prejudice and ill will.

No man can be bigger than his own heart. Great living comes first of all from great thinking. The ultimate expression of sectional prejudice is the Nazi philosophy of German domination. The other alternative is Christ's philosophy of love—that embraces the whole world, even one's enemies.

Great Motives for Living

It does not much matter where you live, nor by what means you earn your "living," so long as that means is honorable. But it does greatly matter what you live for. In the final analysis a man's life must be judged by his motives, and great motives can be had no matter where you live.

"How can you live in Goshen?"
Said a friend from afar.

"Goshen is a wretched little place
Where people talk about tawdry things,
And plant cabbages in the moonlight."

"But I do not live in Goshen,"

I replied.

"I live in Greece, where Plato taught and
Phidias carved.

I live in Rome, where Cicero penned immortal lines,

And Michelangelo dreamed things of beauty.

Do not think my world is small

Because you find me in a little village.

I have my books, my pictures, my dreams,
Enchantments that transcend Time and Space.

I do not live in Goshen at all,

I live in an unbounded universe

With the great souls of all the ages

For my companions.

—Edgar Frank.

A Great Religion

But when we undertake to sum up the things that made for magnanimous living on the part of Joseph, we must see that all of them centered in his religion. His sense of God's rulership, his fidelity to the God of his fathers, and his broad conception of God as the God of Egypt as well as of Goshen—all these things exerted upon him a mighty influence.

For a man may have a little religion as well as a little mind. Indeed if he has a little mind he is very likely to have a little religion, and the two of them make a fatal combination. For a narrow religion can limit the entire scope of a man's life.

It isn't enough to have religion. That religion must be intelligent, honest and alive. It is possible that the church has suffered equally as much from people whose religion is little as from people who attack all religion. The terrible need of our world is for a religion that includes every living man in its concern.

No man is an island entire of itself;
Every man is a piece of the continent.
A part of the Maine:

If a clod bee washed away by the sea,
Europe is the lesse,

As well as if a promontorie were,

As well as if a manor of thy friends or of
thine owne were.

Any man's death diminishes me,

Because I am involved in mankind;

And therefore never send to know for whom
the bell tolls;

IT TOLLS FOR THEE.

—John Donne.

First Little Girl: Why did your mother spank you?

Second Little Girl (professor's daughter): Because she is too untutored, ignorant and archaic in her ideas to devise a more modern reformatory method based on the superior intelligence of the younger generation.—Pathfinder.

NEW ORLEANS DISTRICT ADULT ASSEMBLY

Representatives of nine of the seventeen churches of this section gathered at Camp Salem, near Slidell, La., for sessions of the Assembly Saturday, p. m., and Sunday, Sept. 12 and 13, 1942. Inspiring addresses by Rev. G. W. Dameron, Conference Executive Secretary, and Chaplain M. S. McCastlain, U. S. A., tuned to the theme, "A Conquering Faith for Today," and open discussions in the areas of the home, church and community tied it all in with the goals of the United Christian Education Advance, and led to some definite commitments to specific projects designed to attain those goals "back home." From the discussion, "Working for a Christian Community," led by Mr. E. S. Lotspeich, General Secretary of the New Orleans Y. M. C. A., came the conclusion that every adult class and every congregation in New Orleans should unite in support of the efforts of the Social Betterment Committee of the New Orleans Ministerial Union, headed by Dr. W. W. Holmes. From the discussion on the home, led by Mr. A. F. Hanson, President, New Orleans Young Adult Fellowship, came the conclusion that the promotion of daily family devotions is essential to the building of more Christian homes, which are in turn essential to the salvation of our nation. From the discussion on the church, led by Mr. Leo C. Terry, District Director of Adult Work, came the conclusion that we must transform our adult divisions from organizations to dynamic forces in the teaching of Christian discipleship, and this can be done only as leaders and members alike do their part in that teaching by living the principles of Jesus day by day.

The value of recreation in an adult program was well demonstrated in the recreational period led by Mr. W. T. Bolger, of the Army Y. M. C. A., following the banquet Saturday evening. After a fun-filled hour of folk games, all gathered around the piano to sing several secular and sacred songs, and it was all brought to a worshipful close by a prayer and benediction. This same worship atmosphere was continued at a sunrise service conducted by Rev. G. W. Dameron, on the theme, "This Is My Father's World." The rich spiritual feast was brought to a close in the late afternoon by a most impressive consecration service under one of the great oaks. All had been asked to write down certain projects they would commit themselves to undertake "back home," so as a fitting close we all knelt in a semi-circle, asking God's guidance and help that we might effectively carry out those projects. That it was effective is already evident in several of the churches.

Do Tell

An optimist is a single person contemplating matrimony; a pessimist is a married person contemplating it.—Exchange.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-
worked eyes resulting from exposure to wind, dust,
glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

GOLDENROD

Have you heard, my children, of the olden times when fairies dwelt upon this earth? You need not ask grandma about it, because it was long before she was born—or even her mother. So grandmother may not know about the fairies.

If you had been alive in those days on the seashore, where you gather pretty shells, you might have met a sea-fairy with golden hair, dressed in sea-green garments, and wearing a necklace of pink coral. If you had gone into the woods to gather nuts or berries, perhaps you would have seen a woodland fairy with dazzling black eyes and bright-colored robe, playing with squirrels or riding on the back of a rabbit. In the meadows where you gather flowers, instead of butterflies, you would have seen gauze-winged fairies flitting among the flowers.

Of all the fairies the most beautiful was the fairy queen. She dwelt in a great white palace, and for miles around flowers, fruits and berries were all hers. All the animals waited upon her. Bees brought her honey, squirrels brought her nuts, fireflies lighted her grounds at night, and birds were her messengers.

The fairy queen was as good as she was beautiful and she loved all her subjects. Wishing to give them all a good time, and to make each fairy a present, she decided to give a grand ball. She called her messengers, the birds, and told them to carry invitations to all parts of her kingdom. Sea gulls were sent to call sea-fairies from their coral homes beneath the waves. Robins were to summon fairies that dwelt in the flowery meadows, Eagles bore the tidings to the fairies on the snow-capped mountains, and Blue-Jays shouted the news to fairies in the woods.

Great preparations were made in the palace. It was autumn—all the fruits were ripe, the flowers were at their brightest, the air was cool and sparkling. All the gayest flowers in the kingdom were gathered to decorate the palace. Clusters of grapes were piled upon golden dishes. Red and yellow apples vied with the flowers in beauty.

When at last the evening came, fairy lamps were lighted over the palace. There was a great hush—the sea-fairies came in their delicate sea-green gowns, pearls twined in their hair; the woodland fairies came dressed in cardinal flowers; the mountain fairies wore icicles for jewels.

There were merry feasting and dancing as beautiful as the sunbeams dancing on the water. It was very late when the fairy queen called her guests together and said: "My good fairies, for many years you have served me as faithful subjects. Before you leave my home I wish to present each of you with a gift, a token of love. I have a magic rod for each fairy. When you are in trouble hold fast to this rod, and no harm will befall you. Now it is late, and I have bidden the fireflies to light your way home. Beware of our old enemies the gnomes."

When the queen had thus spoken, she presented to each fairy a tiny rod. The end of the rod was of gold so fine and feathery that no goldsmith could make it. The delighted fairies thanked their queen and departed.

The gnomes were an ugly race of dwarfs who dwelt in caves away from the sunlight.

They heard of the fairy queen's ball and were jealous because they were not invited. The fairies were not far from the palace on their way home when these wicked gnomes, who were lying in wait, chased them. If the fairies had held fast to their magic rods as the queen bade them all would have been well. But in their fright they dropped their dainty treasures, leaving them scattered over hill and valley and forest. The fairies reached home safely but for many days they mourned the loss of their precious rods.

Now we no longer have any fairies—steam whistles, noisy machines, trains and cars have frightened them away. But when the ripe apples hang on the trees, when the grape vines are laden with purple clusters, when red berries look like rows of rubies on the bushes and little white asters are scattered in the woods like drifts of fleecy snow—then you will see the fair goldenrods.

—Exchange.

VALUE OF AN ENEMY

Always keep an enemy on hand, a brisk, hearty, active enemy. Having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold. It permits you to know that you have faults and are, therefore, not an angel; and it makes them of such size as to be visible and manageable. Of course, if you have a fault, you desire to know it, and when you become aware of it, you desire to correct it. Your enemy does for you this valuable work which your friends cannot perform.

In addition, your enemy keeps you wide awake. He does not let you sleep at your post. He keeps your faculties on the alert, puts you in such a state of mind that you cannot tell what he will do next. He is a detective. Through his expert agency you soon discover who are your true friends, who are your enemies, and who occupy a neutral ground. The next best thing to having a hundred real friends is to have one open enemy.—Selected.

SLOW TOM

It was the morning break in the harvest field. Though I had not helped with harvest I joined in with those who sat down or lolled on yellow stooks, and when the custard came round (two inches of a golden sea in a brown crust) together with mugs of tea, I saw no point in saying I would wait till dinner.

Tom was next to me.

"Slow Tom" they call him in the village—a farm hand who has never owned a farm, and never will, who has worked for somebody else these fifty years, and lived in a little house, digging his own garden, and specializing in bees and runner beans.

He looked slow—leaning back, tanned in the sunshine, weathered by summer and winter, with a strong jaw, heavy eyebrows, and the kindest eyes in the world.

"Tom," said I, "why do they call you slow?"

He was so slow in answering that my host, the farmer, answered for him. "I'll tell you," said he, setting down his mug between the straws, "it's because everyone else is over fast! That's it. Slow Tom here, he worked for my father same as he works for me; and he belongs to the old-fashioned type that does one thing at a time, and does it well. That's Tom. When he's finished a job, other folks has gone home to supper and bed—only Tom's done it to last, and what they've done has to be done again!"

"Nay, Master," murmured Tom, red under his tan.

"I'll speak my mind, lad," went on the farmer. "And I'll say something else while I'm about it—Tom here does a bit of preaching . . . and it all comes along of him being that slow, don't you see, that the Lord has time to walk with him, and tell him things!"

—Methodist Recorder.

ONE OF THE GOOD THINGS TO REPORT

It seems that a hard-working woman who brought up her children by doing day labor became sick last winter. She was alone in the house with a helpless husband but managed to drag herself around to do the essential things.

An old friend and former employer called up one day and discovered conditions. This old friend has a daughter in her family of children still in high school who goes out to care for young children at so much per hour. She was sent immediately to the sick woman several miles away, and stayed with her until the woman was better. When this young nurse was leaving she found alongside her hat a sum of money equal to what she would have received for caring for children the same number of hours.

The girl said nothing, took the money, thanked her patient and went away. In two days she was back with oranges, pineapple juice and other things that the sick woman needed. She had spent all that she had received for the benefit of a woman whom she honored and loved.

Somewhere along the line that young girl had something put into her curriculum that was not in the textbooks. Is it true then that the home is a great educational institution? Are father and mother the most influential teachers? We can't see how anyone can doubt it, but we do see how many forget it.—Educational Christian Leader.

There is but one thing needful—to possess God. Religion is not a method. It is a life—a higher and supernatural life, mystical in its root and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.

—Harry Emerson Fosdick.

Worry of

FALSE TEETH

Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooeey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

The required supplementary reading: "The Latin American Circuit," by A. W. Wasson and Elizabeth M. Lee, and "Latin America, U. S. A.," by Clark and Spencer. These two books are to be used as the church-wide study text in February. Price, 25 cents each.

In regard to our text, "The Church Woman" says: "Here are the historical backgrounds which have contributed so much and left so much lacking; the great variety of peoples and cultures; the rise and growth of the Evangelical Movement; the importance of a spiritual basis for inter-American understanding; and the great responsibility of the church at home for helping to create that basis and seeing that it increases in scope and strength."

The two required supplementary books give an account of the work of the Methodist Church in Latin America and with Latin American people in the United States.

Other helpful material:

"That Other America," by Dr. MacKay, which was used as our text a few years ago. Price, 25 cents.

The "Outlook Pamphlets" on Latin America. This is a series of pamphlets, each dealing with a different country or region. Price, 25 cents each. Their value increases as you come to know more of the history and backgrounds of the Latin American countries.

"Tales from Latin America," by Frank S. Mead, price 50 cents, and "Focus on Latin America," by Dorothy F. McConnell, price, 25 cents, are two pieces of material of interest to both adults and young people.

The first is a collection of true stories about pioneers in Evangelical Christianity—

they paint exciting word pictures of the personalities and character of those who withstood persecution, suffering and deprivation in accepting the challenge of Christian service.

The second book is quite literally a book of pictures, and much more than that, for it portrays, through photographs and pictographs, life as it is lived today in the countries of Latin America.

All of the above books may be ordered from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

The "World Parish Booklets," which are free, may be ordered from "Editorial Department, Joint Division of Education and Cultivation, Board of Missions and Church Extension, 150 Fifth Avenue, New York, N. Y.

There are seven booklets dealing with Latin America: Argentina and Uruguay, Bolivia and Peru, Brazil, Chili, Central America, Mexico, Cuba.

The study of "Latin American Missions" is to be used during the fourth quarter (October, November and December) of 1942.

Before beginning your study, if you expect to work for recognition, write to Mrs. E. V. Perry, Rolling Fork, Miss., for an application blank.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

men. The task of religion today is to bring penitence and hope to an age of disillusionment, perplexity and despair. There is an imperative need in this critical time for strong faith in the sovereignty of God and in the brotherhood of man and for a resolute determination to do our part in establishing a better international order. As the

dark reality of war spreads over the world and we hasten our defenses against it, we appeal to Americans of all faiths and creeds to be calm and just and to hold steadfastly to their basic belief in God, democracy and the right.

The National Study Conference on the Churches in 1940 made varied suggestions on the international situation. Time will permit me to mention only a few. No nation has a right to be a law unto itself or the sole judge of its own cause. A Christian world order does not presuppose the elimination of difference among peoples. It is neither right nor just that a few nations should own or control or exercise political domination over the wealth of the world. It is a fact that half the world exists below the subsistence level. This is not because of lack of raw materials, but because of economic nationalism.

Churches should support the following recommendations of the Washington Conference on World Economic Cooperation, called by the National Peace Conference: Improve standards of labor and living by international agreement; (2) Access to raw materials on equal terms; (3) Freer access to markets so natives may be able to see that which they best produce; (4) Trading on basis of equality rather than discrimination; (5) Currency stabilization; (6) An international economic organization with such basic principles of justice and right upheld by the Church.

The War Department, in "Behind Your Army," reports the plight of a sweetheart whose soldier was somewhere in the Pacific area. She tore open his letter to find inside this typed slip: "Your boy friend still loves you. But he talks too much." It was signed, "Censor."—Exchange.

Do This In Remembrance Of Me



WORLD COMMUNION SUNDAY, OCTOBER 4, 1942

We join in symbolic fellowship—

... with the boys of our homes and churches who have gone into the armed forces,
... with homeless and hungry sufferers in war-torn lands.

To make possible a ministry to both of these, through the Methodist Commission on Camp Activities and Chaplains, and the Methodist Committee for Overseas Relief, the sacrificial communion offering is taken in all our Churches.

THE FELLOWSHIP OF SUFFERING AND SERVICE

370 STOUT HEARTED MEN OF GOD

talk in type to our
SOLDIERS, SAILORS and MARINES

Read—Eph 6:10-18
New Year's Day—January 1

KEEPING POWER

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—1 Pet 1:5.

As a young man I happened one day to read in the First Epistle of St. Peter, at the fifth verse, the words: "Kept by the power of God through faith." It came to me as expressing a philosophy or rule of life that I might well make my own. Every year I write these words on the first page of my diary.

I have lived a long and eventful life, traveled much in the Old World and the New, been privileged to know many of the great men and women of my time, and read many books; but in all the strange and changing circumstances and trials of life I have clung to this verse and made it the guide and assurance of my life. Every day as I go forth to my tasks I have been conscious of the truth that my life is kept and preserved by the power of God. It may be a simple faith, but it has proved adequate and sustaining. I have found no substitute for it. There would not part with it for all the wisdom I have found in the great books that men have written.

If we live by this word of comfort and assurance, we can with sure confidence face all the exigencies and trials of life. There is no other power, no other strength equal to it. Live by it and you will know that life has meaning and purpose, and that no matter what comes to you, you are "kept by the power of God." I know it, for I have tested it.

PRAYER

Dear Heavenly Father, may I begin this day of life as in Thy presence. In all my ways may I acknowledge Thee, and do Thou direct my paths. Keep me ever true to Thee; increase my faith and guide me in every thought and word and act. Prepare me that I may be ready to meet each trial and temptation that may come to me, and make me worthy of Thy protecting care. In humility and unflinching trust I make this, my daily prayer in the name of Jesus Christ, my Redeemer. Amen

JAMES E. FREEMAN, Bishop of Washington, D. C., Episcopal

CHAPLAIN NYGAARD

the Chaplain who conceived the book

and the 370 outstanding ministers, educators, and laymen who helped make it a reality have avoided the trite and the platitudinous. They have written *living* messages for living men.



AMONG THE CONTRIBUTORS

are many Methodists: Bishops Baker, Flint, Holt, John Keith Benton, C. A. Bowen, Dawson C. Bryan, Henry Hitt Crane, J. Marvin Culbreth, J. L. and Merrimon Cunningham, Albert Edward Day, L. L. Dunnington, John L. Ferguson, Costen J. Harrell, J. W. Hawley, B. G. Hodge, E. Stanley Jones, G. Ray Jordan, Willis Martin, Oscar Thomas Olson, Richard L. Ownbey, Paul Quillian, Chester Warren Quimby, Richard C. Raines, Merton S. Rice, J. Richard Spann, Ernest F. Tittle, Edgar F. Welch.

ABLE MEN of other denominations helped, including Roger Babson, A. W. Beaven, Bernard Iddings Bell, Raymond Calkins, Glenn Clark, Bernard C. Clausen, William H. Danforth, Charles R. Erdman, Frank Fitt, Bishop James E. Freeman, Bishop Oliver J. Hart, Oswald W. S. McCall, Boynton Merrill, Albert W. Palmer, Dan Poling, W. F. Powell, George Stewart, J. W. G. Ward.

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370 Contributors
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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

He's true to God who's true to man:
wherever wrong is done
To the humblest and the weakest 'neath
the all-beholding sun,
That wrong is also done to us; and they
are slaves most base
Whose love of right is for themselves, and
not for all their race.

—James Russell Lowell.

THE PRAYER-ROOM TODAY

My Father, who hast so wonderfully
helped me in hours of special need and
trouble, suffer me not through lack of pa-
tience, to lose anything of what Thou hast
wrought in me. Day by day, however
weary the way may be, renew in my heart
the sense of Thy nearness. Day by day
help me, in humble love, to surrender my-
self afresh to Thy holy will. God of cour-
age, God of patience, make me of those
victorious souls who endure to the end.
Amen.

W A Davenport
May 43

Beauty in Common Things

By Minot J. Savage

Seek not far for beauty. Lo! It glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars, and mountain summits topped with snows.

Go not abroad for happiness. For, see,
It is a flower that blossoms at thy door!
Bring love and justice home, and then no more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command;
Life's common duties build all that saints have thought.

In wonder-workings or some bush aflame,
Men look for God, and fancy Him concealed;
But in earth's common things He stands revealed,
While grass and stars and flowers spell out His name.



WALLET OF THE WEEK



TRENCH MOUTH, Vincent's Infection, is believed to have a close connection with tobacco smoking. This theory, reported in **Public Health Nursing**, is based upon the increased efficiency of treatment when abstinence from smoking is required, and the failure to respond to treatment when smoking is continued. Authorities are by no means agreed as to the contagiousness of the infection, but it appears that vitamin deficiency is a leading cause of the trouble.

* * *

THE PRICE OF ILLITERACY received a thunderous emphasis through an announcement from the White House on May 29, 1942. It was stated that enough physically fit men for fifteen divisions had been disqualified for military service on account of inadequate education. This enormous army of rejects is being referred to as "Our Lost Legions." The subtraction of such a vast number from our national man power in a time of war crisis should awaken every American citizen to the importance of education.

* * *

AN INTER-ALLIED STATEMENT gives an account of the atrocities which have been perpetrated in German-occupied countries. The burning of churches, the desecration of them as torture chambers for captured prisoners, the murder of the clergy and other unspeakable barbarities are listed. The countries thus afflicted include Poland, Russia, Belgium, Luxembourg, Netherlands, Norway, Czechoslovakia, France, Greece, Yugoslavia and China. It is said that no existing religion enjoys immunity from this ruthless program of destruction.

* * *

HANNAH BALL, OF HIGH WYCOMBE, England, died one hundred and fifty years ago, and the anniversary of her death recalls the story of the beginnings of Sunday School work. Miss Ball established a Sunday School at High Wycombe in 1769, nearly fourteen years before Robert Raikes began his school at Gloucester. There are more than fifty references, including thirty-two letters from Mr. Wesley to her, in the correspondence of Mr. Wesley; and through this correspondence the priority of Methodism in Sunday School organization is well established. Miss Ball died on August 16, 1792, in her fifty-ninth year.

* * *

THE HILL CITY OF MEGIDDO, on the border of the Plain of Esdraelon in Palestine, is being excavated by the University of Chicago. It is said that the height of the hill is due in part to the accretion of ruins of cities which have been built one upon the ruins of another for thousands of years. The Hill of Megiddo overlooks the Plain of Esdraelon which, because of the many conflicts which have been waged there, is known as the Battle Ground of the Ages. The primitive threshingfloor is much as it was hundreds of years ago, and there the peasant farmer threshes and winnows his grain.

GERMAN ANTI-RELIGIOUS AIMS are illustrated by a reported revision of the hymn book. It is said that references to the Old Testament, the penitential hymns, and Luther's Easter hymn have been deleted. More than two-thirds of the old hymns have been dropped and others have been mutilated by changes. A baptismal hymn contains the lines: "We baptize you to service and bravery for devotion and loyalty to the nation in the new age." To say the least, this sentiment is a far cry from evangelical Christianity.

* * *

THE GALAPAGOS ISLES consist of a volcanic archipelago scattered over an area more than one hundred and fifty miles square in the Pacific Ocean, about five hundred miles west of Ecuador. Galapagos is Spanish for tortoise, and the name was given because of the great number of large tortoises found there by the first man to see the islands. The tortoises are said to grow to be four feet long, attain a weight of four hundred pounds, and live for four hundred years. The islands were first explored in 1535.

* * *

THE REVOLUTION OF AMERICAN LIFE as a result of chemical research promises to be far-reaching and permanent. The production of new foods, synthetics, alloys, and medicines indicate that present methods of life may be left so far behind as to be antiquated and impossible when the war emergency is over. Hundreds of laboratories scattered all over the land are contributing to this development, and hitherto undreamed of combinations will contribute to a new order of life—probably with a much lower cost basis.

* * *

A CRESCENT-SHAPED MURAL was recently donated to the First Baptist Church of Claremont, New Hampshire, by Mrs. Winifred Rand, in memory of her husband. The memorial measures nine by fourteen feet and was painted on canvas in the studio of the artist at Monmouth, Maine. It was then attached to the wall of the church by a permanent process. This new process is a distinct departure from the process of mural decoration in mediaeval times and it eliminates much of the toil and difficulty which attended the painting of classic murals.

* * *

THE TAXATION OF CHURCH-HELD PROPERTIES is rapidly widening into a national issue. In the front ranks of resisters are certain well-known property grabbing sects. We have seen a vegetable garden with a chicken coop chapel in it as an excuse for its exemption from taxation. It is the holding of commercial and other properties under such pretexts which has helped to bring about the situation. Properties legitimately held for church worship, distinctly charitable purposes and for educational purposes should be exempt, but a shack, a sign, and a day boarder should not be accepted as grounds for exemption.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

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EDITORIAL

MEETING IN THE INTEREST OF SOCIAL BETTERMENT

At a meeting held in Emanuel Baptist Church, Alexandria, on last Friday, one hundred and twenty-five citizens of Louisiana faced up to the problems of lawlessness, vice, and lax law enforcement in the state, with the view of taking measures to correct the ruinous riot of vice and crime which has too long blackened the record of the state.

The meeting was presided over by Dr. W. L. Doss, Jr., of Baton Rouge, and R. M. McGehee was elected secretary. The morning was taken up mainly with addresses on various aspects of the moral and social problems confronting the people of Louisiana.

Among the speakers were Rev. J. D. Grey and Dr. W. W. Holmes, of New Orleans; Dr. W. E. D. Lockridge, and others.

An organization to be known as "The Louisiana Moral and Civic Foundation" was effected, and a constitution was adopted. The purpose of the new organization will be a constant study and research into social and moral conditions with the aim of promoting temperance, the suppression of crime, and a better enforcement of the laws of the state. The work of the body will be under the direction of a "Committee of One Hundred," with a full-time executive secretary. The officers elected were: President, Dr. Edgar Godbold, Alexandria; vice-president, Dr. A. M. Freeman, Monroe; secretary, Mrs. H. H. Hoff; and treasurer, M. M. Snider, both of New Orleans. The details of setting the Foundation in operation were left in the hands of the Executive Committee.

DEFEATIST CRITICS

A defeatist attitude toward the conduct of the war, in view of what is involved in its outcome, is to us strange and unexplainable. We do not think that one should shut his eyes to unhappy circumstances, but we think that it is no less folly to look down the muzzle of a great siege gun and break out in wailing that the whole earth is a vast arsenal loaded against the destinies of the race. Such wailings express the quakings of gloomy souls and the fears of those who over-value material fact and incident.

We have in mind what seems to us to be the all too pessimistic view of such expressions as "British incompetence and American inaction," "Death Watch at Stalingrad," and other equally dolorous observations concerning the progress of the war thus far. Aside from the fact that the outcome of war on such a scale is unpredictable, critical maledictions do not help the morale of those whose

full and effective support is absolutely necessary to a change in the picture which England has bravely faced for three long years and which we have shared since Pearl Harbor.

There are many things which we do not understand about the conduct of the war, and with some things we do not agree, but who are we that we should assume to utter a confident judgment concerning the leaders in the mightiest conflict of all history? It seems to us that an individual, a bystander, has little justification for heckling those responsible for manipulating the highly mechanized forces of nations in a death struggle with outlaws who have deliberately chosen war as the route for the achievement of world dominion.

We do not know much about the movements which are screened by a rigid censorship, but we feel that there begins to be a rift in the pall which has cloaked the destinies of the world for three terrible years of war. Certainly the only ray of light which we can see is ahead, and everything seems to us to urge a march in that direction. The world may call it a gamble and a reckless adventure, but to us it is the way of a courageous and creative faith and devotion. Centuries ago mariners were filled with fear by maps which pictured monsters upon the uncharted ocean wastes. We need to catch the stride of the Eternal in our thinking if we would be saved from the folly of that day of limited knowledge. We do not doubt that mistakes have been made, but civilization waits, not for the day of perfect knowledge, but for the daring of brave and consecrated hearts.

THE ADVOCATE CAMPAIGN

We print in this issue a supplemental report giving credit to charges making late reports, and we give also a corrected report by districts. Along with this we publish a comparative report for the past eight years. In this comparative report of the campaign will be found a statistical graph which shows substantial progress under conditions which were both difficult and discouraging. In the years 1935 and 1936, no prizes were offered and the average for those years was 3,181. For the six years during which district prizes have been offered, the average has been approximately 5,300, or a net gain of 2,120 subscriptions. This represents a cash gain of \$3,180, and after the prizes have been subtracted there remains a net cash difference in favor of the years in which prizes were offered of \$2,380 per year. These figures speak for themselves both as respects the policy of giving prizes and as to the success of the campaign just ended. We are content to let the figures speak for themselves.

ADVOCATES FOR SOLDIERS

We wish to call attention again to the fact that we will send the Advocate to recreation and reading rooms anywhere that Mississippi and Louisiana soldiers may be located. The paper is already going to many posts and we still have money for sending it to others. Just give us the address of the reading room where your son or friends are and we will see that the paper goes there at once.

PLEASE INDULGE US

For several weeks we have been swamped with copy. Naturally some was more pressing than other, and we have tried to give preference to what seemed to us to be the more important at the moment.

We still have quite a little copy which we hope to get in before the Conferences preempt our space. At any rate we will do our best to print everything from our territory at the earliest possible moment. Be patient with us, Please.

HALF A CENTURY OF SERVICE

On September 29, which is only two or three days away as I write, Millsaps College will celebrate the completion of just a half century of service to church and state.

There will be a special chapel service to honor and remember the occasion and to pay respect to those great men, now departed, who launched this enterprise.



Dr. A. P. Hamilton

It took great faith and vision, yes, and a spirit of adventure on the part of those founding fathers to commit themselves to such a great undertaking, especially in those times. The South had not yet recovered from the staggering blows dealt its economic system in the sixties and for ten years after, in the period of Reconstruction, so-called. And besides, the year 1892 was just on the eve of one of the worst depressions we have ever passed through, especially in the South. The price of cotton dropped almost to the vanishing point. But these brave men went forward in the same spirit as those earlier pioneers of the spirit on the Eastern seaboard who founded Harvard, Yale and William and Mary, in the midst of all the difficulties of the colonial period.

When we remember who the founders of Millsaps College were, however, we are not surprised that they were undaunted by hard times and a broken economic structure. They realized that if the South was to recover strength and greatness it must do so spiritually and intellectually as well as in its economic system, and that trained leadership was needed for all these phases of recovery.

So it was that Major R. W. Millsaps, Bishop Charles B. Galloway and Dr. W. B. Murrah set about the task of building a college where before had been fields of corn.

We feel today their faith has been justified. The College has wielded an influence in the State and the Church at large far out of proportion to its years of life and the number of its alumni.

Millsaps College has had a quality of output that has been a source of pride to all those connected with it.

And as it has prospered and grown under the able leadership of its presidents and faculties and trustees, up to now, we hope and pray that it will continue to do so under the fine leadership of Dr. Marion L. Smith, in the years to come.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

JUST SITTING AROUND

It happens at the moment that I am just sitting here at the typewriter, doing nothing in particular, not thinking about anything especially, merely wondering if a stray thought or two might come my way that I could dress up in a few words and put on exhibition, along with their scanty wardrobe. Up to now, nothing has shown up; so I am at leisure, and can go ahead and do pretty much as I please. Ordinarily at this time (the clock has just struck 11:30 p. m.) I am trying to write a piece for the Advocate.

Since it is not an unpleasant pastime, I believe I'll just keep on sittin' around for awhile, doing nothing except waiting for the clock to strike midnight, when it will be nearly bedtime. Anyway, day was made for work and night for rest; so I am not violating any of the laws of nature or of the labor union by spending a little time in idleness.

Besides, this is the first time today that I have had a chance to do nothing. One of the first things I heard this morning was that this was the appointed day for the department of house-cleaning to perform certain of its functions—take down curtains and shake 'em, take down shades and wipe 'em off, drag out rugs and beat 'em—and then put 'em all back where they came from. I am only an honorary member of the house-cleaning department—but occasionally the head of the department issues a "directive" communication that even an honorary member is loath to disregard. It is not exactly a command, but—well, all hands, whether honorary or not, find something to do.

An agile mind is a handy thing to have around at house-cleaning time, or any other time when onerous jobs are in the offing. It so happened this morning that certain important items of business were on my calendar (not actually written down, but very vivid in my memory) that necessitated a trip to town. Not the least of these items was the trip itself. It is an axiom of physics, or mathematics, or of whatever field of learning such matters lie in, that a body cannot be in two places at the same time. Ergo, if I were downtown, I couldn't be at home; and if I were not at home, I couldn't be shaking rugs in the backyard. So a self-evident and immutable law of physics delivered me from the pains of house-cleaning today.

But mine is not the only agile mind hereabouts. The head of the department postponed house-cleaning operations till tomorrow.

Just sittin' around may be pleasant enough—but it doesn't get you anywhere.

The clock has just struck 12. So, having nothing to do (till tomorrow), I'm going to bed. Good-night.

"A TROUBLESOME QUESTION"

Sermon Delivered by Dr. A. M. Freeman,
Pastor, First Methodist Church,
Monroe, Louisiana

"All nations He has created from a common origin to dwell all over the earth, fixing their allotted periods and the boundaries of their abodes."—Acts 17:26.

"Ye can discern the face of the sky, but can ye not discern the signs of the times?"—Matt. 16:3.

One sentence uttered in this pulpit a month ago—our last radio Sunday—was the occasion of quite a little excitement. It has been suggested that a pulpit message addressed exclusively to the subject mentioned in that sentence would be timely. The sentence was this: The day of White supremacy is past. This sentence fell as a spontaneous side remark to a line of thought under development—an inference which the speaker thought would be quite plain from the trend of his message—and so, no elaboration or supporting statements were added, except to say that in the war now raging the colored peoples were giving such an account of themselves as to puncture the doctrine of white supremacy. (One thinks of the Chinese these five years, the native Filipinos on Bataan and Corregidor, and the Japs.) But to get this statement, that the day of White supremacy is past, squarely before us, let me remind you that it is no new or original thought. Over and over it has been declared by students of history, of economics, of sociology for nearly forty years now. Ever since the defeat of Russia by the Japanese in 1904 the thinkers of the world have been saying that thing. For years world statesmen and the greater leaders of Christianity have candidly faced this fact. For the overwhelming majority of the human family is composed of the colored races—two-thirds at least. And the colored races are like the white race in this particular—that each race regards itself superior to every other race. No race admits inferiority. Each race seeks social supremacy for itself over all other races.

But the shock we feel when we hear such a statement as that the day of white supremacy is past, comes not from any world-wide front but from our own delicate problem here at home. We have a race problem! We are prone to feel that we have THE race problem! We do deal with a vexed and a vexing issue in the question of the Negro and his place in our democracy. It is our Christian democracy that creates most of our difficulty. If the Southern whites were a ruthless, rough-and-tumble type, occupying a place in some harsh, despotic form of government, the Negro would be a small problem. For the Negro—this child of savagery, only a few generations removed from the jungles—would be handled like cattle by the dominant race—except for our Christian and democratic ideals. The Negro has his afflictions, his tragic low-grounds of sorrow, his wounded aspirations, his fateful accusations and reminders of inferiority. But there is another side! As a race he is yet a child—not far from primitive fetish worship. Not far from cannibalism. Through a hundred or so years of slavery he came into an inheritance of a language, a high culture, a land of priceless—even if limited—rights, and a holy religion of present experience and of future promise. And in this Southland he has had the blessing of living among his friends. The white people of the South are today, and have been through the years, the best friends of the Negro. Sensible Ne-

groes know this. They have profited by the experience of the colored race in New England, New York, Cleveland, Detroit, Chicago. The true Southern white people who have lived with the Negro are his friends. In the South as elsewhere, of course, there is the old political game of waving the bloody shirt, agitating ignorance, beating the bush, appealing to prejudice. But the sober, intelligent white men and women of the South face the responsibilities of this inherited race issue in humble confidence that the two races will adjust, and cooperate so understandingly and effectively, that the whole world may take heart and take lessons from these two races working out their destiny together.

In the statement that the day of white supremacy is past, the point of exquisite alarm to great masses of our people is, that the bars of social integrity are broken down, and that social intermingling will inevitably follow. But the political equality of the

A DAILY PRAYER IN WAR-TIME

For Understanding of Our Foe

Beyond the day's needs, and the ebb and flow of battle, grant us wisdom, O Lord of the Ages, to understand the underlying significance of this world war. Show us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We fight in the name of God against the forces, seen and unseen, which oppose His word and will. The heathen have risen up against Thy people, O ever-living God. They have imprisoned, tortured and slain the ministers of Thy Gospel. They have stopped the public worship of Thy people, and destroyed sacred edifices dedicated to Thy Name. Arouse us who are Christians to a realization of the true nature of the conflict in which we are engaged. Awaken us to the knowledge that we war for God when we defend the standards which He has set up in His word. Send us into every form of the present battle with the slogan in our hearts, "It is the will of God!" Amen.—W. T. E.

United States Constitution does not mean social compatibility. Equality in the political sense means that the rights of any citizen are equally the rights of all citizens—such as the right to security in life and property, and the right, under tests applied to all alike, to a voice in his government. These are the rights conventioned to every person alike in America by our Constitution. They are the rights the best brains and the noblest characters of our nation have labored to make available and to preserve for all—even the humblest citizens. But political equality—even social equality for that matter—does not mean compatibility. I have talked with numbers of Negro leaders. I have heard Booker T. Washington, R. G. Mouton, Dr. George Carver, and other Negro leaders emphatically declare that the Negro has no desire to remove the social distinction between the Negro and the white race. The Negro has an instinct for racial integrity. He is proud of his race. The Negro is as averse to mingling his blood with the blood of the white race as the white man is to mingling his blood with the blood of the Negro race—probably more so.

The Negro in Southern politics is an old

and a sore subject. Forced by a triumphant and a vengeful North into the exercise of the electorate when he was in no sense ready for it, he played havoc with the ballot in the South, and became the victim of his own misguided aggression in demanding the vote. He degraded and corrupted the electorate wherever he entered it. Why? Because he was unschooled in government and because he was playing a game between vengeance on one side—the Northern side—and resentment on the other—the Southern side—in the white race. That was his introduction to politics—not the gradual, dependable way, first of literacy, then some standard of economic and moral responsibility, then, step-by-step, an appreciated place in the politics of our country. This unhappy episode in the Negro's advance in civilization, added to all his other afflictions, was not his fault. And it has definitely kept him an unwelcome prospect in the right of the electorate for more than three generations. But the Southern white people, with all their political and economic wounds, have a strong innate sense of fair play, and a sympathy for the under-dog. No line of facts which came before our committee engaged last winter in a survey of the educational situation in Louisiana and the Southern states brought forth more favorable comment than this one—that Louisiana has in recent years greatly increased her allocation of revenues to raise equality of school work for Negroes; that Mississippi has heavily bonded herself in recent months to bring up the grade of her Negro school work, and that Alabama and other Southern states are undertaking an almost revolutionary advance in providing for Negro education. It is out of all proportion to any revenues from Negro tax sources. These states I have mentioned are poor states educationally and carry a heavy load in the Negro and his educational needs. This growing temper in our responsible people to see that the Negro has a fair and liberal share in the benefits of education can, as I see it, spell but one thing—that the Negro is headed toward the rights and the responsibilities of citizenship when and as he is competent to exercise them. I remind you that there were Southern men on the Supreme Court bench who helped to make up some of the recent decisions—some of them unanimous—touching Negro rights:—the right of a Negro—Gaines—in Missouri, to identical or equal facilities with the whites in that state for graduate university work, the decision that held in the noted Scottsboro trial, near my home in Alabama, that Negroes must be recognized in jury venires for trial of a Negro in a capital offence;—and other recent decisions that have ominous import for our "Jim Crow" laws and our "Grandfather Clauses." This trend of things is not alarming. It is but our own healthy part in this vast world-wide shift from the long and shameful record of cruelty by so-called superior races toward so-called inferior races. This is the age of change. More change in human conditions has been wrought in the past hundred years than took place in thousands of years before. The plea for the status quo is a vain cry in this hour when the tide of change is inundating the whole world. We, here, are in this tide and a part of it—the white and the colored. Our human patterns are going to pieces, the status quo is dissolving before our eyes. What can we lay our hands on now that will hold? I say to you that in the days through which we are being pushed along we can count on nothing as stable, nothing as fixed and immovable except the everlasting and change-

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Bishop A. Frank Smith was the preacher in a series of services at Trinity Methodist church, Ruston, La., Sept. 21-27.

Mrs. W. E. Bradshaw, Benton, Miss., places us in her debt by her loyal support of the Advocate and her enthusiastic commendation of its messages.

Mrs. Irvin Oakes, West, Miss., has our thanks for a personal message and a word concerning the pleasure which she has in the Advocate.

Mrs. John A. Moore, Crystal Springs, Miss., accounts the Advocate an old friend, whose Thursday visits bring unfailing joy and profit to her home.

Bro. G. W. Gunn says that we gave him the title of Reverend, to which he is not entitled. Bro. Gunn is a layman of Courtland, Miss., and we gladly make the correction since he wishes it.

Rev. Mrs. Lula Wardlow, pastor at Montgomery, La., has our thanks for her loyalty to the Advocate and the cause for which it stands. Her gracious words are always helpful in our fight for righteousness.

Mrs. Rubye Mason McGrew, of Star, Miss., says that she feels that the Advocate should be a tie to bind every Southern Methodist home. We appreciate her loyalty as a reader of the Advocate.

Rev. B. D. Watson, pastor at Wynn Memorial, Shreveport, says that his church will have a 100% report at the Annual Conference. Regardless of what may be the case in other matters, this will certainly be true of the Advocate cause.

Rev. L. H. Floyd, pastor at Tyro, Miss., did a magnificent piece of work in the Advocate campaign. The readers on his charge have been increased from one to sixteen. Bro. Floyd says he found the eraser, therefore his wife was not so fortunate as some others have been.

Rev. L. P. Moreland, pastor at Simsboro, La., adds to a business note the statement that his work is progressing in a splendid way. He has had several successful revivals, has received 16 into the membership of the charge, and has quite a number of men in the service and in defense work.

Rev. C. B. Powell, pastor at Melville, La., adds an inquiry about an obituary which he sent to the paper some time ago. In that connection we wish to say that all obituaries will be published but they have been delayed on account of the crowded condition at the moment.

Rev. H. E. Pfost, Bunkie, La., writes that his daughter, Adona Jeannette, is president of the Y. W. C. A., at L. S. U., and is also a senior advisor. She was president of Wesley Foundation at L. S. U. last year. She made a talk at the Freshman convocation on Monday of last week.

Mrs. W. F. Mahaffey, who now resides at Prentiss, Miss., is the happy grandmother of a baby girl born to her daughter, Mrs. Marjo Mahaffey Edwards, who was for two years physical director of Health and Recreation, Enochs Junior High School, Jackson, Miss. Announcement of "Little Marjo's" arrival appears elsewhere in this issue.

Lt. Hugh N. Clayton, of the U. S. Navy, whose name appears at our masthead, gave

us the great pleasure of a surprise call at the Advocate office on Tuesday of last week. He is now on special duty with the Joint Army and Navy Visitation Board. He is visiting the junior and senior colleges of Tennessee, Alabama, and Mississippi, with information as to the possibilities and requirements of becoming aviation cadets. He will be at Millsaps College on Sept. 29.

METHODIST CHURCH AT LACOMBE, LA., TO BE DEDICATED

Please announce the dedicatory service of the Lacombe Methodist church, Sunday, October 4, at 11 a.m. The sermon will be delivered by Dr. W. L. Doss, Jr., our district superintendent. The ladies are planning a basket dinner on the ground. All previous pastors are invited to be present. A new pul-

IMPORTANT TO DELINQUENT SUBSCRIBERS

Expiration notices are being mailed out. Many of these are marked "Final Notice," and that means exactly what it says. The cost of printing the paper is too great for us to carry delinquent subscriptions at our risk. Please take due notice for we shall be obliged to discontinue delinquent subscriptions and we do not want to lose any of our readers.

W. L. DUREN, Editor.

pit Bible and new Methodist hymnals are to be presented on this occasion.

The money is raised and contract let for new church pews, and if they are built in time will be installed. The officials from the other churches on the charge are invited and are expected to participate.

WM. B. VAN VALKENBURGH.

"LITTLE MARJO"

Announcement of the birth of "Marjo," daughter of Mr. and Mrs. Allan T. Edwards, on September 5, 1942, lies upon the Advocate desk. The maternal grandparents are Mr. and Mrs. W. F. Mahaffey, of Prentiss, Miss., and the paternal grandparents, Mr. and Mrs. J. P. Edwards, of Mendenhall, Miss. The father, a young lawyer of Jackson, Miss., is now in the service of his country. The mother was for two years Health and Recreation Director of Enochs Junior High School, Jackson, and is now with Mr. and Mrs. Mahaffey at Prentiss. Mrs. Ed-

wards was born while her father was in service in France, and "Little Marjo's" father renders the service of a patriotic citizen in the crusade for freedom and faith in which we are now engaged. We offer congratulations and we pray for the father's safe return when the war is ended.

ATTENTION PREACHERS AND DELEGATES, MISSISSIPPI ANNUAL CONFERENCE

Meeting in Vicksburg, November 18-22

Through my own fault altogether, it was stated in schedule of rates in last week's Advocate that Private Home rates would be: Double with Bath, \$1.00-\$1.25.

I wish to correct this by saying that Private Home rates will be: Double with Bath, \$2.00.

Double with bath always means two people in a room, both bearing rate together.

Also, take notice—To every preacher and delegate has been or will be mailed a form letter with explicit instructions to fill in certain blanks. According to returns of these forms we will make assignments for preachers and delegates. If we do not receive these forms we will just have to use our best judgment. We cannot continue to write preachers and delegates for this information, and there is no use for any preacher or delegate writing in to any hotel for reservations, because the hotels have asked the Committee on Entertainment to handle the matter of all reservations.

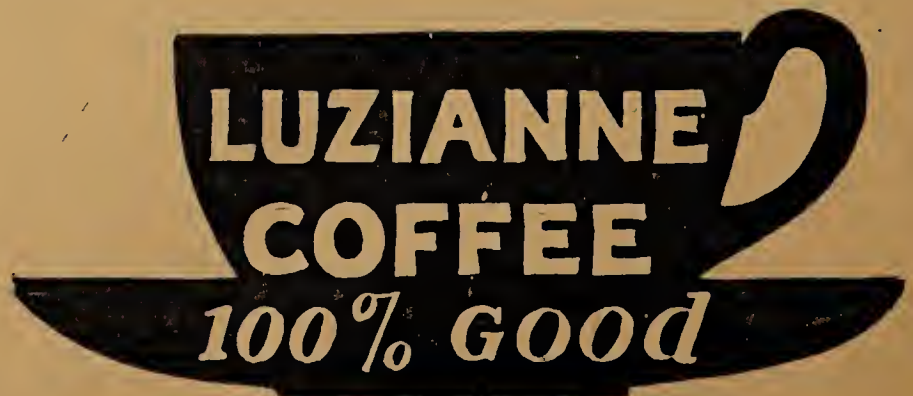
Kindly yours,

T. O. PREWITT.

Pastor-Host.

THE DAYS OF MIRACLES ARE NOT OVER!

Miss Lea Joyner, who lives and teaches school at Grayson, La., is a minister in the Methodist conference also. Last year she was pastor of four churches in connection with her teaching; she preached Saturday night, Sunday at 11 a. m., and at 8 p. m. at each church. In connection with this, she was engaged in some eight or ten revival meetings in the summer. She also organized a church May 15, 1941, with eight members, seven women and one man, one and one-half miles south of Columbia, La., on highway 165. They have built a new church which is valued at three thousand dollars. The building is furnished with ceiling fans, piano, and new pews, all clear of debt. The membership has increased to seventy-one up un-



til the summer revival, which closed Aug. 31. Rev. Chas. L. Moore, pastor at Olla, did the preaching. Four members came into the church by letter and ten came to the altar and prayed through in the old-time Methodist way, which made fourteen new members altogether. The church was mightily blessed.

The Sunday night following two more women came to the altar and prayed through. The membership at present is eighty-seven.

The days of miracles are not over.
Praise His holy name.

A FRIEND.

BAKER CHARGE

As for the work on the Baker charge, where we are closing out our third year's work, we are coming to conference with a good report. Our work here has been pleasant and we have seen many improvements—a new parsonage, with practically all new furnishings; one church auditorium remodeled, a new educational building erected, and many other improvements. We thank God for what we have been able to accomplish.

Dr. Duren, our new district superintendent, Dr. W. L. Doss, Jr., is keeping up his good work. We are indeed proud of him, and the fine work he is doing in the Baton Rouge District. We all loved him before he came, but that love has been enriched even more. The best that we have in us is all that we can offer him.

J. L. BEASLEY.

WHY WRITE?

There are at least two good reasons: one, subjective; the other, objective.

Some persons have a burning desire for self-expression and at the same time believing that they know something well worth telling. Except for modesty, I would go ahead and join this class—leastwise my application is in the hands of the committee.

Mr. Editor, I am right on the tip end of my tip toes to say something about the joy of being with a fellow pastor in revivals. I know of nothing else quite so helpful as that. One realizes that he is on trial and that he should do his best. There is also the blessing of fellowship with a brother pastor unlike any other kind. I think there are too many of our fine, yet timid ministers who are deprived of assisting in revival meetings; they have the ability but not the effrontery. Those amply gifted in the latter merit or demerit, by its force get the lion's share of recognition. Ecclesiastical fairness would be a profitable subject for study. It's the old subject of some persons being paid so much for doing so little while others receive so little for doing so much. Mr. Editor, did you ever see one minister get \$4,000 yearly who was no better preacher than another who gets only \$800 yearly? I believe there is something we could do about it, and should do about it. The Lord help us to be fair. Blessed is that minister who tries to be worth what he receives. Law, either church or state, does not cover or satisfy all that is right. For example, there is no law against a pastor who is in demand as an evangelist accepting all that is paid to him for holding a meeting for a brother pastor and leaving the latter to bear all the expense incident to the meeting. Yet, that does not look right.

Yes, there is an objective benefit in writing and I still think that there is no finer way for that benefit to reach our people

than through the columns of our good church paper. Lately many of our ministers have received through the mails two private mimeographed letters, one entitled "Comments on Missions and Conference Matters," and the other a response to it. We believe both of them would be good material for our Advocate, for they embrace both sides of a very vital issue. Of course, any of us are willing to yield to the editor the right to delete from any article biting words. Really, Mr. Editor, don't you think if an article is not good enough for the paper that it would hardly justify the expense and trouble of mailing it out to each minister in the conference? So, we hope to see many more articles from many more of our excellent ministers.

R. T. HOLLINGSWORTH.

(Note: The editor received what seems to have been part of the material referred to above, but with the statement, "Not for publication." We felt obliged to respect the inhibition.—Editor.)

IT IS UP TO US

By Rev. Marlin McCormack

Today there lies on the desk of every Methodist pastor in our Connection what is perhaps the most challenging communication to come from the leaders of United Methodism. It is the PLANS FOR WAR EMERGENCIES adopted by the joint meeting of The Council of Bishops and The General Commission on World Service and Finance.

Methodism has never sought to avoid, to evade, to escape the responsibilities of any age in its long history. For us of the present age to do so would be to bring dishonor upon the noble heritage so heroically bequeathed to us by our fathers. This, of course, we shall not do. The leadership in things spiritual, so characteristic of Methodism in time of peace, will not only not be relinquished in time of war and suffering, but it will be accelerated, immeasurably.

But the point I wish to emphasize here is that this will not come about by wishful thinking. If Methodism is to rise and meet the challenge of the present emergency, it is up to us—each of us, all of us, who bear the hallowed name of Methodist, preachers and laymen—to dedicate, to consecrate ourselves, all that we are and have, to the task before us, realizing that in Him is our strength. How heartening it is to remember that "we can do all things through Christ who strengtheneth us."

We might well ask, "What is Methodism to do in this present emergency?" And the answer is before us. Our leaders have, after thoughtful and prayerful consideration of every phase of the situation, given us a thorough and an adequate program, which if followed with the same devotion and high resolve in which it was conceived, will meet the needs of the hour in a manner worthy of our highest traditions.

Our noble leaders have not sought to make this tremendous responsibility any the less tremendous by quibbling or equivocation. They have not undertaken to make it easy for us. And we would not have them do this. These are not easy times. They demand the utmost from every one of us. And in keeping with the spirit of sacrifice and daring that fires the imagination of the present generation, we accept this challenge to keep Methodism meaningful in the face of any and every emergency.

The War Emergency Program is three-fold: (1) Fellowship of Suffering and Serv-

ice; (2) The Week of Dedication; and (3) Increased World Service Giving.

Every congregation should send its pastor to Annual Conference with a large offering for the Fellowship of Suffering and Service. Especially is this true of those churches not making regular monthly contributions to this cause. Our work in overseas relief and among the boys in the training camps depends on this offering. We cannot do less for our boys in the service than we would do for them at home.

We should begin now prayerful preparation for the great Week of Dedication to begin February 28. We must let the rank and file of our people know the full meaning of this special period of prayer and sacrifice. May this special week be the beginning of a great spiritual awakening among our people. It could be, easily.

I, for one, do hereby guarantee a substantial increase in my church's report this year for World Service. Frankly, I am not at all proud of our reports for this cause in past years; and this for the simple reason that I feel largely responsible for the lack of progress at this point. I am resolved, this year, that any lack of adequacy in my church's report for World Service cannot be laid at the feet of a pastor who has failed to do his very best for the cause.

Brethren, let us go to the task of responding to this glorious challenge with the same brave resolve and loyal devotion exhibited by our heroic soldiers on the land, in the air, and on the sea . . . TO VICTORY!

CLEVELAND CONVOCATION POSTPONED

By W. W. Reid

The Christian World Mission Convocation, drawing together some 5,000 Protestant church lay and ministerial leaders from all parts of the United States and from overseas, which was scheduled to be held in Cleveland, December 6 to 10th, has been postponed to "as early a date as domestic and international conditions may make possible." Announcement of this postponement was made today by Dr. Emory Ross, secretary of the Foreign Missions Conference of North America, and general secretary of the proposed convocation.

The postponement was made necessary, according to Dr. Ross, by the situations caused by the war, especially the transportation problem that arose since the gathering was first proposed, and by the impossibility at this time of bringing from Asia, Africa, and Europe the missionary and national representatives necessary to make the convocation an international meeting. The general committee of direction of the convocation, under the leadership of Bishop Henry St. George Tucker, is being continued to plan for the gathering whenever it is held.

Six interdenominational and nation-wide church bodies are planning to hold meetings in Cleveland around the dates of the postponed convocation, and they, plus a number of denominational home and foreign mission boards, will hold united sessions from Dec. 6 to 10, to consider many of their mutual problems growing out of the war emergency and post-war plans, Dr. Ross says. The interdenominational bodies include the Federal Council of the Churches of Christ in America, the United Council of Church Women, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, the Missionary Education Movement, and the United Stewardship Council.

PERSONAL NOTES AND INCIDENTS

Rev. W. C. Newman reports a good year at First Church, Corinth, Miss. In his view that pastorate is no sinecure, but it is a field with a real challenge and offers a great opportunity for the pastor.

Rev. A. M. Ellison, pastor at Bay St. Louis, Miss., has our thanks for his words of appreciation and commendation: "This week's Advocate (September 24), from the standpoint of editorial comment, was worth the year's subscription price."

On Sunday, October 4, at 11 a. m., the Methodist church at Lacombe, La., will be dedicated following a dedicatory sermon by Rev. W. L. Doss, Jr., district superintendent. Rev. Wm. B. Van Valkenburgh is the pastor. The public and especially former pastors are invited to be present for the ceremonies.

Rev. J. B. Cain, pastor at Columbia, Miss., paid the Advocate office a visit last week. The editor regretted that an engagement out of the city caused him to miss the pleasure of a visit with our good friend, but the score was evened when Bro. Cain wrote us that he felt that he probably got more done by the editor's being absent.

Dr. and Mrs. John Magruder Sullivan, Millsaps College, Jackson, Miss., announce the marriage of their daughter, Willie Jefferson, to Mr. Norman Nathaniel Thompson, on Wednesday, September 23, 1942. The marriage took place at Aberdeen, Miss., and they will live at 410 Pine Street, Florence, Alabama.

Rev. James H. Felts, retired member of the North Mississippi Conference, has been suffering with rheumatic trouble lately, due to some bad teeth which had to be extracted. We are glad to report that his condition is greatly improved and that he expects the restoration of his lost teeth in the near future.

Dr. M. F. Wilson, whose illness was reported in these columns some time ago, is recuperating with relatives of his wife at Pearlinton, Miss. Dr. Wilson came in for the service at the Gentilly Methodist church on last Sunday, and is reported to be greatly improved in health. This will be good news for the friends of this valuable layman.

Rev. W. R. Lott, district superintendent, writes that the work of the Corinth District is in good shape and a fine spirit prevails among preachers and people. Between five and six hundred members have been received on profession of faith, the two sub-district stewards meetings were stimulating and helpful, and all church debts have been liquidated except a small amount at Oxford-University church, which is not yet due.

Rev. T. Homer Trotter, for the past two years pastor at Hammond, La., has already entered upon his work at Gallup, N. Mexico, and Rev. H. D. Marlin, his successor, was due to have reached Hammond for the service on last Sunday. Bro. Trotter carries with him the sincere good wishes of many friends in Louisiana and elsewhere, and Bro. Marlin will receive a cordial welcome to his new field of service.

It is ridiculous for any man to criticize the works of another if he has not distinguished himself by his own performances.

—Addison.

LOUISIANA APPOINTMENT CHANGES

Dr. W. L. Doss, Jr., district superintendent, announces the transfer of T. Homer Trotter, of Hammond, La., in a direct exchange with Rev. H. D. Marlin, of Gallup, N. Mexico. These changes, approved by Bishop Smith, became effective immediately.

REV. J. H. HOLDER ILL

Dear Brother Duren: Brother J. H. Holder was taken to the Methodist Hospital, in Memphis, on September 22, and is under the care of Dr. Whit Rowland. He is reported to have had a slight clot on the brain, but is improving right along. Bro. George York is filling his pulpit in his absence. Bro. Holder is doing a great work at Winona and is too good a man to break down. I know of no man among us who has worked harder than J. H. Holder. He has made a great name for himself and his Lord. Our prayers go up constantly for him and his good wife, and the folks at Winona.

Cordially,

E. S. LEWIS.

DR. R. G. BIGELOW APPOINTED DEAN OF WOOD JUNIOR COLLEGE

President Edward W. Seay, of Wood Junior College, Mathiston, Miss., announces the recent appointment of Dr. R. G. Bigelow as Dean of the institution. Dr. Bigelow holds his Ph. D. degree from Peabody College, Nashville, Tenn., and brings to the campus a store of valuable knowledge and experience.

President Seay also states that the college has opened a great year with a capacity enrollment and an excellent staff of workers.

\$15,000 TRUST FUND GIVEN CENTENARY

A bequest of \$15,000 to Centenary College, with the stipulation that it be used to educate young ministers, was announced late yesterday by Dr. Pierce Cline, president of the College.

The fund was left by the late Angus A. Stewart, 85, former Minden and Shreveport merchant and a devout Methodist churchman, that his estate go to Centenary College to establish a Stewart Memorial fund "in memory of myself and my wife."

The gift is the first of its kind to Centenary, and Mr. Stewart's will expressed hope that his action might become an example for others to follow.

Dean R. E. Smith, of Centenary, was named trustee and executor of the fund. Dean Smith said the money has now been turned over to the College and, while interest from the principal will not be immediately available, in time it will be used to provide scholarships for young ministerial students of any Protestant denomination.

Mr. Stewart died Sept. 2, in a local sanitarium, after an illness of several years. His wife, the former Nannie Leo Kelly, of Haynesville, died 10 years ago, and their only child died when eight months old.

Born near Minden on Feb. 23, 1857, Mr. Stewart became a successful merchant there. In 1907 he sold his Minden interests

and came to Shreveport, where he became one of the first stockholders in the Hearne Dry Goods Company, which was organized in 1902.

He was a member of the First Methodist church, and the Four Square Bible Class, of which Dean Smith has been teacher for many years. Mr. Stewart's will asked that Dean Smith's successors continue administration of the fund.

VICTORY RALLIES

Dear Dr. Duren: Bishop J. L. Decell and the district superintendents of the Mississippi Conference in the mid-year meeting of the cabinet planned to hold VICTORY RALLIES in each district for the purpose of checking the things necessary to be done for each charge to make full financial reports at the Annual Conference. The place and date for each district rally are as follows:

Brookhaven District, First Church, Nov. 5, 2 p. m.

Hattiesburg District, First Church, Laurel, Oct. 29, 10:30 a. m.

Jackson District, Capitol Street, Nov. 4, 7:30 p. m.

Meridian District, Central Church, Oct. 30, 2:30 p. m.

Seashore District, at Wiggins, Oct. 28, 7:30 p. m.

Vicksburg District, Crawford Street, Nov. 3, 2:30 p. m.

OTTO PORTER,

Secretary of the Cabinet.

MRS. S. D. HOWARD PASSES

Mrs. Howard, widow of the late Rev. S. D. Howard, of the Louisiana Conference, died on July 4, following a long and painful illness. On May 17, she fell and fractured a hip. When she was apparently well on the road to recovery, she was carried from the sanatorium in Winnsboro to her home. Soon after, complications set up and she answered the summons to her Father's house on July 4.

She is survived by the following: Finis Howard, merchant at Winnsboro; Burney Howard, head of the Department of Speech and Drama, Nacogdoches, Texas; Miss Clars Howard, High School faculty, DeQuincey, La.; Mrs. W. L. Trenchard, New Orleans, La.; and three grandchildren, one of whom is an aviation cadet at Ft. Sumpster, S. C.

METHODIST SOCIETY OF CHRISTIAN SERVICE CELEBRATES BIRTHDAY

The Society of Christian Service, of the Haynesville, La., Methodist church, celebrated its second anniversary of the union of the two churches Monday at noon with a chicken pie dinner.

During the dinner hour a program was given as follows: Invocation, Rev. Beverly Bond; Mrs. T. H. Arnold, president of the society, gave a short talk on the purpose of the meeting, saying that there were one and a quarter million Methodists in the United States and ten thousand in Louisiana.

A special birthday offering was given to help take care of the new expenses brought on by the war. This was given as they marched around a beautifully decorated birthday cake, topped with two candles and sang happy birthday. This being Mrs. Arnold's birthday, as a surprise to her they

sang Happy Birthday. Miss Mildred Curry gave two solos, and Rev. Mr. Hoffpauir, a talk on "Devotion to Duty."

Edith Lacey Circle had the afternoon program, using youth of the church as their topic. Those taking part on the program were: Mrs. Sidney Sale, Mrs. Troy Brown, Mrs. Joe Berger, Mrs. G. M. Ross, Mrs. Burt Hoopes, Mrs. Carl May and Mrs. W. J. Sherman. The meeting closed with singing, "Blest Be the Tie." There were fifty present. After the meeting the group had their picture made by Mr. Graves.

—Haynesville (La.) News.

"A TROUBLESOME QUESTION"

(Continued from page 5)

less justice of God who is no respecter of persons, but in every nation honoreth them that fear Him. The justice of God for human guidance is voiced by Jesus in simple, understandable terms—Whatever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. If the upheaval of this hour is calculated to discourage any human plans to maintain an advantageous status quo by sharp practice and circumvention, the eternal law of God—which is the only dependable law of human life and relations—has always been discouraging to such unfair methods. God calls always and everywhere for justice. Justice is the only sovereign remedy God proposes to cure the ills of human society—justice tempered with mercy; which is generous, kindly, overflowing justice—the justice of the strong helping the weak, of the wise teaching and training and developing the backward.

In getting ready to exercise the right of voting, the Negroes—and also the white people—have plenty of room for improvement. The sovereign right of a voice through the ballot in wielding control over society is the highest that government can give. If the Negro has had a poor conception of that right, and has been herded and bought in corrupted elections, so has the white man, too often. Free, intelligent, independent exercise of the ballot is an ideal only partially attained in our nation. It is an ideal which should be kept constantly before our people, with the assurance that every one who qualifies may exercise the ballot and with the certainty that those who are not qualified, and that those who disqualify themselves, shall not be permitted to exercise the ballot. That is democracy. The ballot, fairly and impartially placed on the basis of character, competence, and responsibility, is the life blood of democratic government. This is a matter of vital principle and not of expediency. And things of vital principle are difficult to realize and expensive to maintain. How shall we train for the true democracy of sovereign citizenship? Common honesty will certainly have to control us in determining who the citizen is. If we should say that the color of a person's skin shall count for more in our democracy than his character, or his intelligence, or his established competence to contribute to the safety and well-being of society—then what should we think our brand of democracy would be worth as our contribution to a struggling world—over two-thirds of it colored—as it faces the issue of Democracy or Despotism? That is the pressing question. Our attitude on the race question is our answer.

There is still an excruciating aspect of this problem. It is the question of the Negro in certain sections of our states holding the political offices. For white people to live under Negro public officials—our tradi-

tions make that simply unthinkable. I cannot go into this at length but on that point one thing that needs to be said here is, that in a democracy of a justly qualified electorate this generation does not face the eventuality of Negroes in public office. Another thing is, that we may have an undemocratic view of political officials:—in a democracy the citizen voter is the sovereign ruler, and the public official is the delegated servant of the citizen. A third thing is, that we have the choice of the heritage we will pass on to our children and succeeding generations: We can follow justice, counting on the eternal law of God to vindicate us and to unravel our difficulties; or we can select shrewdness and have nothing to count on but shrewdness, before God who is not mocked—down the years whose mills are grinding—grinding exceeding small.

In the relations between white and colored people a question quite as perplexing as political rights is that of economic justice. The Negro is an economic problem. He has always been, since his forced coming to America. He was used in labor almost on the animal level to build up an unstable culture—a culture doomed to collapse because it was unjust. Since that collapse—due to his youth as a race, and his limited field of skills, and to the vacillations in the markets for what he could produce, he has in many cases been an economic liability. He is the basis of the poor tenant farmer—the sharecropper. Shifting from the farm into industry, crowded into wretched quarters, he has furnished the breeding place for disease, delinquency, and petty crime. May I for a moment be personal? In my years as a minister, my diversion until the past few years has been walking. I have, by both necessity and choice, walked through miles and miles and miles of Negro alleys. (For in all the southern towns I know one has to go through Negro town to get into or out of town. In hiking I left the main street and followed the alleys.) I have seen the surroundings, I have heard the sounds, I have smelled the odors, I have felt the spirit of Negro town. I have been, after a lay fashion, an inquirer into Negro history and progress. My confession is that the Negro has my respect, as a race with striking gifts for development. He can learn books. He can learn manual skills. He can learn morality. He can learn responsibility. He can be as friendly as anybody. He can be trusted as far as anybody. He has made more rapid progress in America than any other race in recorded history, and developed more in the same length of time than any other race in history. Through the exigencies of a providence too deep for our analysis the Negro is our problem. But the truth is, not that the Negro is our problem, but that he is our people and we are his people. He stands here among us as our agent, our partner in working out in history a laboratory demonstration of democracy, of understanding and cooperation, of mutual confidence, and friendship and loyalty and peace. We are here together in the garden of the Lord to develop a gift for the healing of the nations. Of the Nations! For, as I said at the beginning, this race question confronts the whole world, and will be a big factor in the post-war settlement. There is China with her 400-odd-millions, aroused and conscious of freedom. No longer will the white race exercise extraterritorial rights over China. There is India with her 360-odd-million people, in a struggle with Great Britain for liberty. In these years, and she is bound to win if the democracies win and the Four Freedoms of the Atlantic Charter prevail. There is the Middle East and Africa—all

mandated populations under the driving hand of the white race, but pledged under the Four Freedoms to liberty and fair dealing which they have never before had. There is the island world of the Pacific and the Indian Oceans—much in our thought now, but little in the thought of white people before, except of those commercial agencies of the white race which have exploited these island peoples for raw and finished trade products: these colored populations come in for a new day and new deal in freedom and human justice—if, please God, democracy wins the Pacific and the South Seas.

The time has come, the date has arrived, when the white man's burden of sitting on the high perch and ruling the world—so eloquently sung by Rudyard Kipling—is going to be exchanged for a little less glittering, but a much more serviceable burden of helping to reorganize the world on lines of the equality of races and of individuals the world around. This is a heavier but a more glorious burden. For it is more difficult and more noble to develop a man than to drive him, to build a man than to bully him. The white man's burden is now to serve all the races of men—not to exploit them. The white man will now more seriously undertake that duty as his mission and his task, or he is already on the way to degradation and extinction. The white race, particularly of the great democracies, knows something of the sweetness of freedom, something of the richness of liberty, and our present business is not only to herald it, but to embody it and to demonstrate in the broad fields of human experience that it does work, and how it works. The white race has been ruling the world for about 400 years. In the main it has driven with a cruel whip and has exploited with an iron clutch. But the colored races are on to the white man's racket. The white race will now release its whip, will loosen its clutch, will consent to serve among other races as equals, or it will die as all creatures of pride and injustice have died through the ages. For "the earth is the Lord's and the fulness thereof."

(This sermon, sent to us by a layman of Monroe, La., brings its own message.—Ed.)

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"Look here," said the unhappy visitor, "I lost my wife and three children. I've walked the streets for two hours, and I haven't the slightest idea where they could be—"

"You'll find the dime store," said the policeman, "two blocks north, to your left."

—Grit.

Christianity has not been tried and found wanting; it has been found difficult and not tried.—G. K. Chesterton.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

October, 1942

1. Reports.
2. World-Wide Communion.
3. Week of Prayer and Self-Denial.
4. Plan Study of "Latin American Missions."
5. Plan to Attend Zone Meeting.

* * *

Reports Are Due Today!!!

Have you had your Executive Committee meeting and made out your reports for the third quarter? They should be mailed to the conference officers today.

Each officer will be eagerly looking for the report of the work done by your society in her department and your district secretary will be hoping that the corresponding secretary of each society will send her a full report. The dream of every district secretary is to have her district report 100% just once during her term of office. Why not surprise your's this quarter.

Don't forget to mark your special offering "Emergency Gift."

* * *

World-Wide Communion

"October 4, 1942, will be World-Wide Communion Sunday when Christians of all races in many lands will come in penitence and faith to the Lord's Table.

"In marked contrast to our divided and war-victimized world, Christians everywhere must sustain their fellowship unbroken and unbreakable. In this lies the hope for the salvation of tomorrow's world."

Help your pastor as he plans for this service—why not have your society commune in a body?

The Council of Bishops and the World Service Commission have authorized the offering laid on the altar on this day, to alleviate suffering to war-torn areas of the world and for literature for our soldiers. Methodist women will want to have a share in this.

* * *

Week of Prayer and Self-Denial

The Week of Prayer and Self-Denial, of the Woman's Society of Christian Service, will be observed October 26-30, 1942.

"Every society, no matter how few members it may have, should plan for a period of spiritual refreshment during the Week of Prayer and Self-Denial." It is hoped that a day, or at least a half-day, will be given to a spiritual life retreat, using the beautiful service prepared by Mrs. Charles H. Hardie. This will be an opportunity for the women who attended the conference retreat at Hinds' Junior College, to share with their society the inspiration which they received. This spiritual enrichment is the first objective of the observance.

The second objective is to learn something about the institutions that will receive our offering, and make our gifts that will go to them.

1. A dining hall and classroom building at Wood Junior College, Mathiston, Miss.
2. A new building and new furnishings and equipment at Crandon Institute, Montevideo, Uruguay.
3. Land and a girls' dormitory at Granbery Institute, Juiz de Fora, Brazil.

4. New furnishings and equipment for: Bennett College, Rio de Janeiro, Brazil, and American School, Porto Alegre, Brazil.

5. A new building for Wesley Community House, Oklahoma City, Oklahoma.

"Our small gift of twenty-five cents per member made in September in order that we should not curtail our program of service planned for 1942, should not forestall a love gift during our Week of Prayer and Self-Denial. How shall we express our abounding gratitude for the grace of God? If our gift is one of real self-denial, it will not only help to build the kingdom of God, but will be a spiritual experience for us."

* * *

"Latin American Missions"

While we are not to give an outline on this page, we will try to give as much help as possible for the study of "Latin American Missions."

From the report of the Educational Conferences and Seminars, you have doubtless seen that the lessons may be headed something like this:

1. Background.
2. Problems.
3. Religion.
4. Methodist Work.
5. Responsibility.

For the first lesson which will be "map study, geography and history," it has been suggested that the lesson might be carried out with the members of the class as school children and the leader as the teacher. It may be interesting to study the geography which today's children are using.

Two Radio Programs Have Been Reported

Mrs. S. C. Newman, of Germania, writes of the program, "Free Americas," on N. B. C. each Monday evening at 9:30. Mrs. J. C. Porter, of Meridian, tells us of a C. B. S. program, "Calling Pan-America," which may be heard on Saturday afternoons at 5:15.

We hear of a booklet which is wonderful material for this lesson: "Let's Look at Latin America," price 28 cents per copy. Order from American Education Press, Inc., Columbus, Ohio.

Next week we will give some help for the lesson on "Problems."

* * *

Fourth Quarter's Zone Program

Theme: "Our Father's Business."

Devotional: "The Chief Commandments of Christ."

Matt. 22:37, 38, 39; John 13:34; Matt. 5:44; Luke 24:49 and Acts 1:4; Matt. 28:19, 20; Matt. 7:12; Matt. 6:19.

Thought for the Day: Learn to put first things first. Although the "living of these days" makes demands on our time, and money, we must not fail to put the Father's business first. There are so many women less interested in the work of the church to do these other things, therefore members of the Woman's Society of Christian Service should feel the responsibility of giving themselves to promoting God's business.

Hymn: "God of Grace and God of Glory." No. 279.

Topic I.—Measuring Our Progress. Use large Efficiency Aim Chart for this check-up. If not achieved give reasons why. Give

particular attention to check-up of Finances and Life Members. Pledge 100% society observance of Week of Prayer and Self-Denial.

Topic II.—Our Obligation to the Wesley Houses. (a) Wesley House and Bethlehem House Pledge. (b) Boxes of Supplies. (c) Workshop at Moore Community House.

Topic III.—Why I am a subscriber and reader of the World Outlook and the Methodist Woman. (Give change in price of subscription.) Voluntary responses from the group.

Topic IV.—Discuss danger of retreat unless we are willing to make sacrifices to insure the promotion of the full program of our organization.

Business.

Announcements.

Benediction.

* * *

Personals

"Mr. and Mrs. Allan T. Edwards announce the birth of a daughter, Marjo, Saturday, September fifth, nineteen hundred and forty-two. Jackson, Mississippi." Little Miss Marjo Edwards is the granddaughter of our conference president, Mrs. W. F. Mahaffey, and will be "at home" with her for awhile in Prentiss.

Friends of Mrs. E. E. Deen, secretary of the Hattiesburg District, will be glad to know that her father, Mr. Estes, is improving after being quite seriously ill for several weeks.

Our very deepest sympathy goes to Mrs. D. A. McIntosh, Jr., of Mendenhall, because of the passing away of her brother. While she was our Secretary of Young Women, "Georgia" found a place in each of our hearts.

"HEALTHY EYE SOCIETY"

By W. W. Reid

"The members of a local country church in China recently decided to organize what they called the 'Healthy Eye Society,'" says Dr. Leslie B. Moss.

In that area many people are afflicted with the eye disease known as trachoma—quite painful and distressing. Six people were trained to recognize this eye disease. They visited every child and grown person in the village. They worked out their plans so that they expected to stop that disease in their village within two years.

In another village the church launched a sort of arbor day project. One thousand four hundred fruit trees were planted by the church members. Although there came along a bad drought and killed some of them, at least 800 of the trees not only were saved but added materially to the welfare of that village.

"That story reminds me of the ancient Chinese proverb: 'If you are planning for one year, plant grain. If you are planning for ten years, plant trees. If you are planning for a hundred years, plant men.' That is the kind of planning the Christian church has been doing in China and other lands as well. Such plans are pointed definitely forward toward the breaking of a new day."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

October, 1942—Program of Work

1. Business Meeting. (a) Plan Week of Prayer—Order envelopes, free from Literature Headquarters. (b) Check Life Memberships. (c) Check on Student Secretary Fund.

2. Finish Mission Study. (a) Prepare for Children's Mission Unit through Children's Secretary.

3. Send boxes of supplies to Malvina Community House, Malvina, Miss., or to ministers recommended by the district superintendent, and report value to the Conference Secretary of Supplies, Mrs. G. B. Blake, Houlika. If money is sent it must go to Mrs. D. H. Hall, Conference Treasurer, New Albany.

* * *

World-Wide Communion

October 4, 1942, will be World-Wide Communion Sunday, when Christians of all races in many lands will come in penitence and faith to the Lord's Table. In marked contrast to our divided and war-victimized world, Christians everywhere must sustain their fellowship unbroken and unbreakable. In this lies the hope for the salvation of tomorrow's world.

COUNCIL OF BISHOPS AND WORLD SERVICE COMMISSION have authorized the offering of this day to alleviate suffering to war-torn areas of the world and for literature for our soldiers. Methodist women can help promote this day by encouraging its observance in their local churches.

* * *

October Issue "The Methodist Woman"

The following will appear in the October issue:

An article on the missionary enterprises in Latin America that have been chosen for study by children. This article has been prepared by Miss Ruby Van Hooser, Secretary of Children's Work.

* * *

Water Valley W. S. C. S. Reports for Third Quarter

Our Society of Christian Service held on bravely in spite of the hot weather. I believe the most outstanding bit of our work has been the holding of mid-week prayer services during our pastor's vacation. The first was under our Spiritual Life Leader, Mrs. Elliot. Fifteen of the congregation made short talks, inspiring and uplifting. The Youth Fellowship, Mrs. Neblett, leader, held the second service. Mary Katherine Clark presided. Shirley Fair gave the lesson, and different members of the group led the prayers. A quartet from First Church added to the beauty of this service. One of our High School teachers led the last meeting which was a high light in our spiritual life. We rejoice to have Miss Edwards with us.

The service for dedication of our flags was given by our Youth Fellowship Class.

The W. S. C. S. is sending Upper Rooms to each of the Main Street church boys in Uncle Sam's Service.

Two of our young people are in Woods Junior College, and the society is upholding them with prayer.

Mrs. Ratliff's call for funds to supplement our pledges met with cheerful response at

the meeting on September 14.

Pray for the deepening of our spiritual lives that we may do valiant service for our Master.

NINA PRYOR RAPER,

Reporter for Main St. W. S. C. S.

* * *

Week of Prayer Plans

Plans for our Week of Prayer are going forward. As our own WOOD JUNIOR COLLEGE at Mathiston is to share in this offering this year, let us make this the best year we have ever had. Bishop Peele is watching this with great interest—let us not disappoint the College which is doing such fine work, nor Bishop Peele.

MRS. RATLIFF.

* * *

Our new Secretary of Spiritual Life Groups is Mrs. J. D. Dorrah, of Malvina. Send the third quarter's reports to her.

Things to Do

1. Order Program Material from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, six for 35 cents. Page 32 of Methodist Woman.

2. Appoint a committee to plan for program.

3. Have Spiritual Life Group to make the Week of Prayer a special on their prayer list.

4. Invite all the ladies of the church to Week of Prayer program.

5. Let everybody know when the programs will be given, and what will be done with the offering.

6. Do not take for granted that your membership will be interested. Compel them to come in by your dynamic interest.

7. Give out envelopes at the first business meeting in October. Envelopes are free, ask for them when you order your literature.

8. Set your goal at twice what you usually have given. Why? Wood Junior College—A HOME PROJECT.

9. Do it now.

* * *

A Call to Methodist Women

"I Didn't Realize It, Did You?"

Opportunities Greater! Pledges Smaller!

How are Methodist women meeting the challenge of a growing need in a needy world. The word CRISIS in China means DANGER PLUS OPPORTUNITY. The Woman's Society of Christian Service in its work throughout the world faces both danger and OPPORTUNITY.

Will you meet these needs by placing a gift in the Week of Prayer Envelopes?

* * *

Dear Friends:

A message by air! Would that it might bear to each of you a ten-dollar air stamp. Presumably it goes via Chungking to Kunming, China; to Calcutta, to Cairo; Lagos, Nigeria; Natal, Brazil; Port of Spain, Trinidad; to Miami, Florida on to New York.

All is quiet here and work goes as usual. Major hardship—absence of home mail; your latest, written in October. Only imported luxuries are milk, kerosene, baking powder. Biscuits and kerosene soon to be past history. Wonder if milk supply will stretch over period of war. Use some camphor oil for light; expensive, fragrant and

smoky, but better than complete darkness.

With the invasion of Foochow, April 21, 1941, Mintsing became a station for thousands of refugees en route to points farther inland. In the four months of Foochow occupation, our church refugee hostel gave hospitality to some 1,300 persons, Christians or students in Christian schools.

In this rural community much to give courage. Added to deepening appreciation of Christian church, school, hospital, is increasing number of genuine Christians in Government circles. In March, in our most isolated parish, our lay-training class was suddenly interrupted by the call of "Fire." Central section of a big clan home was ablaze. With heavy wind and inadequate fire-fighting equipment a neighboring home was about to go. Like a flash, the highest official in the community was on the roof, throwing water and directing others in the fight. Not until the fire was over, the building saved and he was home, did he know his eyes were swelling shut, neck badly burned, and that he was utterly spent. This same Mr. Lee is the son of an Episcopalian pastor in the next county. He and his family are thoroughly loyal to our little church, housed in the upper rooms of a rented residence. His type of service is not common practice among non-Christian officials.

"Work goes on as usual." Usual because of an inner assurance you good folk are back of us, with even larger support than in 1941. This younger church deserves it. Membership giving is more than doubling over last year. Yet pastors have exceedingly great difficulty to live. Schools, too, are in trouble, even though they federate to economize in staff and overhead expenses. Poor boys and girls have difficulty in meeting soaring prices of books and other equipment.

We are grateful to be right here and in one of the allied nations, where money transfer is possible.

With heartiest greetings to each of you,
MARY MANN.

Fukien, China.

W. C. T. U. AMBULANCES

Funds for three more ambulances have been forwarded to the American Red Cross by the National Woman's Christian Temperance Union, it was announced today by the national headquarters.

The money was contributed by members of the New York and Iowa State unions in local drives, and by the national organization. W. C. T. U. funds now have bought five ambulances and a mobile blood bank for the Red Cross.

Another of the White Ribboners' war services has sent \$1,973 to China and England for the relief of orphans so far in 1942, Mrs. Margaret C. Munns, national treasurer, revealed.

Jones (red-eyed)—"Say, Joe, do you know any good cure for insomnia?"

Joe—"Sure. They say counting sheep does the trick."

Jones—"Yeah, I've heard that. But the baby's too young to count."—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Prayer Suggestions for October

Pray for the Week of Prayer and Self-Denial, which should be observed in every society of the Woman's Division of Christian Service. That through its observance the religious life of all shall be enriched, and knowledge and interest in the objects for which the gifts are made shall be increased.

* * *

News "From the Coffee Cup"

We are happy to send you another issue of "From the Coffee Cup." Sarah and Elizabeth contributed their work by air mail, and Mary has decided that a furlough is a help this year in getting out news. Doing this together emphasizes our knowledge that the Americas are one. As a part of the world fellowship of Christians, we share with you some of our experiences.

The Staff

Elizabeth Peterson, Instituto Central do Povo, Rio de Janeiro, Brazil.

Sarah Bennett, Instituto Metodista, Ribeirao Preto Estado de Sao Paulo, Brazil.

Mary McSwain, Mineral Springs, Arkansas.

Holidays (E. P., S. B.)

If variety is the spice of life, our December vacation was certainly spicy. We visited our most modern school at Belo Horizonte; had a real American Christmas with a missionary couple in Ouro Preto, with Santa Claus and everything, even though the snow was artificial; visited a gold mine, a stone cutter, an annual conference, general conference and eight Methodist churches in three different states.

Ouro Preto (Black Gold) is an aristocratic old city nestled in the mountains; state capital of Minas Geraes in the days of Portuguese rule, it is rich in art, history and folklore. We visited twelve Catholic churches, famous for elaborate soap stone carvings, altars covered with gold leaf, tile and paintings from Europe. Vine-covered ruins stand as a monument to men who after a visit to the new republic, our U. S. A., dared dream of freedom for Brazil, though it cost them their homes and even their lives.

Just at dusk, after a long bus trip over perilous mountain roads, we saw Belo Horizonte (Beautiful horizon), the modern capital. By night this Minas city seemed a fairyland, using all the jewels from her many mines in a gorgeous display, but by day we found a modern city patterned after Washington, D. C. Located near the governor's palace is our school for girls, Isabela Hendrix School, whose four beautiful new buildings stand as a result of love and labor.

And NOW it's June, and for a week's holidays we've gone south to the state of Parana. After a glimpse of old Portugal at Ouro Preto, new Brazil at Belo Horizonte, England at a British-owned gold mine, there is a European flavor about much of the south of Brazil, for it was largely settled by people from the continent of Europe. The Parana pine trees are the most characteristic natural feature of this state with their spreading, uplifted branches which seem to stand praising God the live-long day. An un-

usual frost had browned the wild grass and banana trees so that for the first time in Brazil we saw an autumn landscape. One day we made a trip down to the coast on a train that literally seemed to jump the abysses and slide around sheer mountain rock on invisible underpinnings. Though the Methodist church of this city of Curitiba hasn't celebrated its second birthday yet, we found an interested group of 50 people at Sunday School on a cold Sunday morning.

Learn and Do (S. B.)

"This seems like a dream come true," said Maria as the taxi stopped in front of Instituto Metodista. "Ever since I became a Christian, I've wanted to study and learn how to teach others; that was even before I knew of this school." This is quite true for Maria became a Christian 3 years ago, and the Christian Training Course was begun here only last year.

Maria and 14 other enthusiastic Christian girls compose the student body of this Christian training course. The purpose of the course is to help underprivileged but capable girls study to better serve their local churches and through them the cause of Christ. So far there are no paying jobs awaiting them when they finish, but they have a vision of "fields white unto harvest." Never have I seen such an eager group of students. They reach out for knowledge and grasp it for their own use. It is a real joy to work with them.

Courtships in Brazil are short, but engagements are long, hence we find many young people engaged for several years before marriage. Two of our students are engaged to boys who wish to be preachers, and already we have applications from fiancées of ministerial students, three of them. So you see we train preacher's wives!

What do we teach? In addition to the course in Bible and religious education, there are the ones in hymnology, sewing, cooking, music, drawing, English, Portuguese, home nursing and physical education. We are concerned with the whole personality development.

All the girls have the privilege of working in the local church or a mission Sunday school in some capacity. Since 1935 the work at I. M. as a social center has required some paid workers as there were no volunteers. The students now carry on this work under supervision: playground, game room, clubs afford the girls practical experience. Each girl has the opportunity to help in the kindergarten for a given period of time and thus observe the work of a trained teacher. The girls are helping others also through the sewing class as they make clothes for the children in the home mission Indian orphanage of Mato Grosso.

Our home life we strive to make as much like Christian family life as possible, with everyone sharing in household duties. Girls who came without any knowledge of housework declare that they could take care of a house by themselves now! The lively chatter and singing as they work together on some special job, such as cleaning the kitchen or making jelly, make these coveted hours.

In their "spare" time they have made a

layette for one of the poorest mothers in the church, have visited many children of the playground and S. S., have planned special parties for different church groups, and have sung at the home for the blind. They have shared in other I. M. activities, attending Parents Club meetings, open house for the young people of the community, etc.

We live and work together, learn by doing, and enjoy it all!

Here and There

We rejoice with you that the W. D. C. S. has a study course on Latin America this fall. The visit of our secretaries, Miss Elizabeth Lee and Dr. A. W. Wasson, was an outstanding event of the year 1941 in our Brazilian mission.

The fourth General Conference in February, 1942, had many encouraging evidences of progress in the Methodist Church of Brazil.

Dina Rizzi is one of several fine leaders among our Brazilian youth who have had the opportunity to study in the United States this year. As she has studied at Scarritt, many of you may have had the privilege of meeting her.

Bennett Junior College is going forward with an increased enrollment, and has started its nursery school. The Instituto Central do Povo is being used as a laboratory for the sociology and psychology departments, giving excellent opportunity for training young women interested in social work.

A new phase of work at I. C. P. is the distribution by the City Health Department of milk for babies in this area. Another way in which the I. C. P. has shown its interest in wholesome physical development was a Field Day recently, with many children and young people taking part.

Plans are underway for opening social work in Sao Paulo, the largest industrial city of Brazil.

"I wish you could have been here this vacation to see the girls. Five stayed, and they were so good. There were many things they wanted to do, and when something turned up that had to be done, they were willing workers," writes Miss Mary Jane Baxter, of Instituto Metodista. She and Sarah divided up June vacation time, and she spent hers in Sao Paulo.

Athletic teams from Passo Fundo came in July to play at Piracicaba, and Miss Rosalie Brown writes that it was a gala occasion, not only for the students of both these mission schools but for the teachers. Wholesome sports and friendly social contacts between schools are especially sponsored by our schools.

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends.—Euripides.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 4, 1942

By Rev. W. C. Newman

FAITH IN CHRIST AS OUR PERSONAL SAVIOUR

Lesson Text: Acts 16:13-15; Romans 5:1-11

Golden Text: Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.—Romans 5:1.

Speculative theology and belligerent orthodoxy and militant modernism are all alike in one respect at least. They can become so fascinating to some people as to amount to an obsession, shutting out the realism of Christian faith and conduct. What matters most about one's religion is how it affects his attitudes, character and actions.

A sophisticated little girl of four was showing an unlearned little boy of three the church auditorium. She had been instructed to be quiet in the church. So for the little boy's benefit she expounded this good doctrine. "Now, Charlie," she said, "this is God's house. And God doesn't like noise. And Jesus is God's son, and he don't like noise either."

Her faith was that of a little child, immature, naive. But I insist that it was real faith, for it affected her attitude and conduct for good. As she grows older she can adjust her thinking as is necessary, but if she holds on to that relation between faith and action she will not go far wrong.

Faith In Christ: A Positive Conviction

Lydia was not only the first woman convert to Christianity in Europe, she remains to this day as good an example of how one becomes a Christian as can be found. She put herself in a position to rightly evaluate Christianity by being at "a place of prayer," by being among those that "worshipped God," and by giving "heed unto the things that were spoken by Paul." And it was so that she became convinced of the truth of Christianity, and that persuasion crystallized into a positive conviction.

It may be entirely possible for a man to come to Christian faith at any place or time, as some say when they excuse themselves for not attending church. But I have never known a man who spent his Sundays in the woods to do much about it.

Too many of us go infrequently to a place of prayer, give scant attention to the preaching of the Gospel, and exhibit a pale and sickly faith devoid of any burning conviction on matters of right and wrong, social

injustice, and the advancement of the Kingdom of God.

We Need An Inferiority Complex

Paul had long been planning to visit the Western World, to go to Spain by way of Rome. But an important matter intervened to cause him to postpone that proposed journey. He had to carry the collection taken by the Gentile Christians for the relief of the Jewish Christians in Jerusalem. Fearing that he might be put to death in Jerusalem, as some of his enemies threatened, he wrote to the Roman Christians this famous letter. It is an argument for the world's need of righteousness, and for the attainment of that righteousness through faith in Christ.

Can anyone doubt that the great need of our world, as well as for Paul's Roman world, is for righteousness? Is it not the lack of it that has brought us to war and disaster?

Ours has been a proud world. Not only have psychologists made us desperately afraid of feeling inferior, our world has favored the bold, aggressive, self-assertive people. The meek have little honor among us. The powerful, the glamorous, the rich, the noisy have had all the better of our generation.

And we have felt no need either of righteousness or of God. But now in the light of current happenings we ought to get a good case of inferiority, a sense of our utter helplessness and unworthiness, of our wickedness and guilt. Surely such a consuming sense of need really brings men to faith in Christ.

Through Love to Faith

But desperation is not the only path to faith in Christ. A better one is love. It is not necessary that a man should become a flagrant sinner, beaten down by his own guilt, in order that by a dramatic conversion he may achieve faith, although such a man surely needs such a turning around. But how much better if, before one's life is thus shattered, he comes to love Christ, and therefore to believe in Him, just for His very loveliness, and in response to His love to us.

Most of us who are worth anything at all have come so to be because of our love for someone. A Christian mother, whose faith in us was complete and unqualified; a friend who gave us his fullest trust and confidence; a son or daughter whose eyes shone as they looked upon us; a husband or wife who has lovingly shared our joys and sorrows—it is by such love that we cling to the best.

But Christ is more lovely and more lovable than any human friend. How right and good to give Him our love and so come to saving faith in Him.

Through love to light, O wonderful the way
That leads from darkness to the perfect day;

From darkness and from sorrow of the night,

To morning that comes ringing o'er the sea!
Through love to light. Through light, O God,
to Thee,
Who art the Love of love, the eternal Light
of light.

—Richard Gilder, in the
Methodist Hymnal.

RESOLUTIONS OF APPRECIATION AND RESPECT

Whereas, the Rev. R. H. Clegg is now in the closing weeks of his sixth year as district superintendent of the Brookhaven District, of the Mississippi Annual Conference, in which capacity, through his wise counsel and sympathetic cooperation he has endeared himself to the hearts of the churches of this charge and has proved himself an effective and progressive administrator of the affairs of the Church throughout the district; and

Whereas, according to the law of our church he will surrender his present office at the forthcoming Annual Conference; therefore be it

Resolved, that the quarterly conference of the Monticello charge, in said district, by a rising vote express to the Rev. Mr. Clegg their love and appreciation of him as a Christian gentleman, as an effective minister of the Gospel of our Lord and Saviour, Jesus Christ; and as a wise administrator of the affairs of the Church; be it further

Resolved, that by the same sign this body expresses its full confidence in the Rev. Mr. Clegg's ability and worthiness of the highest trust of the Church, resting secure in the thought that any future obligation that may be intrusted into his hands will be fulfilled with a fidelity commensurate to that he has exhibited in the office so well cared for during the last six years; be it finally

Resolved, that a copy of these resolutions be sent to the presiding bishop of our conference, Bishop J. Lloyd Decell, recommending to his love and care our brother; that a copy be presented to the Rev. Mr. Clegg, a copy be sent to the New Orleans Christian Advocate with a request that it be published, and that a copy be inscribed upon the minutes of this meeting.

Respectfully submitted,

JOHN POOLE,
Z. Z. CHAPMAN,
W. E. DRIVER,
FRANK E. DEMENT, JR.

Monticello, Miss.,
Sept. 20, 1942.

Today is all you have. Tomorrow is a promissory note, and yesterday is a cancelled check. Act today.—Selected.

Discipline

Muriel Lester says that unless America accepts the discipline from God within, we shall accept a discipline from dictators without.—Exchange.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

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brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
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THE CHRISTIAN FIRESIDE

THE CROWD

By Rev. Vivian T. Pomeroy, D. D.

Last week I saw a sight not given every day to the eyes of man. I was on the platform of the subway station at Ashmont when there was a scuffle. Ashmont, as some of you well know, is the terminal of the trains from Cambridge and Boston. Pushing her way through the crowd of people, who had just left the train from Boston, was a very large, very determined, lady. Her eyes were fixed on the train. There it stood, its doors still open, its seats empty. On the other side of the platform, with the crowd gathering round it, stood the trolley to Milton.

"This way, Milton," cried the trolley man. But the large, determined lady disregarded him.

"Over there for Milton," said the trainman, putting out a detaining hand at the doors. The lady shook off the hand and rolled forward like a tank against the foe. "Milton!" she gasped, and flopped upon a seat in the quite empty train. Then she put straight her hat, which had become slightly deranged, and planted her feet firmly on the train floor.

The trolley man winked at the trainman, and the trainman winked back at the trolley man with a nod. They both grinned. The doors of the train closed and away it slid to the siding of the terminal.

And I, who had seen so much, wished to see more. So I waited. Other trains came and went. And after some time I saw, coming down the stairway, the large, determined lady who had disdained the crowded trolley and secured a place in the empty train. Her hat was deranged again—it was a large hat—and she wore the look of a person more sinned against than sinning. The Milton trolley came in, and the lady pulled herself up into it, considerably helped by the pressure of the crowd behind her. The last I saw was her hot and unforgiving face, topped by a hat at once commanding and disturbed.

"What'd she say?" said the station sweeper across the track to the trainman.

The trainman answered: "She said, 'Is this where I want to be?' And I said, 'No, ma'am. It isn't where you want to be, but it's where you were bound to go. It's the Deapo.' 'But I want Milton,' she says. So I says, 'If you want to get to Milton, ma'am, you'll have to go with the crowd in the trolley. If you go without 'em, you'll find yourself alone at the Deapo, which don't go no place.'"

As I continued my way home, I reflected that especially in these times, if one wishes to arrive at one's destination, one must travel—pushed, uncomfortable, but not without a certain cheer—with the crowd.—Reprinted by special permission of the author and The Christian Leader.

Dick: "I say, Jim, what is the Order of the Bath?"

Jim: "Well, as I have experienced it, first, the water's too hot; then it's too cold; then you're short a towel; then you slip on the soap, and finally the telephone rings."

—Selected.

THE OLD FOLK

I stayed the week-end with them. They call themselves "The Old Folks at Home," because their dearest possession is their one grandson who is now in the Middle East. They are a wee bit old-fashioned, perhaps, but I came to love them.

On the Saturday evening I retired at ten o'clock, for this country couple believe in going to bed early. I read an hour or more by candle-light.

By Sunday evening, however, we were better acquainted. We had talked. We had been to church together. We had strolled round the garden, opening our hearts in the mellow sunshine of that quiet evening.

So after supper they asked me to join them in prayer, each (with some trouble) getting down upon knees which creaked ominously. We did it in the big kitchen—Martha and John and I.

Martha prayed. So did I—it was easy in that atmosphere. John brought things to a fitting conclusion.

And all three of us remembered that grandson in our prayers. It was a solemn little service, the grandfather clock ticking out the unrelenting minutes. And yet—so queer is life—for a moment I wondered what was the good of it all. Could our prayers help?

When we rose Martha gave me my candle, John opened the door. "You know," he said quietly, "our grandson often writes home to us old folk and says that it's the knowledge out there that we are praying for him that keeps him going. Good night!"

I did not read in bed by candle-light; but amid the shadows I thought that indeed God moves in a mysterious way His wonders to perform.—The Methodist Recorder.

LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

W. R. Huddleston, Tchula. Supt. Tchula Consolidated High School, President Rotary Club, Sect. Lodge 122 F. & A. M., Supt. Children's Division Methodist Church. This young man has ability, energy, definiteness. His popularity has been earned in the school of honest endeavor. Such men give hope for the future of church and state. I refer to Dr. Carley the fact that his hobby is fishing.

F. W. Gwin, Tchula. Planter and farmer. Supt. Tchula Church School. He is known as a sane worker in the church, and is spoken of as "a good usher." Important. "A man of understanding, regular in his church attendance, and knows how to cooperate with the pastor." A fine characteristic. A member of Orphanage Board of Trustees and Conference Board of Education. His hobby is bird hunting. Brother Gwin has reached middle life and become a factor in church and community affairs.

L. B. Price, D.D.S., Corinth. Quiet, unassuming, a man whose faithfulness is as well known as the man himself. I knew his father. "Bradley" is not unlike him in many ways. I doubt if he ever even tried to do a big thing. He would be embarrassed if in the limelight. He holds the respect and confidence of the citizens of Corinth, and is valued as a churchman because he is "always on the job." He holds to the things that

count and is held by them. Our Corinth church is a better place to work because this man has given time, energy, money, and abiding loyalty to it.

Dewitt Wilson, Camp Ground, Chalybeate. I know him well. I have never known him to surrender his faith in Christ or his loyalty to his church and community. He can smile and take what comes his way like the man he is. The Chalybeate Methodist church and community is blessed with more than one such citizen and churchman. Brother Wilson is among the best here or elsewhere. He is a part of all that is good and fine in his community life.

J. H. Windham, M.D., Ecu. A busy man. A good physician. A dependable steward and community leader. A man of "deep convictions" who believes what he believes "without let or hindrance." My memory of him is pleasant and refreshing. Any community is better in every way because of such men.

Mack Sanders, Pleasant Hill Church, Iuka Circuit. I am certain that this man is a definite part of the larger life that has come to this charge under the leadership of M. N. Hamil, the present pastor. Brother Hamil is doing a better job because he is being continued there despite better "money offers" at other places. Mack Sanders has changed from the activity of yesterday if he is not a part of the progress that is in evidence. All honor to him and many others like him who work and hope and cooperate to the limit of their strength.

R. M. Papasan, local preacher, Etta. I have known him long and well. I knew his attractive and consecrated wife before she "crossed the great divide." This local preacher is hardly short of a genius in many ways. A most capable financier, a really good preacher who served many years as an "acceptable supply." A much loved neighbor and friend of all who care. He is a real leader whose modesty is unusual. He is a blessing to any community of which he is a part. He belongs to the class of local preachers who helped make our church great. He knows how to laugh and cry and live and love and work and serve and pray and wait.

The Boston man, careful of his and other folks' grammar, asked the clerk for a man's comb.

"Do you want a narrow man's comb?" the clerk asked.

"No," said the man, "I want a comb for a stout man with rubber teeth."

—Windsor Star.



20 Five-Minute Stories
to be read to children

By

V. T. Pomeroy

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Boston, Mass.

MRS. MARY ELIZABETH JENKINS

Mrs. Mary Elizabeth Jenkins, beloved member of our W. S. C. S., died at the home of her daughter, Mrs. R. C. Gangwer, 2515 Coral Street, Shreveport, La., at 7:30 a. m., July 16, 1942.

She was of a sunny disposition, loved by all who knew her, and her passing away will be felt deeply by all of us. We feel that when our Heavenly Father called her, she was ready to go, and we are sure that our loss is Heaven's gain.

We will miss her sunny smile and her gracious kindness and goodness of spirit, but know that she has gone to be with God. May God bless and give comfort to those of her loved ones that she has left behind.

Be it resolved, that we send a copy of this letter to her two daughters: Mrs. R. C. Gangwer, Shreveport; and Mrs. George Crowley, Concil Grove, Kan.; and one to the New Orleans Christian Advocate; and that we also record it in our minutes.

Respectfully submitted,

W. S. C. S., Wynn Memorial Methodist Church.

MRS. HARRY WHITEHEAD, PIONEER CHURCH LEADER SUCCUMBS

Funeral services for Mrs. Harry Whitehead, 79, wife of a retired Methodist minister, who had devoted more than half a century to church work and activities among young people, were held at 3 p. m., Sept. 15, at McCoy Memorial Methodist church, Dr. J. H. Chitwood, officiating. Burial was to be at Elmwood Cemetery, Ridout directing.

Mrs. Whitehead died yesterday afternoon at her home, 816 West Seventh Street, Birmingham, Ala., from flu and pneumonia.

She was the former Cornelia Riddle, daughter of the late Captain William Riddle and Mrs. May Elizabeth Moffett Riddle, prominent New Orleans residents. Mrs. Whitehead had been a resident of Birmingham for more than thirty years, during which time she had been closely identified with a number of church organizations, several of which she had founded.

One of these was the Brotherhood Club, an organization for young men which she founded in 1912. During the years a large proportion of its membership had either entered the ministry or had held positions of leadership in churches throughout the state, and Mrs. Whitehead had followed their careers with great interest and pride.

Another organization founded by her, which now plays a prominent role in church life of the district, is the Susannah Wesley Circle, composed of wives of ministers of the North Alabama Methodist Conference. She had served as president of the organization for several terms. Members of this circle attended the funeral as a group.

Her husband had served as assistant editor of the Alabama Christian Advocate, and the New Orleans Christian Advocate, and had held pastorates in Missouri and New

Orleans before his retirement. They observed their Golden Wedding Anniversary several years ago.

Other survivors are three daughters, Miss Mabel Whitehead, who for 25 years was a missionary in Japan, but now makes her home in Birmingham; Mrs. J. Fred Sparks, wife of the minister of the Haleyville Methodist church; and Mrs. Myra Capps, Birmingham; three granddaughters, Myra Lee Capps, Gladys Capps, and Mrs. George Robinette; two grandsons, Ralph and Harry Sparks.

Members of the North Alabama Conference were honorary pallbearers.

—Excerpt from Birmingham Age Herald.

A TRIBUTE TO JACOB VATTER

It was indeed a day of sadness when our beloved passed on to the other shore on September 17, 1941. Our grief seemed almost overwhelming and we scarcely knew how to bring ourselves to the realization that now we must give up him who had been with us for such a long time. Jacob Vatter had lived to be nearly ninety-one years old—years well spent—and the time had come when we could no more hear his chuckling voice and see his cheering smiles or feel the warmth of his hand-clasp. The future seemed lonely indeed.

In the year that has passed since he slipped away, we have continued to be lonely, but strength has come to us, knowing that he must be supremely happy in Heaven as he was always so on earth, even in the face of disappointment and disaster. Never once did he utter a single word of reproach or turn aside from the Christian way no matter what the test. His spiritual insights were an inspiration to all who knew him. His love for all Christian literature was deep—especially did he admonish his children and grandchildren to read very closely the Christian Advocate. How long he subscribed I cannot guess, but it must have been a very long time, because I cannot ever remember seeing him without his telling of some particular article that we should read, and most of the time turning to the place himself. With regret I admit that we (the grandchildren) did not always read what he so wanted us to get. We'd scan the page and run out to play, thinking perhaps we had "fooled" him because he was aged. Now, however, we realize what we could not understand as children. The Christian Advocate has a special place in our homes and hearts.

Grandpa Vatter's life was really closely connected with the development of the Opelousas Methodist church. He was a member of the congregation which worshipped in the first Methodist church in this town, where Louisiana Methodism was founded.

We are both proud and humble when we pay tribute to our beloved relative.

A GRAND-DAUGHTER.

"IN MEMORY"

Mr. Milton Carter, better known as Uncle Milt, one of Jackson county's most beloved citizens, passed from this world to be with his Saviour, Monday morning, August 3, 1942, at 5:30.

Uncle Milt was born and reared within four miles of where death's angel came for him. He had spent his entire life in this community, seeing it grow from a dense

swamp section to a thickly settled and prosperous neighborhood.

This sweet life came into being December 11, 1851. He was married to Sabra Eran Carter, June 25, 1875, who sweetly passed away January 10, 1937.

To this union were added nine children.

Everyone that knew him dearly loved him, as his "Light of Love" was ever shining. His entire life was spent serving his Lord and doing good deeds for others. Many were helped along the pathway of life through his sweet works. He was always a peacemaker in time of trouble: Matthew 5-9, Blessed are the peacemakers, for they shall be called the children of God.

He was never angry or vexed with anyone. He lived a life as one who kept his temper in check and his hatred under control, and we know his life was one braver than the man who fights a battle, as a peacemaker is better than a warmaker. His every purpose was acting out the injunctions of a peacemaker: Proverbs 16-32, He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

He was a member of Salem Methodist church, uniting his life with God in his young days. He was always loyal to Him, ever serving Him, trying to lead all he knew to be God's servants. This sweet Christian life made him one of his communities most beloved men. His home was always a happy one, where God was served in love and meekness, where the Bible was read and studied as the way of life—eternal life. It was a home of prayer and devotion to his Lord and Master. Pleasant words are as an honeycomb, sweet to the soul.

Surviving are eight children: Mrs. Henry Taylor, El Monte, Calif.; Mrs. Brooks Johnson, Lucedale, Miss.; W. C., Jack, G. C., and A. F. Carter, all of Wade, Miss.; H. C. Carter, Port Gibson, Miss., and C. C. Carter, Hermanville, Miss.

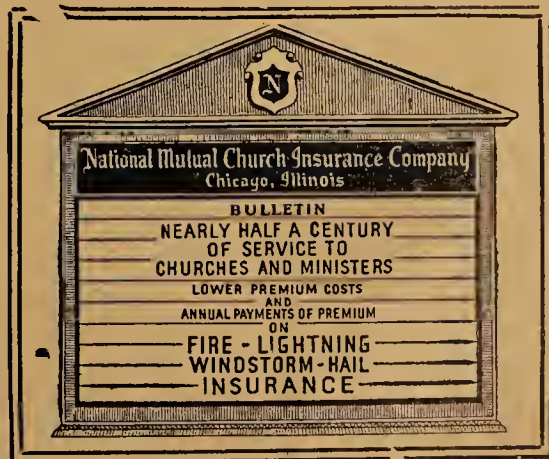
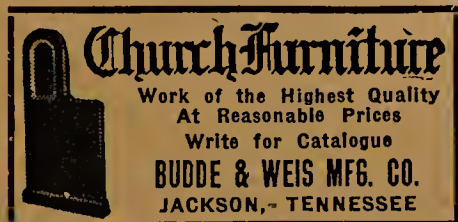
Funeral services were held at Johnson Cemetery, Wade, Miss., where loving hands laid his body to rest beside his loving companion, beneath a beautiful floral tribute. Rev. Mr. Murray, his pastor, of Escatawpa, Miss., officiated.

"Swing softly beauteous gates of death, to let a waiting soul pass on,
Achievement crowns life's purposes,
And victory is forever won.

"Swing softly, softly, heavenly gate, thy portal passed no more to roam.
Our traveler finds his journey o'er,
And rests at last in Heaven's sweet home."

BESSIE.

Anyone, however elequent, can teach others the truth and beauty of his religion better with his life than with his lips.—Sel.



REVIVAL AT COLUMBIA, MISS.

My dear Dr. Duren: During the week of September 6-13, we held our annual revival here with excellent attendance and good results. Dr. B. M. Hunt, our pastor at Main Street, Hattiesburg, did the preaching in his usual effective manner. Rev. Frank E. De-ment, Jr., of Monticello, led the song serv-ices most effectively and worked with the children and young people. I have had both of these brethren before in meetings and found them this time at their best, with a moral earnestness and spiritual zeal worthy of emulation by all of us. Five persons have come into the church on profession of faith and an equal number by certificate.

We have had a good year at Columbia, where our capable predecessor left us a re-modeled parsonage, one of the best I know, and a worthy people whom it is a delight to serve. We have had this year a vacation school for all the children's division; two training classes, taught by Rev. I. H. Sells and Dr. R. L. Hunt; an Epworth Training Conference, conducted by Brothers E. E. Samples and F. M. Casey; and have secured more than our quota for the Chicago and New Orleans Advocates.

It is our plan to have a week of services at the mission church next month. This church was built in 1941, and is about a mile from our church here in town on the road toward Hub and Lumberton. We have Sun-day School there each Sunday afternoon and preaching services two Sunday afternoons each month.

It has been my privilege this year to be in meetings with Brothers A. M. Broadfoot, G. L. Oliver and S. C. Moody. All three are diligent and faithful in their ministries and it was a delight to be with them and their people.

Sincerely,
J. B. CAIN.

LATIN AMERICAN TEA AT
HERNANDO

Monday afternoon, Sept. 21, at 5 o'clock, in the assembly room of the Methodist Church in Hernando, a Latin American tea was given the members of the W. S. C. S. and Youth Fellowship division.

The room was decorated with autumn flowers of every color and flags of the two Americas with the Christian flag. As the guests arrived they were served a Mexican fruit drink and cookies, Miss Mamie Jones, President of the W. S. C. S., presiding at the lovely tea table, which was decorated with a Mexican cloth and centerpiece of tropical fruits and Magnolia leaves.

There was a table in the center of the room with Latin American literature and articles on it.

During the tea, Mrs. Will Wood, Jr., played the piano selections and accom-panied the Youth Fellowship chorus as they sang "God Bless the Americas." Miss Ann Chatham, dressed in a spangled Mexican costume, sang "El Rancho Grande," and Miss Walterine Gregory, dressed as a Peru-uvian lady with an embroidered shawl, sang "My Shawl," with Miss Sarah Johnston as accompanist.

Mrs. Gerald Chatham, Mrs. Lee Lauder-dale and Mrs. E. M. Sharp were hostesses, and Mrs. Grady Johnston, leader of the fall Mission Study on Latin America.

As an introduction to the text, Miss Car-ruth read the prologue from "Our Neigh-bors," by Herring, and Latin American primers contributed by Rev. E. M. Sharp

CORRECTED ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference		1941	1942
Alexandria District—R. H. Harper, D. S.	613	624	
Baton Rouge District—W. L. Doss, Jr., D. S.	280	424	
Lake Charles District—B. H. Andrews, D. S.	425	485½	
Monroe District—H. M. Johnson, D. S.	415	446½	
New Orleans District—W. W. Holmes, D. S.	400	424	
Ruston District—D. B. Raulins, D. S.	260½	412	
Shreveport District—A. M. Serex, D. S.	400	400	
TOTAL	2,793½	3,216	
Mississippi Conference			
Brookhaven District—R. H. Clegg, D. S.	157½	182	
Hattiesburg District—B. L. Sutherland, D. S.	462½	496	
Jackson District—Otto Porter, D. S.	159½	235	
Meridian District—J. L. Neill, D. S.	159	187	
Seashore District—J. F. Campbell, D. S.	137½	422	
Vicksburg District—Van R. Landrum, D. S.	74	144½	
TOTAL	1,150	1,666½	
North Mississippi Conference			
Aberdeen District—N. J. Golding, D. S.	128½	256½	
Columbus District—J. M. Bradley, D. S.	145	329	
Corinth District—W. R. Lott, D. S.	92	420	
Greenville District—J. W. Ward, D. S.	50	140	
Greenwood District—H. F. Brooks, D. S.	126½	227	
Sardis-Grenada District—C. T. Floyd, D. S.	95	199	
TOTAL	637	1,571½	
GRAND TOTAL	4,580½	6,454	

AN ANALYSIS OF ADVOCATE CAMPAIGNS

Conference	1935*	1936*	1937	1938	1939#	1940	1941	1942
Louisiana	833	1,607	2,764	2,693	2,845	2,924	2,793	3,216
Mississippi	1,143	1,262	1,476	1,643	1,302	956	1,150	1,666½
North Mississippi	750	779	936	1,095	1,254	960	637	1,571½
TOTALS	2,726	3,648	5,176	5,431	5,401	4,840	4,580	6,454

* In 1935 and 1936 no prizes were offered in the campaigns.

In 1939 we had two campaigns, one in the spring for new subscriptions, for prizes in Louisiana and at a cut rate in Mississippi.

The average for the years when no prizes were offered is 3,181; and for the years in which prizes were offered is 5,313—a difference of 2,132. The cash difference is \$3,198 annually which, after deducting the prizes, leaves an annual gain of \$2,398 over the years when no prizes were offered.

were distributed. The program closed with an impressive devotional led by Mrs. Tur-man, the theme being "Christ, the Founda-tion."

THE NEED FOR GOD'S
STRENGTH

By Mrs. Irvin Rowland

"The God of Israel is He that giveth strength and power unto His people."

In weakness the Christian finds strength, for often he will not humble himself or pre-pare his heart for the blessing of God's help until he is completely subdued by his own lack of strength. Then he realizes that in God there is a wonderful reserve of Power when he meets the conditions of con-tact. How great the possibilities when we have once found this life-line and hold on to it!

The spirit of Jesus is working in this

world today through His followers. We are the medium or instrument used to transmit His love and concern to all people. We de-termine the progress of the growth of the Kingdom of God by our own willingness to be used of Him and He wishes us to be. He is depending on us to carry out the Great Commission and to interpret His love and teachings by our lives. Many times we are careless and clumsy, and miserably fail in our duties because we seek not God's con-stant guidance and help.

We must be as willing clay in the hands of the Master Potter if we fulfill His great-est desire for us. Life, dedicated to His keeping, will yield the most satisfying ex-perience and adventures. Only when we are in full accord with the spiritual laws of Christian living can we glean the best from life, and give our best to the cause of Chris-tianity. Must we wait for sorrow or mis-fortune to help us get better acquainted with God and His strengthening power? Let us learn what it is to say constantly, "The Lord is the strength of my life."

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Our peril has been indifference, and that is a grave peril, for rust will crumble a metal when hammer-blows will only harden it. I believe—and this is my crowning optimism—that the challenge with which we are now faced may restore to us that noble humility which alone gives power. It may bring us back to God. In this case victory is assured. The Faith is an anvil which has worn out many hammers.

—John Buchan, Lord Tweedsmuir.

THE PRAYER-ROOM TODAY

My Father, who has suffered my life to be so beset with peril without and within, let me know something of what it means to be more than conqueror. So often life has defeated me, and at best I have hoped to hold my own against its threatening. Teach me that Thy will for me is a constant and increasing victory. Show me the vision of the triumphant peace in which those dwell in whom Thy love puts forth all its power. Amen.

Millsaps College
Library

Millsaps College Library
Jan 1943

Love Thyself Last

By Ella Wheeler Wilcox

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look for and find the stranger,
Who staggers, 'neath his sin and his despair;
Go lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with spirit forces, strong and pure.
And fervently, these faithful friends shall love thee:
Keep thou thy watch o'er others, and endure.

Love thyself last; and oh, such joy shall thrill thee,
As never yet to selfish soul was given.
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of heaven.

Love thyself last, and thou shalt grow in spirit
To see, to hear, to know, to understand.
The message of the stars, lo, thou shalt hear it.
And all God's joys shall be at thy command.



WALLET OF THE WEEK



THE LUTHERAN CHURCH in Norway thunders its defiance of Quisling and his Nazi overlords in the music and words of Luther's great hymn, "A mighty fortress is our God." In the revolt against Nazi domination of the Church, ninety per cent of the seven hundred and thirty-eight ministers resigned their offices. It is reported that at no other time in this generation have so many of the Norwegian people sought God's house, and at no other time has the Church been so aware of God's mighty hand.

* * *

THE AMERICAN SCRAP HEAP, according to Dr. Thomas J. Meyers, president of the American College of Neuropsychiatrists, is in part made up of a million persons who are unable to aid in war effort because of the ravages of chronic alcoholism. To this number, he says that sixty thousand more are added yearly. This statement was made before the group's Chicago convention. Dr. Meyers urged the rehabilitation and salvaging of this enormous waste in manpower by education as to the effects of alcohol.

* * *

FIELD HEAD CHAPEL, at Belper, England, seems to hold a record as having carried continuously a debt from its founding one hundred and twenty-four years ago until a few weeks ago when the last four hundred dollars was liquidated. It is a Primitive Methodist church in a factory section, and the congregation has worshipped in the same building continuously for the century and a quarter, and has doubtless paid many times as much in interest as the sum which at any time in its history represented the value of the building.

* * *

MOUNT RAINIER, in the state of Washington, rises fourteen thousand four hundred and eight feet above sea level, and it towers eleven thousand feet above its own immediate base. It is the third highest mountain in the United States, and it ranks first in the number of its glaciers. The name was given to it by Captain George Vancouver, in 1792, in honor of the British Admiral, Peter Rainier, who had part in the American Revolution. Like great Coulee Dam, it is one of the wonders of the Western world.

* * *

THE LIQUOR FORCES of Kentucky are reported to have resurrected an exploded Lincoln hoax of half a century ago. It is a story that Mr. Lincoln made a statement opposing Prohibition in a speech in the Illinois House of Representatives on Dec. 18, 1840. The statement is said to have been recorded on page 182 of the Journal of that session. The Clerk of the House has certified that no such record exists; research has failed to discover such a statement by Mr. Lincoln; and the late Hon. Sam Small made affidavit that a man named Goodwin, in Atlanta, admitted to him the invention. John Wilkes Booth was crazed with drink when he slew Mr. Lincoln, and the guard was drinking in a nearby saloon when the crime was committed.

THE ALEUTIAN ISLANDS, some of which the Japanese have occupied, are recent volcanic formations and are barren and non-arable. Cape Wrangell, which forms the extreme western end of the Aleutians, has an average peak elevation of four thousand feet. Careloi Volcano is one hundred and twenty miles east of Kiska, is five thousand feet high, is the most active burning volcano in the islands, and emits a faint glow at night. The Aleutians are inhabited by people of Indian origin and live in native barabaras, Aleut huts.

* * *

ULTRAVIOLET LIGHT is said to stem the tide of pyogenic infections, such as peritonitis, lobar pneumonia, poisoned wounds and others, when the sulfa drugs have failed. Dr. George Miley, of Hahnemann Medical College, Philadelphia, gives an account of the recovery of many cases which had been adjudged hopeless under ordinary treatment. Dr. Miley thinks that when the sulfa drugs fail, irradiation is the obvious method for controlling such infections. This report appeared in the September issue of the American Journal of Surgery.

* * *

ENORMOUS WATERWHEELS are among the distinctive landmarks at Lanchow, China. The wheels are one hundred and twenty feet high and appear to be of rather frail construction. They are used for the irrigation of truck farms. The water of the river is lifted to a height of approximately one hundred feet and is delivered through a series of troughs made of tree trunks. The troughs are supported by piling and receive the water at the top of the wheel's rim. The method is as primitive as is the method of the peasants in the delta of the Nile.

* * *

DR. WILLIAM PATON says that, if the national effort of the nations at war is to be saved from descending into paganism, the people must believe in the moral values of the cause for which we fight. He holds that Christianity, the cause of Christ and the existence of the Church, is not at stake in the war now being waged, but that Christian civilization is at stake, and that the practical prospects of building up an order of life compatible with Christianity depends, in part at least, upon the defeat of the Axis powers.

* * *

HIGH IN THE CAUCASUS MOUNTAINS of Russia there lives a tribe of Jews known as "Mountain Jews." Their speech is a mixture of Iranian, Semitic and Turkish. They live a kind of communal life, they are nature lovers, musicians, dancers, and are said to be very hospitable. These frugal and industrious Jewish farmers, despite the corruptions of their language, maintain their synagogues with the traditional service in the Hebrew tongue. The old women smoke pipes, and the people observe such customs as accompanying a bridegroom to the ceremonial bath by a merry-making procession.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

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EDITORIAL

MEN HUNGER FOR A LIVING DEMONSTRATION OF FAITH

Church attitude exhibits at least two general types. One deifies the "Early Church" and the other assumes a smug and pharisaical security because of a church connection which is more a formal relation than a creative experience. These types have many variations, but they indicate a reason for failure and point the way to the development of power and progress. When Paul wrote to the Romans, "creation waits for the apocalypse, the revealing of the sons of God," it was no mere "spirit of poetic and philosophical" observation. It was an incisive criticism of the Church because of its failure to clothe its life in the virtues and the values of the Gospel. After more than half the first century of the Christian era had passed, he was pleading with the church at Rome for a living proof of its allegiance to Christ. To use the words of Shakespeare, he was saying, "The fault lies not in our stars, but in ourselves," and he meant that the world is hungering and waiting for a living demonstration of the gospel we preach.

Criticism, even if only implied, is not pleasant. Men do not like to admit fault or failure, but through criticism is developed the resentment which ends in change. That element in the teaching of Jesus and in the preaching of Paul resulted first in a fury of opposition, and ended in a trek toward the cross. The urge to moral reformation and spiritual regeneration originates in criticism which creates dissatisfaction and displeasure with one's self. Christianity lived has a message for every heart and for every level of life—the economic, the cultural, the social, and the spiritual.

It is not altogether impossible that the absence of the upsetting and the irritating factor in much present-day preaching and living is helping to make a lackadaisical church. If there be no challenge in the Gospel, why heed its call? If there be no difference in the life of the churchman, why join his club? When there is no evidence of the purity and righteousness of life, the self-sacrifice and devotion of Jesus, the Church is a form of paganism re-named. The whole world hungers and waits for a living testimonial. It was that which conquered a hostile paganism two thousand years ago. Only that can conquer the thrice-armed paganism of the twentieth century. The mightiest ministry of the Church is a blueprinting of a better world in its own living. To the world, anything less is empty and vain—wishful thinking.

CAREER MEN

A few days ago we received a personal letter from one of our younger ministers in which he observed that certain ministers "are merely career men who are seeking a soft and well-paid place in the ministry." Over against such usurpation of a holy office and function, he then cited the ideal of the Psalmist, who referred to God as making the clouds his chariot and as walking upon the wings of the wind, but who maketh "his ministers a flaming-fire." Our friend was not bringing a railing indictment against the ministry, but was speaking of an attitude upon the part of some ministers which to him is indefensible.

We were struck with his phrase "career men" and its graphic portrayal of men who fail to measure up to the responsibilities of the ministry. This phrase was not offered as an impeachment of character, nor to assail the motives of ministers. It was rather that certain ministers, failing to sound the depths of prophetic responsibility, drift into the shallows of selfishness and follow in ways of self-seeking. They may not be guilty of any gross personal sin, something outlawed by organized society, but they miss by so much the point of prophetic obligation as to pervert the opportunities of the calling.

Some months ago we received a letter from a young minister whose face was turned toward the arena of battle in the far Pacific. He had no complacent philosophy of his lot and responsibility. He said frankly that he expected the hardships of the past to sink into insignificance as compared with those which he envisioned in the immediate future. Then he added words such as have made the prophet a glorious figure in human history. He said that for the trials of the days ahead, he found his "motive and staying power" in faith and service. "I shall be able to assist and comfort many men where comfort and assistance will be appreciated most."

The minister is not just an officer with an ecclesiastical commission, and the ministry is certainly not just a career. The ministry is a spirit embodied in life. He may be a prophet of God in any place great or small, but he must be an example of what he preaches to others. The career man may win place by culture, personal polish and glib affirmations. Only the prophet has a chance to sail into the sunset before the drive of the winds of God.

NOTE TO DELINQUENTS

Please do not overlook the expiration notice which you have just received. The campaign is over and our subscription list must be brought up to date.

FATHER OF BISHOP DOBBS DIES

A telegram from Bishop Hoyt M. Dobbs brings the sorrowful news of the passing of his venerable father, Dr. Samuel L. Dobbs, in Birmingham on last Friday. Dr. Dobbs' death brought to a victorious conclusion a long and distinguished career as minister and man. He was born in DeKalb county, Alabama, in 1852, was received on trial into the North Alabama Conference at Gadsden in 1885, and for many years he was one of the outstanding leaders of that Conference. His last itinerant service was a quadrennium as presiding elder of the Bessemer district. For the last two years before his retirement in 1930, he was superintendent and agent of the Flat Rock school for underprivileged boys—a school which he founded and of which he was superintendent for fifteen years. His home was in Birmingham and he is survived by Bishop Dobbs and, we think, a daughter who lived with him, and others.

On Friday he entered the heavenly gates, but not until he had given the world those through whom he will continue to live and speak. Yesterday he walked with feeble step by faith, he saw through a glass darkly. Today his patriarchal form, clothed with immortal grace, moves with confidence by the light of the Eternal presence, and he beholds the glories which the Lord has prepared for those who love and serve Him. Peace to his ashes, and blessings upon those who sorrow at his bier.

THERE IS THE OTHER FELLOW

In these trying times when men the world over are engrossed in the pursuits of war, it is so easy to forget the other fellow. One's own problems are stupendous, sorrows come "not in single file, but in battalion," and life today is so full of appalling confusion that the other fellow gets little attention. And yet, there was never a time, possibly, in all history, when the other fellow needed as much sympathy, as much encouragement as he does today.



B. P. Brooks

The writer recently was walking down the street of the small city in which he lives when he saw a group of high school boys talking. As he came nearer this group, unseen by them, he heard one of them say, "Yes, that would be fun, but it wouldn't be right to the other fellow." It makes one throw his chest out a little farther, hold his chin up a little higher, makes him just a little prouder that he is an American when he can be associated with fine, red-blooded young men who want to do something but are willing to give up the project because to do it wouldn't be right to the other fellow. Yes, there is the other fellow.

A word of encouragement, a sympathetic handshake, an understanding smile may be all that is needed to cheer some disconsolate person and send him singing on his way. We are looking for big things to do. We would delight to achieve greatness that would cause our names to make the headlines of the dailies, but so few of us realize that little acts of kindness, little things, may change the eternal destiny of some struggling soul. Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." However small in proportion to benefits which follow individual attempts to do good, a great

deal may be accomplished by perseverance, even in the midst of discouragements and disappointments. Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. If we would do much good in the world, we must be willing to do good in little things, little acts one after another, setting a good example all the time. We must do the first good thing we can, and then the next, and the next, and so keep on doing good. This is great; there is no other greatness; to make some work of God's creation a little more fruitful, better, more worthy of God; to make some human hearts a little wiser, more manful, happier; to make some life more blessed, less accursed. The first and paramount aim of religion is not to prepare for another world, but to make the best of this world.

"How sweet t'will be at evening
If you and I can say,
'Good Shepherd, we've been seeking
The lambs that went astray;
Heart-sore, and faint with hunger,
We heard them making moan,
And lo! we come at night-fall
Bearing them safely home!"

B. P. B.

NO ROPE FOR THE BELL

By Dr. H. T. Carley

Perhaps more than once we have said something about the church bell and the significance of its message as its sonorous voice speaks to the community, reminding it of the house of God and the hour of worship.

Of course, few modern churches have a bell. To be sure, a good one is rather expensive; nearly everybody has a watch or a clock, and knows perfectly well what the hours of service are; and the anti-noise campaigns have included the church bell as one of the unnecessary din-producing devices that should be banished from all peace-loving towns and cities. Besides, who ever heard of anybody's going to church just because a bell rang?

So the church tower is mostly silent. Even those churches—many of them—that still have a bell no longer use them. They hang silently in their lofty pinnacles, keeping watch perhaps over the city, but saying nothing. No longer does the faithful sexton have the pleasure of pulling the rope that used to hang in the vestibule, his practiced hand starting a slow, rhythmical melody that floated out over the community almost like music from the walls of heaven. Even where the bell remains, the rope, in many cases, has long since disappeared.

But our church has a bell; and we ring it every Sunday and every Wednesday evening, and on such other occasions as its summons is needed to put the people in mind that the Lord is in his temple.

As mentioned above, some churches have a bell, but no rope to ring it with. Brother Marlin, the new preacher at Hammond, was in our town the other evening and heard our bell ring. He said he went to an appointment once that had a beautiful building and a stately spire. When he inquired if there was a bell, the reply was that there was, but it had not been used for many years. He noticed that there was no rope to ring it with. So he went to the hardware store and ordered enough to serve the

purpose. In due time the rope and the bell were connected, and the bell began again rendering the service for which it was intended, but which had been discontinued because there was no rope.

Some people ought to get a rope and put into service talents that have long lain unused.

A REVIVAL IN MEN'S WORK

A revival presupposes something to be revived. Men's work has been going on in the church since the oldest of us were young. The early disciples were laymen and most of them were little known and unimportant at the time Jesus selected them. He discovered and developed them.

From that day to this there have been periods when men's work has been stressed, leadership developed, and a challenging program carried out. In recent years, for some reason, men's work has been allowed to lag, take a back seat, become inactive, and in many places die. We lost many of our best men to other organizations, where they became active and developed into real leaders. We then complained about them giving so much time to outside organizations and so little time to their own church. We are to blame for not getting them interested in the work of men in the church and challenging them with a constructive program. There is no bigger or more challenging program anywhere than the one our Lord has given the men of His church to do. We have tried to interest churchmen in lesser things and it hasn't worked for long. Earnest men who are accustomed to serious tasks outside the church will not be satisfied or much interested in a men's organization inside the church that is purely social with no challenging program, or opportunity to do a real man's-sized job and carry a man's load. Capable churchmen have little time for purposeless activities. There are untapped resources of man power in every church and community. No other groups of men have so much in common in rich, personal experiences and great tasks worthy of their best. Something here they don't find elsewhere. Latent lay leadership is adequate, if not abundant, in about every church. What we need to do is to discover and develop it.

Sensing all this and knowing that when the church has sought persistently, consistently and enthusiastically to discover and develop its man power it has been effective and has exerted an influence among all classes of men not before enjoyed, the Board of Lay Activities of our Church made a survey of men's organizations now operating. A special committee of the General Board together with the Executive Committee and the general staff, gave months of study to the many different kinds of men's organized groups in the Church, their organization, their program, their time and place of meeting, their name, etc. As a result of all this and in accord with the action of the General Conference (see paragraph 1213 of the Discipline) a revival of men's work has been started that will, we hope, be church-wide and world-wide.

The name of this revived men's organization is **Methodist Men**. This name was selected by a poll that was a cross section of the Church. All new organizations will of course use this name and it is hoped many now operating will do likewise. Charters are now being issued by the General Board. Send for an application. To those organizations now doing business who don't want to change their names a **Charter of Affiliation** is issued by the General Board. All this is

explained in **Methodist Men Handbook**, which will be sent any interested laymen on request. Address your request to General Board of Lay Activities, The Methodist Church, 740 Rush Street, Chicago, Illinois.

Purpose and Obligation

The Handbook explains the purpose of Methodist Men as follows: "The purpose of Methodist Men is to develop the spiritual life of its members and lead them to commit themselves wholeheartedly to the objectives set out in the obligation." The obligation which each member signs on joining reads:

"As a member of **METHODIST MEN** of Methodist Church, I hereby commit myself:

"1. To seek daily Christ's way of life; to bear witness in this way in business dealings and in social contacts; to engage in some definite Christian service.

"2. To learn more about The Methodist Church; to study diligently its interpretation and proclamation of the Evangel; to promote its interests and purposes.

"3. To endeavor to win men and boys to Christ and the Church; to promote plans for the handcraft, training and for the recreational, social, and religious development of the boys and young men of the church and the community.

"4. To promote Christian fellowship in the church through acquaintance and cooperative effort, and to foster mutual understanding and the spirit of Christian brotherhood in social, industrial and race relations in the community and among all peoples of the world."

(Obligation cards in quantities can be ordered from the General Board.)

One of the objectives of **Methodist Men** is to reach the inactive men of the Church and those in the community who are not Christians and to bring them into the fellowship of the organization and into the active work of the church. **Methodist Men** does not soft-pedal the fact that it is a church organization seeking to interest men and boys in building an individual character, a neighborhood and a world according to the teaching, instruction and example of our Lord.

Methodist Men seeks to interest men in and lead them to become active in personal evangelism and other forms of Christian service.

"**Methodist Men at Work**" is a booklet soon to be issued which will give a program for weekly meetings of **Methodist Men** for 1943.

Here is a fine opportunity to meet a great need and to sound the masculine note in church work of today. Let men of the church avail themselves of this privilege and opportunity.

E. DOW BANCROFT.

THE IMPORTANCE OF THE JURISDICTIONAL CONFERENCE

The Jurisdictional Conference occupies a unique position in the Methodist Church, and its opportunities for service are greater than is generally acknowledged. It is more democratic in its constituency than the General Conference, since it is made up of one lay and one clerical representative for every thirty members of the Annual Conference, while the General Conference is composed of one lay and one clerical representative for every seventy members.

Certain general areas of work for the Jurisdictional Conference are set out in the law of the Church.

It is to promote the evangelistic, educational, missionary and benevolent interests

of the Church. We are coming to see that more efficient promotion of the connectional work in Methodism is imperative. We have an excellent set-up in the Joint Division of Education and Cultivation of the General Board of Missions and Church Extension, but it is everywhere admitted that our best efforts have been halting because of their failure to take root in local congregations. As has been said, "We are educating the educated, cultivating the cultivated, and promoting the promoted." The Jurisdictional Conference must and can find the plan for reaching local churches in this all-important work of cultivation.

The work of the Bishops will receive more attention and consideration in the Jurisdictional Conference than was previously given by Methodism. The important Standing Committee on the Episcopacy, if it takes its work seriously, can give splendid support to our chief pastors and ought to help make the importance of their work more clearly understood. It is no small thing that the election of Bishops is to be carried out by the Jurisdictional Conference.

Certain institutions and interests that are peculiar to the several Jurisdictions are to be "provided for" by the Jurisdictional Conference. This special work grows in importance upon reflection. In the South Central Jurisdiction there are a number of Colored Methodist Episcopal projects which must be aided by the Jurisdiction as a whole or not at all. Latin American Methodism within the Jurisdiction is calling for more attention and deserves our best efforts, heretofore sporadic.

The work of our orphanages and service institutions should be more widely publicized and more generously supported. Our local area journals and papers should receive wider circulation and use. The total educational task is monumental. Indian and French minority groups are with us for our attention and aid. The great rural sections too long neglected call for serious study in the determination of policy. New industrial developments are thrust upon us, bringing opportunities too heavy for proper handling by limited local budgets. We are only now beginning to feel the impact of the metropolis with its periphery of suburban home areas.

The Jurisdictional Conference represents the logical point for concentration of effort in the study of these and other special problems.

How important for Methodism is her statistical material! Yet one finds upon close examination that our various Annual Conference journals are full of glaring errors and inaccuracies. These same errors are reflected in the editions of the General Minutes. Let it be said that the preachers who edit the journals are to be praised rather than blamed. Only one who has done this work knows of its headaches. Yet this does not obscure the fact that we need to have our journals as accurate as human effort can make them.

This important work of revising and making recommendations with reference to Conference journals falls upon the Jurisdictional Conference.

The question immediately arises—how is the Jurisdictional Conference to meet the opportunities for service here noted? Obviously such work cannot be done on volunteer time. The proper agencies must be constituted, staffed and financed. Some have noted the urge to economy in the South Central Jurisdiction Conference with appreciation. It is now clear, however, that the Jurisdiction will meet its opportunities only if

(Continued on Page 13.)

CONFERENCE NEWS AND PERSONALS

Rev. J. W. Faulk paid the Advocate office a visit one day last week. He was here to see his physician, and seems to be making progress toward the recovery of his health.

Rev. W. H. Heath reports good progress on the Hickory Flat, Miss., charge. He has received twenty-nine members on profession of faith this year.

Dr. R. H. McCoy, of Giddings, Texas, is an appreciative reader of this Advocate, and we thank him for taking the trouble to send us a message of cheer.

Mrs. J. E. Oakey, Jackson, Miss., adds to a business communication a message of commendation of the Advocate. Such assurances help to take the grind out of the editorial task.

The little church at Bayou Scie, with seventy-six members on roll, has twenty-three young men in the armed forces. Bayou Scie is a part of the Zwolle charge in the Shreveport District.

Chaplain R. W. Faulk, of the Louisiana Conference, has been transferred from the Puget Sound Navy Yard to Washington, D. C., where he is chaplain in the Bureau of Personnel.

Mrs. M. E. Cribbs, of the Methodist church, at Lyon, Miss., writes that she must give up her Advocate, which has meant so much to her. In addition to her limited finances, she is blind.

Rev. D. P. Yeager says that things are going well on the Williamsburg, Miss., charge, and that he is enjoying the autumn weather. He is one of the unfailing friends of the Advocate.

Rev. L. M. Sharp, Mendenhall, Miss., writes that everything goes well in his charge and that most of the budget has been met. He expects to have a full report when Conference convenes.

Dr. A. M. Serex, district superintendent at Shreveport, La., was one of the visiting preachers in the annual Home-Coming service at Second Church, New Orleans, on Tuesday of last week. He addressed the Rotary Club of New Iberia on Wednesday.

Mr. George Staples, brother of Rev. R. H. Staples, of New Iberia, La., is reported to be still very ill in a New Orleans hospital. Transfusions have been necessary in order to stem the tide of the infection from which he is suffering.

Word comes to us that Dr. B. C. Taylor, pastor of First Church, Alexandria, was operated on for appendicitis last week. We are glad to be able to report that his condition was satisfactory and his early recovery is expected.

Rev. C. W. Lahey, pastor at Bonita, in the Monroe District, is a patient in the North Louisiana Hospital at Shreveport, where he is recovering from an operation. We are glad to be assured that he is making satisfactory progress.

Rev. Virgil Morris, pastor at Lafayette, La., issued a Methodist Student Issue of his church calendar recently. Bro. Morris is neglecting no aspect of his work. His vesper service from 5:00 to 5:45 is broadcast over KVOL.

Rev. R. R. Branton, of the Istrouma church, Baton Rouge, La., is engaged in a series of services in which Rev. A. W. Townsend, Jr., of Hodge, La., is doing the preaching. Reports indicate that the services have gotten off to a good start.

A delayed account of the death of Bro. B. T. Gallaher, of Trout, La., reached us last week. Bro. Gallaher died at his home in Trout, on June 1. We join their many friends in sincere sympathy for Mrs. Gallaher and her son.

A DAILY PRAYER IN WAR-TIME

For Women Workers

Out of the quiet life of the home, Thou hast called a great multitude of women to do varied service in our sacred Cause. We commend them to Thee, O God, for Thy special protection and upholding. In these new tasks may they display the old qualities of discerning devotion and loyalty and efficiency. May naught of their womanly qualities be tarnished as they enter these unwonted fields of ministry. Grant them all strength of body and clear purpose of mind, and a satisfying sense of partnership with all the people everywhere who have heard Thy call to struggle for the great goals that are of Thy teaching. Behind the monotonous task may they discern the spiritual vision. Be Thou ever at the side of ministering nurses and Red Cross workers, and all who knit and sew and do other war tasks. May the companionship of the Carpenter Christ be real to the women who toil at machines and in factories. In all these forms of service may there emerge new conceptions of life's purposes, and of the immanence of the will of God. Our prayers, and the desires which outrun all speech, are before Thee, in the name of Mary's toiling Son. Amen.

—W. T. E.

We regret to learn of the illness of Mrs. Ashmore, wife of Rev. S. E. Ashmore, of Indianola, Miss. She has been ill for three weeks, and Bro. Ashmore was uncertain as to whether he would be able to attend the meeting of the Publishing Committee, of which he is a member, on October 7.

Mrs. Emily M. Hillebrandt, of Sulphur, La., writes us that she has a weak heart which added to her age has been a great handicap to her during the hot weather of the summer. We are happy to know that

cooler weather promises better things for her.

Rev. J. B. Grambling, pastor at Crowley, La., has sent a letter to the members of his church in the interest of World Communion Sunday and his "Tithe Month Campaign." We take from the letter this sentence: "Empty pews and an empty church treasury are no answer to the present world situation."

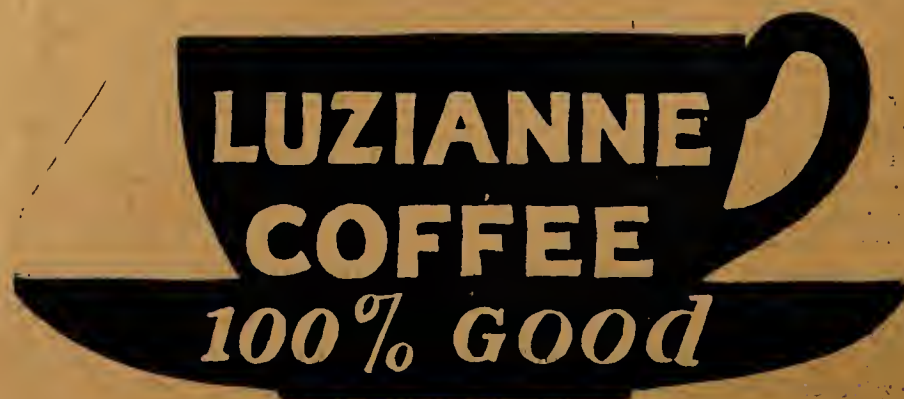
Ms. W. E. Dean, Cascilla, Miss., says that she had thought she would forego taking the New Orleans Christian Advocate next year, as she attends the Baptist church, teaches in a Baptist Sunday School, and takes the Baptist Record, but when it failed to come she missed it so much that she had to renew. We are glad to know that the paper has a real place in her heart and life.

Dr. Walt Holcomb, pastor of Wesley Memorial church, Atlanta, Ga., has just concluded a series of sermons on "The Gospel of the Grace of God," while conducting "One-Day Revivals" in his church. Dr. Holcomb will begin a Preaching Mission October 11, at Mullins, S. C., featuring "One-Day Revivals," with the general theme, "The Gospel of the Grace of God."

Rev. H. B. Crammer writes that the new parsonage home on the Jonesville, La., charge, was made happy by the arrival of a baby girl, Esther Blasdel, on September 5. The purchase and remodeling of a parsonage is one of the noteworthy achievements of the year for the pastor and his people and, with a baby girl to grace the achievement, why shouldn't they be happy?

Rev. and Mrs. O. S. Lewis, of Court Street church, Hattiesburg, Miss., and their son-in-law and daughter, Mr. and Mrs. L. L. Trent, were callers at the Advocate office on Thursday in the absence of the editor. Mr. and Mrs. Trent, who have been stationed at Key West, Florida, are being transferred to some other point, for secretarial work with the Y. M. C. A., the place as yet undetermined. We are sorry to have missed their visit.

Rev. H. D. Marlin, pastor of First Methodist Church, Hammond, La., after a move of more than 1,200 miles and a let-down of more than 6,000 feet in altitude, says that he has suffered no ill effects. At his first service on Sunday of last week he had a splendid reception, and Mrs. Marlin and their little daughter, Tennie Louise, share with him the delights of their new home. One of Bro. Marlin's first transactions was to subscribe to the New Orleans Christian Advocate.



NOTICE TO THOSE FOR ADMISSION ON TRIAL

All men coming into the conference this fall, whether they have P. B. degrees or not, will have to take the course on the Discipline, and we are suggesting that this be completed before Conference convenes.

B. C. TAYLOR,
Chairman, Ministerial
Training Committee.

REMEMBRANCES APPRECIATED

Dear Dr. Duren: Please allow me the space in the Advocate to express my thanks to the many friends and missionary societies for their kind remembrances and messages to me during my recent illness in the Baptist Hospital in New Orleans.

They were gratefully received and deeply appreciated, as they made the days shorter and alleviated the suffering to a great extent.

MRS. T. D. LIPSCOMB.
Church Point, La.

RECOMMENDATIONS OF TOWN AND COUNTRY WORK COMMISSION

Meeting at Alexandria, September 24, 1942

1. That the conference continue its plan of sustentation, requiring one per cent of all ministers in full connection, and urging all churches to voluntarily pay an additional one per cent. Such a procedure, universally observed, would guarantee to all members of the conference a minimum of \$1,200 per annum.

2. That charges and schedules of services (both as to days and hours) be rearranged wherever possible to give a preacher a minimum of \$1,200.

3. That laymen (particularly lay leaders, W. S. C. S. presidents, and Sunday school superintendents) arrange programs on all Sundays on which preaching services are not held.

4. That station preachers accept additional preaching appointments in nearby rural situations.

5. That the Board of Missions and the Board of Education join with the W. S. C. S. in work on the Kinder charge.

6. That the Annual Conference be petitioned to give legal status to the Town and Country Work Commission.

SERVICE FLAG DEDICATION AT BELZONI METHODIST CHURCH

On the morning of September 20, at the eleven o'clock hour, the Methodists of Belzoni, Miss., dedicated their Service Flag in honor of the Methodist boys who have gone from Belzoni into the military service of our country.

The music for the occasion was rendered by Mrs. Clarence Erb, the efficient church organist, who always unstintedly gives her time and talents to perfecting any of our church programs. After the congregation had sung *America* and the pastor had prayed, Miss Travestine Renfro, one of the favorite soloists of Belzoni, sang *America, My Own*, by Noble Cain.

After the preliminary services, Mrs. H. E. Covington, on behalf of the Flag Commit-

tee, gracefully and eloquently presented to the church the beautiful red and white Service Banner, on which had been placed a blue star for each one of our soldiers. Her words were well chosen—just the words for the occasion. She made us feel proud of our flag, and especially proud of our soldier boys.

Mr. V. B. Montgomery, in a stirring address, received the flag for the church. Anyone who has ever heard Mr. Montgomery speak knows that nothing was left unsaid that would pay high tribute to our boys in the Service, and would arouse the patriotism of all who heard him.

At the close of Mr. Montgomery's address, Miss Sarah Virginia McClintock, President of the Yonth Fellowship, in a modest and very fine way, read the names of our soldiers whom it was our delight to honor on this occasion.

The pastor preached a sermon, urging the congregation to keep the home fires burning and not to fail our boys at the front.

MILLSAPS COLLEGE FIFTIETH ANNIVERSARY

By Elizabeth Buchanan

Fifty years ago on September 29, 1892, through the material and inspirational sup-

IMPORTANT TO DELINQUENT SUBSCRIBERS

Expiration notices are being mailed out. Many of these are marked "Final Notice," and that means exactly what it says. The cost of printing the paper is too great for us to carry delinquent subscriptions at our risk. Please take due notice for we shall be obliged to discontinue delinquent subscriptions and we do not want to lose any of our readers.

W. L. DUREN, Editor.

port of Major R. W. Millsaps, Millsaps College, a Methodist school deep-rooted in traditions of scholarship, opened its doors in the city of Jackson, Miss. From that time on, the highest type youth of Mississippi would be able to secure a Christian education within the Magnolia State.

Millsaps' place of eminent distinction among higher educational institutions is due in large measure to the efforts of the men who have led it through the past half-century. Rev. W. B. Murrah, of the North Mississippi Methodist Conference, launched the college's career as its first president, and was followed by D. C. Hull, A. F. Watkins, and D. M. Key. Today Dr. M. L. Smith upholds traditional records of the past, while building an ever greater Millsaps of the future.

Since Dr. Smith was chosen president in 1938, he has succeeded in creating a wholesome and inspiring college community where students learn to excel in academic endeavor, and to grow full stature spiritually and socially, as well as mentally. Mississippi Methodism owes to him a great debt of gratitude for the rapid strides the college has made under his guiding hand.

On its fiftieth anniversary, Millsaps, with about 600 students, is contributing to the highest interest of church and state, not only through Millsaps-trained pastors, but through graduates who teach or engage in business professions.

COAHOMA-JONESTOWN CHARGE

Dear Dr. Duren: We are soon to come to the close of one of our happiest years in the ministry, as we are finishing our first year on the Coahoma-Jonestown charge. We came here last fall, after four happy years at Shuqualak, and we never have been treated any nicer nor found a better spirit of cooperation than the good people of this charge have extended to us.

The two little towns, Coahoma and Jonestown, each receive half-time, and a pastor never had a more pleasant and gratifying situation than that which prevails on this charge. We have a high type of people and it is a joy to serve them.

We had fine meetings in both churches, and have received into the churches during the year nine on profession of faith, eighteen by certificate, and two by vow.

The Woman's Society of Christian Service at Jonestown, has recently repaired the parsonage, and painted it snowy white. Our parsonage, due to these recent changes, has been converted into a lovely little home.

The people over at Coahoma have made extensive repairs on their church-building. A new roof has been put on, and major repairs on the brick sidewalls, so the building is now substantial for a number of years to come. The finances at Coahoma are all paid in full, having been completed at the fourth quarterly conference on September 13. The finances at Jonestown are up to date, and since they run a regular monthly system will be paid out in full by Annual Conference.

This has been a happy year for this pastor and his family, as he has worked with the fine people of this charge, and had the good fellowship and enjoyed the beautiful spirit of his new district superintendent, Bro. J. W. Ward.

MATHIS E. ARMSTRONG,
Pastor.

THE EXECUTIVE SECRETARY OF THE BOARD OF EDUCATION

By Rev. W. R. Lott

The North Mississippi Conference is passing through a period of transition as relates to the services of the Executive Secretary of the Board of Education. At this time I would like to give expression to some feelings of appreciation for the unselfish service rendered to the church by the men who have served in this capacity: Rev. R. P. Neblett, Rev. V. C. Curtis, Rev. R. H. B. Gladney, Rev. R. G. Lord, and Rev. R. A. Grisham. Each of these men brought to the conference the best leadership and vision which they possessed during the years they were appointed to this work. Rev. R. A. Grisham is now serving with the armed forces as a chaplain. At this next conference the church will lay its hand upon another man to shoulder this heavy responsibility.

I am afraid our pastors and laymen too frequently fail to see the valuable service rendered by the men in this office. This service is rendered in the field away from home ties, which in itself is a personal sacrifice.

If we would think clearly we must realize that the man who directs the force of Christian Education in the conference as we have it now organized is required to touch the personal and organizational life of a large group of people. He is required to know the

detailed organizational life of the church educational forces at large so that when he sits in the councils to make plans he is not a stranger to the language of Christian Education or the people who are directing it. It is his responsibility to see that the plan for children's work is brought into his conference, interpreted and made effective through hundreds of teachers in local churches. He is ever on the alert, hunting talent to teach in leadership schools for children's workers. The literature, church facilities, plans and programs for children's work is on his heart. At leadership schools he is the one who types the work which is done on behalf of children.

His interest in the children must not lessen his interest in the work of the Youth Division. He becomes an expert in plans for Youth Fellowship, camp activity, Wesley Foundation programs, campus-church relation committee plans, summer conferences, college days, and Student Recognition Days. He must ever be careful to develop young preachers to show an interest in youth work so that he will have an able group of leaders and teachers for the youth of the conference.

His relation to the Church School superintendents of the conference is direct as it is to local Church School treasurers and class teachers in each division. His approach to these adult leaders through correspondence, literature, plans, and visitation is of vital importance. No one man touches more people for constructive good than the conference executive secretary.

In addition, these men have preached, held prayer meetings, conducted innumerable institutes, and given helpful instruction to perplexed teachers all over a wide area. They do not overlook trying to develop a sound financial plan for local church schools, Bible classes and conference organizations.

They have been promoters and encouragers. New Church School literature must be introduced, books sold, and teachers instructed. The Executive Secretary does all of this with the cooperation of the pastors and officers of the Board of Education.

The Executive Secretary becomes the eyes of the conference to find and bring into the conference most of the visiting speakers and teachers who channel the new approach to church life. He lifts the level of thinking by bringing to the Pastors' Schools, Annual Conferences, Leadership Schools and college campuses outstanding talent for inspiration and instruction.

This is an important office. It has contributed invaluable to church life. It is worthy of the best talent and in our conference has been happily filled and served by men of deep consecration and executive ability.

DEDICATION GREENWOOD, MISS.

Dear Dr. Duren: On the first day of November Bishop Peele will dedicate the Educational Building for First Church, Greenwood. We have this year paid off the debt that has been on this building since 1924. We have paid this year on the debt eighteen thousand dollars. We paid two thousand dollars on it last year.

In the two years of my pastorate in this church we have added one hundred members on profession of faith and two hundred by letter. We have paid to all purposes more than fifty thousand dollars. This is a great church. Come and be with us for the dedication.

J. E. STEPHENS, P. C.

PERSONAL NOTES AND INCIDENTS

Rev. O. L. Elliott, who has been serving the Salem-Friendship charge, in the North Mississippi Conference, is now a student at Wood Junior College, Mathiston, Miss.

Mr. Thomas Booth, brother of Rev. J. W. Booth of the Louisiana Conference, died at his home in Winona, Miss., on Friday following a long illness. He is survived by four sisters also.

Mrs. Paul Arrington writes that they are moving to 735 Piedmont Street, Jackson, Mississippi, on October 3, her former address having been Waynesboro, Miss. Mrs. Arrington's friends and Conference associates will take note of the change.

The Ruston District is planning to come to the session of the Annual Conference in a body by special bus. The round-trip fare will be six dollars. That is certainly a wise move in view of the transportation situation at the present time.

We regret to learn that Rev. J. L. Williams, Superintendent of the Louisiana Child-Finding and Home Society, New Orleans, has found it necessary to undergo a period of hospitalization. We do not know the extent of his illness, but hope for his speedy and full recovery.

Dr. J. W. Lipscomb, Methodist steward and long-time friend of the editor of this paper, is in New York for a checkup on his physical condition. His home is in Columbus, Miss., and he says that he thinks that he is in top condition, but is taking no chances.

We have made the statement a number of times that we cannot publish in the Advocate memorials on the birthday of people who are deceased, but we still receive such memorials for publication. Please take note that we do not publish anniversary memorials. This is an inflexible rule of the paper.

In reply to our notice regarding Advocates to be sent to Army camps, some have written giving simply the name of the camp. Please send us the name and address of the Reading Room, as in many posts and camps the recreation and reading room are different and a paper addressed to the Army post might not reach its destination.

Rev. J. L. Nabors, Jr., pastor of the Mooreville, Miss., charge, is having good success in his work this year. East Tupelo church, organized in 1932, has worshipped for eight years in a basement built in 1934, but the completion of the church building is at last under way. It is hoped that the work may be finished by November 15. It is a brick veneer structure with six Church School class rooms. The Andrews Chapel church is being repaired.

FROM SALEM AND FRIENDSHIP CHARGE

Dear Dr. Duren: Going to Salem and Friendship charge two months after Annual Conference, we have had a very successful year. All five revivals were successful with much interest shown. We have done three hundred dollars worth of improvements on the parsonage and remodeled and painted the Christian's Rest and Liberty Hill churches at a cost of \$885.00. We will go to Conference with a full report.

O. L. ELLIOTT, P. C.

A MESSAGE FROM BISHOP PEELE

To The North Mississippi Conference

A communication from Rev. W. L. Robinson, secretary of the Board of Education of the North Mississippi Conference, informs me that the fourth Sunday offering of the Conference for this year is \$3,568.00. The amount realized from this source last year was \$5,101.00. Doubtless there are two fourth Sunday offerings to be added to the report as it appeared when Brother Robinson wrote me.

I am asking that special emphasis be given to the fourth Sunday offering in October with the expectation of realizing an equal amount or more from each church as was realized last year.

North Mississippi Conference must not take a step backward in any item of the program of the Church. I am sure to call attention to this situation is all that is necessary. Cooperation will bring results.

W. W. PEELE.

LAKE CORMORANT CHURCH TO BE DEDICATED

Bishop Peele will dedicate the Lake Cormorant church, Sunday, October 25, at 11 a.m.

All former pastors and district superintendents are invited to be present. Please notify me if you will arrive Saturday night or Sunday morning so I can arrange entertainment.

WALTER M. CAMPBELL, P. C.

NEW ORLEANS DISTRICT CONFERENCE

Progress was registered in every phase of the work of the New Orleans District at the District Conference held on September 15 at Rayne Memorial church. The conference was probably the most unusual and likewise the most interesting one held in this district. The fact of the conference being held in the fall rather than spring, and the additional fact of the hours of meeting—from 4 p. m. to 9:30 p. m.—and the exceptional attendance, all combined to make the word "unusual" entirely fitting.

The opening devotional was conducted by A. R. Hoffpaufr, of Gretna, who was assisted by James T. Harris, of Canal Street, and H. L. Johns, of Rayne Memorial. Following the devotional, Dr. W. W. Holmes, district superintendent, in a few well-chosen words, expressed his desires and goals for New Orleans Methodism. In the organization of the conference, Don L. Harwell, of Gentilly, was elected secretary, and E. B. Chaney, of Houma, assistant secretary.

Items of business transacted included the naming and confirming of committees as follows: Committee on Qualifications of Local Preachers—W. L. Duren, J. T. Harris, H. A. Gibbs; Committee on Recommendations—Jolly Harper, J. W. Booth, R. L. Clayton, E. B. Chaney, J. W. Faulk; Ad-Interim Committee—E. C. Gunn, T. F. King, E. B. Emerich, N. H. Melbert; Committee to Nominate District Lay Leader and Assistants—J. C. Hutchins, J. H. Carter and Mr. Haley.

Karl Tooke, of Munholland Memorial church, who had compiled in advance the pastor's statistical reports, gave to the conference a complete resume of these reports. (See Resume at end of this article.)

Reports were made for the various institutions, organizations, boards, etc., as fol-

lows: Dr. W. L. Duren, for the New Orleans Christian Advocate; Mrs. C. C. Hightower, District Secretary, for the Woman's Society of Christian Service; Dr. J. G. Snelling, for the Memorial Mercy Home-Hospital; H. L. Johns (in the absence of Superintendent C. B. White), for the Louisiana Methodist Orphanage; Dr. Dana Dawson, Chairman of Conference Board of Education, for that board; Dr. N. H. Melbert, for the New Orleans Methodist Evangelistic Campaign (planned for next spring); members of the District Staff as follows: A. F. Hanson, for the coming City-Wide Training School; Mrs. J. C. Whitaker, for the Children's Work in the district; Miss Dorothy Brock, for Youth Work; Leo C. Terry, for Adult Work; E. C. Gunn, for the state-wide rally to be held in Alexandria for the organization of a Foundation for Civic and Moral Betterment.

Robert Crichlow and Dana Dawson, Jr., were recommended to the Annual Conference for admission on trial, and Harold Sellers Bailey was licensed to preach. Dr. M. F. Wilson was re-elected District Lay Leader, and Dr. Otis M. Johnson and A. G. Riddick were elected assistant lay leaders.

Another very interesting part of the conference was the basket lunch served in the banquet room of Rayne Memorial. This lunch was supplemented by the ladies of Rayne who furnished coffee, salad and baked beans.

Immediately following the supper and before the opening of the second business session the second devotional was conducted by B. D. Boddie, who was assisted by J. T. Harris and H. P. Wall.

Reports of committees, etc., concluded this, a most successful district conference.

See Resume of Pastor's Reports to Superintendent.)

Statistical Report of the New Orleans District for the District Conference, Tuesday Afternoon and Night,

(This report was made from pastors' reports of charges in the district for Dr. W. W. Holmes by Karl Tooke.)

Membership

Members received on profession of faith last year, 381; members received by certificate and otherwise last year, 570; members received on profession of faith this year, 344; members received by certificate and otherwise this year, 473; net gain for district total membership, 399. Only one charge in the district failed to gain in total membership.

Church School

Fourteen charges have larger attendance in Church School this year. Seven charges have smaller attendance than last year. Greatest gain in attendance was Felicity with 62 per cent. Greatest loss of any charge was 25 per cent. Several charges have the same attendance as one year ago. The district showed a definite gain in attendance for this year over last year.

Woman's Society of Christian Service

Total reported membership for the district, 1,095 (several churches did not report this item). Eight charges showed a gain in membership of 40 members. Ten charges showed a loss in membership of 65 members. The district showed a net loss in membership for the W. S. C. S.

Church Periodicals

Chicago Christian Advocate subscriptions, 146; New Orleans Christian Advocate subscriptions, 442; Upper Room subscriptions, 1,885; World Outlook subscriptions, 175; Methodist Woman subscriptions, 186.

Finances

The financial condition of the churches shows up very well indeed.

Charges Reporting Outstanding Achievements in Building and Improving the Church and Parsonage Property

W. W. Perry, Donaldsonville.—The church debt has been liquidated, almost \$300 has been spent on pavement, church property and the parsonage. The charge shows the best report for many years. Many causes in its budget are paid in full.

H. A. Gibbs, Napoleon Ave.—During the year this charge has paid over \$1,200 on church and parsonage debt. Including interest, a total of \$1,530 has been raised for these church and parsonage obligations.

M. S. Robertson, Houma Heights.—The church has been completed at a cost of \$1,200, all of which has been paid. A cooling system has been added to the church and some rooms and other improvements added to the parsonage. The church debt has also been reduced. A new mission has been started in a small village near Houma.

Don Harwell, Gentilly.—More than \$500 has been paid on parsonage debt. Also payments totaling over \$300 have been made on the church debt to the Board of Church Extension.

A. R. Hoffpauir, Gretna.—The money has been raised for repairing the roof of the parsonage. The kitchen and bathroom of the parsonage have been painted and redecorated at a cost of approximately \$100.

Dana Dawson, Jr., Eighth Street.—The exteriors of the entire church plant and the parsonage have been repaired and painted. A new carpet has been placed in the church. The interior of the parsonage has been decorated and a number of improvements have been added.

J. W. Booth, Chalmette.—Approximately \$300 has been spent on the church debt. \$250 has been spent on the church building for a cooling system and church school accommodations.

Don Risinger, Algiers.—\$1,100 has been spent on improvement of the parsonage. Of this amount \$600 has been paid, leaving a balance of \$500.

Leroy Shumaker, Aldersgate.—The parsonage has been repaired and painted. The debt on the church has been refinanced and an additional \$800 has been spent on the church. It has been painted and the inside completed.

J. T. Harris, Canal Street.—Approximately \$400 has been spent on the parsonage debt and \$300 has been expended on improvements of the church. An organ has been purchased for the church.

M. S. Robertson, French Mission.—A cabin has been built at Indian Point at a cost of \$400, and the indebtedness on Indian Point of \$2,000 has been paid through the efforts of the Conference Missionary Secretary and the Conference Board of Missions.

J. W. Faulk, Slidell.—\$229.97 has been paid on the church debt and insurance, and the balance of \$200 on the church debt will be paid by December.

Jolly B. Harper, Franklin.—The Franklin charge has built and equipped an educational building valued at \$8,500. A girl Scout hut has been built, valued at \$500. A Boy Scout log hut, which has a value of \$1,000, has been completed. The entire work, valued at \$10,000, has an indebtedness of \$680, which is covered by pledges due November 1, 1942.

E. C. Gunn, Carrollton Avenue.—During the year more than \$1,500 has been paid on

the church and parsonage debt. Many improvements have been added to the church building. Expenditures on the church for improvements total \$737.12.

W. Oliver Risinger, Lutchter, Reserve, La-place.—Considerable work has been done inside the Laplace church to add an atmosphere of worship. The roof of the church at Lutchter has been painted. The property has been improved at the Reserve church by buying material and using labor donated by pastor and members.

D. B. Boddie, Morgan City.—The church roof has been rebuilt at a cost of over \$500. Approximately \$500 has been spent on the Educational Building for furniture and equipment for beauty and comfort.

W. D. Boddie, Felicity.—Improvements have been made on the church building. The parsonage has been redecorated outside and inside. Some furniture and equipment purchased at a total cost of more than \$700.

Karl Tooke, Munholland Memorial.—A pipe organ has been added to the church auditorium. A new floor installed or finished. A cooling system has been added. Folding chairs placed in Church School. A \$5,000 campaign is now in progress to paint, decorate and add a church school building.

J. C. Whitaker, St. Marks.—The church and parsonage have been repaired and painted during the year at a cost of about \$500.

WISE OR OTHERWISE

By Rev. James H. Felts

When a man's preaching points to himself instead of Christ the congregation departs empty.

The "Golden Rule" is crucified when we do unto others as we would NOT have them do unto us.

The armies of the world could not whip Alexander the Great but strong drink did the job before he was thirty-five years old.

There is little important difference between narrow men and broad-minded ones. Too little and too thin.

A Chinaman registered as "Sneeze." Asked what his name was in Chinese, said, "Ah Choo." He passed.

"Not digits and dollar marks, but souls are first and count most in Christian enterprise."—W. L. D.

Every time Abraham moved his tent he built an altar. Here is found the only consistent and satisfactory Christian life.

Blessed beyond ordinary is the individual sufferer who can reach out the helping hand to other sufferers.

If Will Rogers were still living and knew nothing except what he saw in the papers, he would be as ignorant as the rest of us.

There were Canaanites in the land God gave Abraham and his seed. They had to be overcomers to possess God's gift.

Are you reading Dr. Smith's "Little Lessons in Spiritual Efficiency?" They are TREMENDOUSLY worthwhile.

"What Ulysses did with his sails, Paul did with his soul."—L. O. H.

True or false? "Blistering" people from the pulpit is gospel preaching?

Neighbor. "You look tired and sleepy, Janie."

Little Janie: "It's that new baby at our house—he broadcasts almost all night long."
—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Christ in the heart, and His love in the nations, is the only cure for the ills which threaten us today."—Benjamin Harrison.

* * *

Latin American Missions

In listing the books for supplementary use with the study of "Latin American Missions," we made an error in quoting the price. "The Latin American Circuit," by Miss Elizabeth Lee and Dr. A. W. Wasson, and "Latin America, U. S. A.," by Dr. Elmer T. Clark and Mr. Harry Spencer, are sold together (one not sold without the other) and the price is 25 cents for the set, not 25 cents each as was stated. (Sorry!)

Last week we gave a few suggestions for the study of "Background" and this week we are giving some for the study of "Problems."

In "That Other America," by Dr. MacKay, which we used a few years ago, will be found the problem of the difference in the "temperament" of the people of North America and those of South America. Also will be found a list of the incidents which have caused resentment toward us by the people of the Latin American countries: The taking of a large part of Mexico, the bombardment of Vera Cruz, General Pershing violating Mexican sovereignty by crossing the border to chase Pancho Villa, the landing of Marines in Caribbean countries, the taking over of the Panama Canal Zone, etc.

What about the Monroe Doctrine? A prominent gentleman from Paraguay has said: "The Monroe Doctrine is the will of the United States government to do what it pleases, when it pleases, on the American continent, backed by the army, navy and marines."

"In 1933, Secretary Hull promised the Latin American countries that the United States would cease intervening in their internal affairs. The Good Neighbor Policy includes a lot of other things, but non-intervention in the affairs of Latin American countries is the heart of the policy. It is necessary to point out that we promised to stop some of the things we had been doing."

"Many people in Latin America do not care to be too friendly with us, and others are fearful that our present friendliness is only temporary, that we will revert to type when World War II is over. Thus they accept the Good Neighbor Policy 'with their fingers crossed,' feeling that we have some ulterior motive which may not be too good for them in the long run. This explains why certain Latin American countries are very cautious about giving the United States naval and air bases. They fear that such concessions, once granted for a limited period, may be extended for one reason or another and in effect become permanent—that they might simply be another way of satisfying our big appetite formed in past years."

"The problems of the 'neighborhood' are not going to be solved simply because we know each other better. . . . Accurate information about the neighbors is mighty important, personal acquaintance is most interesting and sometimes entertaining, but neighborhood problems will not be solved

unless the neighbors approach their problems with very definite Christian attitudes."

If you wish to read about a danger spot, read "Argentine Danger Point," by Herbert M. Clark, in the August, 1942, "American."

Do You Know:

That August 15 was graduation day at the good-neighbor school in Philadelphia, Penn., with fifty amateur ambassadors going forth to work for Uncle Sam? They had learned Spanish, the history and culture of the Latin American countries, etc., as taught by this inter-American training center sponsored by the office of the Coordinator of Inter-American Affairs in the interest of good neighborism.

That Columbia once was the greatest quinine producer in the world, bigger than the Dutch East Indies, but it slid into the background after the Dutch developed the East Indies and in recent years the Dutch have had a monopoly? Guatemala, Bolivia and Peru also produce quinine. Then why is it that we, in the United States, only have quinine in limited quantities?

That if we had helped Brazil develop her rubber program, instead of transferring our rubber trade to an English-controlled African state, we would today have plenty of rubber? Now, we are helping to equip about half a million rubber tappers and supporting staff to be sent up the Amazon valley looking for wild rubber trees!!!

It has been suggested that the lesson on "Problems" might be presented like a trial—have the courtroom with the judge and the jury and let the United States be on trial for the unfriendly acts toward the Latin American countries. Of course, there would be a lawyer to defend the United States and produce witnesses to prove the friendly acts.

Perhaps your library or some member of your community has copies of "Inside Latin America," by Gunther, and "Good Neighbors," by Herring. Read them.

Mrs. E. V. Perry writes: Towns where the "JOY" picture shows operate will find their manager glad to cooperate in showing travelogs of Latin American countries. Recently "Heart of Mexico" was shown in Rolling Fork and the public enjoyed it so much the manager was asked to repeat it. It gave the scenes of the country, the religion, education, history, geography, culture, etc.—everything which we are trying to emphasize in this study. Other travelogs show Ecuador, Peru and Chile—most of them in color.

Mrs. Perry has some material on hand which may be secured from her:

1. Several copies of worship services and bibliographies which will require 6 cents postage.
2. Twelve copies of "Toward An Understanding of Mexico," by Herring. Each 10 cents.
3. Five copies Social Action, "Pan-Americanism—Can We Win It? Each 10 cents.
4. One copy of the Foreign Policy Reports, "Mexico's Social Revolution." 10 cents.
5. One set of the "Outlook Pamphlets on Latin America." (New) 25 cents.

Do you know who dreamed of the Pan-

American Union? Read "Bolivar—The Great Liberator," by Rourke, in the September, 1942, "Reader's Digest."

* * *

Surprise Party for Miss Ellis

Commemorating Miss Sallie Ellis' twenty years of faithful service as a deaconess in Biloxi—first at the Wesley House for four years, then for sixteen at Moore Community House—the Epworth church tendered her a surprise party on the evening of September 18, which was also her birthday.

Gift flowers had made the Community House more beautiful and as the guests from many of the coast towns arrived, they were greeted by Miss Sophie Kuntz, who presented them to Miss Ellis.

In the dining room, Mrs. D. M. Ulmer, assisted by members of the church, served delicious punch from a bowl surrounded with flowers on a lace-covered table. There, too, was the traditional birthday cake.

Later the guests assembled in the club room, where Rev. D. M. Ulmer led the singing of church hymns and, as a climax, Mrs. A. L. Nesosis, in behalf of the W. S. C. S., of the Epworth church, presented to Miss Ellis a Life Membership.

The real surprise of the evening came when Miss Ina Thompson, District Chairman of Life Memberships, stated that the women of the coast societies, wanting to add to the occasion, decided to make Miss Kuntz a Life Member also, and she asked Miss Ellis to present the pin.

These two efficient workers have endeared themselves to the entire coast and Miss Ellis has mothered a generation of the young people of the community.

* * *

Latin American Tea

Members of the W. S. C. S., of the Prentiss Methodist church, responded to the following invitation:

The W. S. C. S. of Prentiss Methodist church
Invites you to a tea;
Will introduce you to Latin America,
Where there's lots of glee.
Come and bring a donation
For the Emergency Mission Gift,
Because for the duration
We will all practice thrift.
Be sure to show your face,
As no one else can take your place.

Honor Guest: Mrs. W. F. Mahaffey, President, Mississippi Conference W. S. C. S.

This was a three-fold tea—the introduction of the study "Latin American Missions"; the presenting of the conference president, who has recently moved to Prentiss; the making of an offering for the Emergency Gift.

The tea was given in the home of Mrs. W. W. Gray, who was a schoolmate of Mrs. Mahaffey, and Mrs. G. C. Terrell and Mrs. Clyde Terrell were co-hostesses.

Mrs. Roy Wolfe gave the devotional, and Mrs. Gray, Secretary of Missionary Education, presented the study. Mrs. Mahaffey told of the presentation of "Latin American Missions" at Lake Junaluska in the summer.

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—October

1. Business Meeting. (a) Plan Week of Prayer—Order Offering Envelopes. (b) Check Life Memberships. (c) Check on Student Secretary Fund.

2. Finish Mission Study. (a) Prepare for Children's Mission Unit through Children's Secretary.

3. Send boxes of supplies to Malvina Community House, Malvina, Miss., or to ministers recommended by the district superintendent, and report value to the Conference Secretary of Supplies, Mrs. G. Blake, Houka. If money is sent it must go to Mrs. D. H. Hall, Conference Treasurer, New Albany.

4. Monthly program with items from the Methodist Woman.

* * *

Week of Prayer and Self-Denial— October 26-30

Generous offerings will help provide:

A dining hall and classroom building at Wood Junior College, Mathiston, Miss.

A new building and new furnishings and equipment at Crandon Institute, Montevideo, Uruguay.

Land and a girls' dormitory at Granbery Institute, Juiz de Fora, Brazil.

Land and a girls' dormitory at American School, Lins, Brazil.

New furnishings and equipment for Benet College, Rio Janeiro, Brazil; American School, Port Alegre, Brazil.

A new building for Wesley Community House, Oklahoma City, Oklahoma.

ALL THESE NEEDS ARE URGENT.
HOW MUCH SHALL WE HELP?

* * *

Prayer Suggestion for October

Pray for the Week of Prayer and Self-Denial, which should be observed in every society of the Woman's Division of Christian Service. That through its observance the religious life of all shall be enriched and knowledge and interest in the objects for which the gifts are made shall be increased.

* * *

Consecrated Christians will continue to contribute sacrificially to missions because:

1. Two hundred additional missionaries are needed at once in Latin America.

2. Many missionaries are still at work at their stations with increased opportunities for service.

3. Emergency travel for missionaries is costing twice the amount appropriated.

4. The Board needs to establish reserve funds for reconstruction when the war is over.

* * *

Malvina Community Center

Miss Glenn, the new rural worker, has been at her desk now for a month. We are delighted with Miss Glenn and hope she finds Malvina and the surrounding country a delightful place in which to live and to work. When visiting she finds many mothers in the field. When planning for the usual young people's night she finds many too tired to come. But the nursery group, each morning, grows and grows.

We are quite interested in a new investment Miss Glenn is making. She secured books from the Rosedale public school for those who come to care for the nursery children. Now, reading and writing are an important part of the morning spent at the Center. When cotton picking is over and the children start back to school they will not be so far behind that they will get discouraged and quit.

Enquiries are being made for clothes. Any number of well-filled boxes have been sent in. These clothes will be priced and ready for a rummage sale this Saturday. We appreciate these boxes and wish you could see the improvement they have made in the children, girls, boys, and women.

If you are wondering what to put in a box for the Center, remember that we have a Christmas tree when every one expects a present.

* * *

Notice to Supply Secretaries

At the end of the second quarter the districts in the North Mississippi Conference reported as follows: Aberdeen, 4; Columbus, 9; Corinth, 9; Greenville, 2; Greenwood, 2; Sardis-Grenada, 2.

Please read the Supply page in the September issue of "The Methodist Woman."

Sincerely yours,

ZURA H. BLAKE,

Conf. Sec. of Supplies.

* * *

Colegio Irene Toland
Matanzas; Cuba,
April 13, 1942.

Dear Friends:

"On the whole it seems to me we have made progress and have had a good year. Our greatest disappointment has been the failure of a number of students who have been with us four or five years and have attended Sunday School and church regularly, to make a decision in regard to profession of faith and church membership. This coming week Dr. Stewart is holding a series of six special services in the church and we are hoping these students will reach a definite conclusion in regard to the Christian way of life. As you already know, our students, being grammar school children, the majority in the lower grades are less than twelve years old, that is to say, under the age when children usually join the church and certainly under the average age in a country where evangelical influence is much less wide-spread than in the North. We have been glad to note, however, that a number of our ex-students have become members of evangelical churches because of influence exerted when they were in our mission schools.

"During the entire first quarter of this year I all but held my breath waiting to see how we would come out financially. We began the 20% raise, prescribed by law, of the teachers' salaries in December, and consequently the past quarter was the first in which the increase was paid during the entire three months. Nevertheless, in spite of higher salaries (which I am more than glad we can pay) high prices of food and all supplies, and monthly payments on the bus, we have come out with a balance. We have

thought it best not to raise the fees as we considered, because the people of Matanzas on the whole are not able to pay more.

"Now another problem looms near. A law has been passed placing a war tax on all the money received by the school. (Does one say 'receipts'? I can think of only the Spanish term which is 'entrances'.) What that is going to mean to us I have not yet found out. Another of our problems is created by the terrible streets of Matanzas. They have twice completely broken the springs of the new bus.

"But now to mention some of our joys. We have an unusually good group of boarding students, a cosmopolitan group, including a brother and sister who are half Chinese, a little Jewish boy, two boys who are mulattoes and, before Christmas, we had two North American children from Chicago, whose parents brought them here to learn Spanish. Other of our boarding students are Rosa Maria Sueiro, who did rural work with Miss Buck in Omaja, and a girl of 20 or 21 who is engaged to one of the ministerial students in the Seminary in Havana.

"I am enclosing a recent program of a concert by an artist of international fame. The concert was sponsored by the Governor of the Province and given in our auditorium. Also recently in the auditorium we had a wedding, the marriage of two of our former students who first met here in the school. Next Wednesday the Presbyterians are to have an excellent play which is so well done that it is to be presented later in the largest theater of Havana. We are glad to cooperate with our Presbyterian friends in their efforts to raise funds for a new chapel."

Sincerely yours,

JUANITA KELLY.

(Sent out by Elizabeth M. Lee.)

THE FUTURE

Tis well that the future is hid from our sight,

That we walk in the sunshine, nor dream of the cloud,

We cherish a flower, think not of the blight,
And dream of the loom that may weave us a shroud.

It was good, it was kind, in the Wise One above

To fling Destiny's veil o'er the face of our years,

So we see not the blow that shall strike at our love,

And expect not the beam that shall dry up our tears.

Though the cloud may be dark, there is sunshine beyond it,

Though the night may be long, yet the morning is near;

Though the vale may be deep, there is music around it,

And hope midst our sorrow, bright hope still is near.

—Hammond Vindicator.

Oh, how great is the power of truth! which of its own power can easily defend itself against all the ingenuity and cunning and wisdom of men.—Cicero.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALE, ASST. EDITOR, WEST MONROE, LA.

A District President Speaks

By Mrs. Frank N. McClure

The other day I met a woman on her way to the post office with several rolls of pennies in her hand which she intended to use for the purchase of War Stamps. She had always been an active church worker, who gave willingly to religious projects, and I asked her if she was keeping up donations to the "Penny Bag" of our Woman's Society of Christian Service which contributes largely to our missionary pledges. "Oh, no," was her reply, "I cannot do both—and I think war needs come first."

That statement gave me serious food for thought. No one can say the war is not an important factor in my life when an only son serves with the troops in the Pacific area, but I also realize that, whether we win or lose, the entire effort will prove in vain if we let down our church support one iota.

We are in this war because every living church member of all Christian faiths (I do not care how saintly they may be considered) has failed to conform to the most significant teachings of the Gospels. Those same church people who have refused to contribute to missionary work, either home or foreign, are having many times the sums they might have given now taken from them through government taxes and war expenses . . . and they dare not refuse.

A woman of wealth told me last year when her church "cut" its missionary budget several hundred dollars, "If I had my way I would have lowered it still more." . . . Another woman says, "I don't believe in missionary work;" and to such a woman I would ask, "Do you really know what the work of our missions covers, or is it just a general field that you have never taken the trouble to investigate?" The definition is so simple—just plain welfare work plus Christian training.

What woman wishes her city or village or borough welfare organization to go out of existence; the needy to go hungry and naked; a growing generation without education or a helping hand? Then why the objection to supporting missionary schools and hospitals, baby folds and children's homes, settlements in slum centers, the hand of fellowship to racial groups, when fostered by the church and offering a vital force in living through Christian example?

Why weep over bombed churches in Europe or bewail lack of freedom to worship, when by our very selfishness and indifference we may create a similar situation for ourselves? How dare we pray if we are neglecting the job which calls us in our churches—to serve and share?

Of course we must buy War Bonds to our very limit, but if we are really sincere in the objective of an allied victory we must increase our sacrifices and self-denial in order that the church, too, may continue its ordained tasks . . . and the only way we can do this is by TITHING. Down through the ages we have read and heard that "one tenth is the Lord's," but we have not heeded. That one tenth means not only money, but time and talents: give the Lord what is his and behold his miracles! Sew in the Red Cross rooms, but do not

use that as an excuse to avoid a church chore. Give every attention to air raid warden service and kneel at your communion table. Buy War Stamps but pay your church pledges as regularly. Plan for shelters and the care of little children in an emergency, but do not forget the cry of children in this and other lands for the help your church struggles to provide. You cannot do everything! Yes you can, for the Lord always gives strength for the burden . . . try it, and see for yourself.

Women of The Methodist Church, support your country—uphold your flag—but never let the Cross touch the ground!—The Methodist Woman.

* * *

Suggestions for Study for the Mission Topic Latin American Missions

PURPOSE

To bring about an appreciation and understanding of the peoples of Latin America, their treatment, their traits, their outlook on life in the light of their background of history, geography, and present environment.

To help the class understand the likenesses and differences of the Latin American people, their territorial, governmental, and social problems.

To increase appreciation for the need of relationships based on Christian principles to exist between the two Americas.

To come to a better understanding of the need for Christian evangelical missions in the lives of the Latin American people in the homeland as well as the foreign countries; the type of work carried on by the evangelical churches and their contributions to Latin American life.

To create a willingness to share in the opportunities and the challenge that confront the evangelical churches, especially The Methodist Church, as they continue their work among Latin Americans.

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Rycroft: "On This Foundation" (Text)
Wasson and Lee: "The Latin American Circuit" (Supplementary Text).
Clark and Spencer: "Latin America, U. S. A." (Supplementary Text).
Mackay: "That Other America"
Morgan: "Rim of the Caribbean."
Mead: "Tales From Latin America."
Daniels: "Makers of South America."
Herring: "Good Neighbors."
Gunther: "Inside Latin America."
Hulbeft: "Latin American Backgrounds."
Second Annual Report, Woman's Division of Christian Service.

The Outlook Pamphlets.
Wright: "Fun and Festival from the Other Americas."

Carr and Taylor: "Discussion and Program Suggestions for Adults on Latin America."

Survey Graphic (Magazine), March, 1941—(Survey Graphic, 112 East 19th St., New York, N. Y.—50c.)

The World Parish Series (Order from Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y.—Free.)
The Homeland Series.

The World Outlook.
The Methodist Woman.

WRITE TO:

American Bible Society, 1009 Sloan St., Crawfordsville, Ind.

Pan-American Union, Washington, D. C.
Committee on Cooperation in Latin America, 156 Fifth Ave., New York, N. Y.

SOME PROCEDURES AND POSSIBLE ASSIGNMENTS

1. Use "Do You Know?" quiz to arouse interest.

2. Have a good reader give the "Prologue from Good Neighbors" by Herring.

3. Discuss: Why Are We Interested in Latin America? Nationally? As Methodists? As Christians?

4. Discuss: Why Send Protestant Missionaries to Roman Catholic Countries? Are we Justified?

5. Have a review of article "Peace Without Empire," by A. A. Berle, Jr.; Survey Graphic, March 1941.

6. Have a review of article, "Are Protestants Good Neighbors?" World Outlook, June, 1942.

7. Have a "Latin America in the News," broadcast, using current news items and items of religious interest from "The Moving Finger Writes" section of recent issues of World Outlook.

8. Have a committee to plan special worship service to close study using the theme: "Christ the Foundation."

9. Tell the story of "Christ of the Andes."

10. Have a member of the Girls' Interest Group or the Youth Division report on III, F. in outline.

11. If class is large, have one group make a "Latin American Primer", giving from three to five important facts about each of the Latin-American countries.

12. Using an outline map, locate all places of Methodist work in Latin America.

13. Have a committee study and make a report on the needs of the evangelical churches in Latin America, and the needs of the Methodist Church in Latin America.

14. Plan a Latin-American Fiesta, using suggestions for parties, decorations, invitations, recipes in "Fun and Festival from the Other Americas" by Rose Wright. (You may secure the 20 Latin-American flags to use in your society for a special occasion by writing Mrs. Ed. Conger, Arcadia, La.)

15. Have a good map of Latin America.

16. Leader of class should read one good background book on Latin America, such as: Herring: "Good Neighbors." Gunther: "Inside Latin America." Schurz: "Latin America."

(Secure from local, or parish library, or Louisiana Library Commission, Baton Rouge, La.)

(From the Outline sent out by Mrs. G. W. Dameron, Conference Secretary of Missionary Education.)

* * *

Columbia W. S. C. S. Entertains At Birthday Party

Of interest in religious circles was the party and program held at the Methodist

(Continued on Page 16.)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 11, 1942.

By Rev. W. C. Newman

What Loyalty to Christ Means

Lesson Text: Mark 2:14-17; John 6:66-69; Philippians 3:7-11.

Golden Text: What things were gain to me, these have I counted loss for Christ.

Calhoun in his interesting history of Mississippi as a province, territory, and state, says that the best whiskey to be bought in Natchez in 1815 and thereabout was brought down the Mississippi river on a flat-boat by Rev. Moses Trader, of Ohio, who sold his cargo out, then held a revival meeting. Of this parson Calhoun says that he sold good whiskey and preached with great unction.

Running With the Hare and With the Hounds

There is no unhappier state of mind a man can be in than to be so divided in his interests and loyalties. Long ago the old prophet called for a positive decision on the part of the people by crying out "How long halt ye between two opinions?" And Jesus himself declared a mighty truth when he said "No man can serve two masters." The most miserable person I can imagine is one who, while trying to be a Christian, also tries to be one of the wicked.

Loyalty to Christ, then, means first of all that one casts his lot and his life on the side of Christ for whatever it may bring. There must be no reservations, no "ifs and ands," no half-heartedness. The decision must be clear-cut and final.

Where A Man's Treasure Is

One of the commonest excuses offered to me by people who attend church irregularly is that they are too busy or too tired. This is sheer nonsense, of course. Granted that many people work hard and grow weary in body and mind, there is no kind of logic in offering this as an excuse for neglecting God and the church.

One does not say on Saturday "I am too busy or too tired to go to my store or office today. I will just stay at home and read the paper." He does that only on Sunday. And the reason he does it on Sunday instead of Saturday is that he is more interested in his business than he is in God.

Loyalty to Christ means that Christ comes first, other things second. I like the spirit of that cobbler who had a sign above his work-bench saying "Being a Christian is my business; I make shoes for a living."

People do what they are interested in doing. They give their time to the things to which they have given their love. Therefore, love comes first in the matter of loyalty to Christ. If a man loves his business he will not neglect it. If a man loves Christ He will not neglect Him. Whichever he loves the most will get his most attention.

Great Churches Are Built On Loyal People

Some of the most interesting and admirable people I know do not attend church faithfully. Some of the most prominent church members never go to church on Sunday night, or Wednesday night. Whenever there is a conflict between a business engagement and a church engagement, most people do not give the church engagement half a chance. When a choice must be made between attending prayer meeting and attending a social function or an athletic contest, the prayer meeting nearly always loses out.

But no matter how attractive and lovable such people are, the plain fact is that you cannot build a great church upon them.

The only great churches are built upon people whose loyalty to Christ and the church is unquestionable. They may not be able to give as much money, or to make quite such a show as some others. But they are the church. They are always there, always interested.

Disloyalty Is Treason

A soldier who leaves his post of duty stands guilty of high crime. One who betrays his country to the enemy receives and deserves the contempt of everyone, even those to whom he made the betrayal.

The Christian is in a warfare no less serious than that in which the world is engaged today. Every empty pew is a deserted post. Every absent member is a weakening of the army. Disloyalty brings defeat.

TO KEEP AMERICA FREE

By Mrs. Irvin Rowland

"Remove not the ancient landmark, which thy fathers have set."

The American way of life! What do we mean by that? How much do we appreciate it? From its beginning, America has been a refuge for liberty-loving peoples, a haven for those persecuted for their beliefs. America's very foundations were laid upon Christian principles and ideals, and her stupendous growth and development bear testimony to her integrity. The right to live, the right to grow, the right to be free men as God intended—that's what we want the American way of life to be.

How can we uphold these democratic principles? This depends upon the individuals that make up this great nation. No nation is greater than those who comprise it. No individual is greater than his own influence. Thus, a Christian nation exists only as long as its people follow in the footsteps of righteousness.

"Remove not the ancient landmark"—our forefathers established America on the rights of religious and civil liberties. This landmark is a trust to all the descendants and citizens of its vast areas. If we fail in this task, America fails in its mission. No country can be free if its people are en-

slaved either by sin or dictators. We must put God first in our personal and national life if we maintain a free America. So, fellow Americans, if we would preserve the true American way of life, "Remove not the ancient landmark which thy fathers have set."

MY JUDGMENT DAY

By Rev. Charles O. Ransford

No one ever gets away with wickedness. There is a day of judgment. Most men have frequent days of judgment. God is always checking up on man. Life has many frustrations. Our defeats and failures are God's ways of stopping men to compel them to think. Unfortunately, all men, when stopped, do not pause to inquire why. If they did, every day would be one's own personal judgment day. The loving-kindness and mercy of God are in that he compels men to stop, to think, and to reckon with themselves and make their own judgments. If men will not stop and pass judgments on themselves, there is no other course but the inevitable judgments of God.

A REVIVAL IN MEN'S WORK

(Continued From Page 5.)

some funds are made available for its ongoing program. Just how such funds are to be raised may be left for later discussion.

The agency which at once appears as the logical clearing house for jurisdictional work is the Jurisdictional Conference Board of Missions and Church Extension. Its several divisions of Home Missions, Church Extension, Cultivation and Women's Work might easily be utilized to coordinate the work most urgently called for. The South-eastern Jurisdictional Conference has laid hold of this instrumentality and has a functioning Board of Missions and Church Extension. A highly successful meeting of this Board in cooperation with the women and under the guidance of the Joint Division of Education and Cultivation of the General Board has just been held. There were a number of striking things about this meeting which cast light upon our situation in the South Central Jurisdiction. It may be that these should be considered at a later date as we seek to understand the mission and importance of our South Central Jurisdictional Conference.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

THE CHRISTIAN FIRESIDE

SAYING HIS PRAYERS

If there is a picture that is heavenly it is that of a little three-year-old with shocky head and bright countenance, with bare feet, dressed in his night clothes and just ready to say his evening prayers. Bobby had long hair and curly and about the color of tow. His features were prominent, forehead high and any one competent to judge human nature would declare that he was a boy who would make his mark in the world. Bobby was ready to say his prayers. His mother knelt with him. He knew the prayer fairly well, but he didn't always say it without being prompted. His mother said, "Now I lay me down to sleep," and Bobby repeated after her, "Now I lay me down to sleep," and he hurried to get the words out of his mouth so he could ask, "Mama, Mama, can old Tabbie sleep with me tonight?" "Yes, darling, but go on with your prayer." "Down to seep I pay the Lord my soul to keep." "Mama, where does God live?" "Everywhere, Bobby. Say the rest of your prayer." "If I should die before I wake—say Mama, are we going to have pancakes for breakfast?" "Yes, dear, but go on with your prayer. God won't listen to you if you ask so many questions." "If I should die before I wake, I pay the Lord my soul to shake." "No, Bobby. My soul to take." "My soul to take," and ended by saying in good, Methodist style, "Amen, amen, amen, amen." And as he was saying his amens, with the agility of a gray squirrel, he clambered into his little bed: but before his mother had finished tucking in the covers, he shouted, "Oh, Mama, we forgot to pay for something. We didn't pay for Papa or Aunt Sara or sister"; and Bobby clambers out of his bed and is again on his knees and with the help of his mother, he says, "O Lord, bes Papa and Aunt Sarah and sister."

Then he scrambles back into bed, but just as his mother is leaving, after kissing him goodnight, he shouts again, "Oh, Mama, we forgot to pay for Tabbie and old Dick." Tabbie was the cat and Dick was the old dog, Bobby's most intimate companions. Again he gets down beside the little bed, and prays for Tabbie and old Dick, and soon he is fast asleep.

It is thus that Bobby learns to talk with God. It is thus that most of us come into a consciousness of God. God bless the mother who teaches her child to pray. She is the greatest religious teacher in all the world. —A. J. B., in *The Army and Navy Chaplain*.

THE SUFFERER

It was his last afternoon.

Many a time I had called to see him; and always he had been brave and cheery in spite of his sufferings, which became more acute as the end drew near.

Still comparatively young, he had a wife and two young children. Like all of us, he had had his hopes, too—his dreams of the great things he would do; and then this trouble came, his strength ebbed, his world grew smaller, the pain increased, the end was inevitable.

But he was never conquered. "The darker it grows," he whispered once, "the brighter is the radiance of the Presence ever with me."

Thus the last hours came.

He had been asleep—a restless sleep; but he looked up. He took my hand.

"I've tried to run the straight race," he murmured. "It's been a short but happy race . . . and the prize is the nearer Presence of my Lord."

In the sunny garden outside were squeals of delight—ripples of merry, childish laughter. He was weak with the effort of saying only a few words. I leaned over him.

"Do they bother you?" I asked.

I wish you could have seen the light on his face. He smiled. He nearly laughed—that dear laugh of his which had always been so kindly.

"Bless you, no!" said he, quite loudly. "I'd rather pass on amid children's laughter than old folks' tears!"

Those were his last words. He leaned back, smiled, and sighed. That was all. But it seemed to me that this gallant warrior rose from his bed of pain in that moment, marched up the hills of God, and went to greet a dawn for him alone.

—The Methodist Recorder.

THE HERO'S MOTHER

I gave her my seat in the bus.

She thanked me.

For some distance we traveled without a word, but after receiving our tickets from the conductress the little lady, who was slightly lame, looked up at me and said without any preliminary: "My boy was in the attack on Dieppe."

"Indeed?" said I, rather taken aback.

"Yes," said she proudly.

Her pride was a very beautiful thing—a mother's pride in her son, the sort of righteous pride which springs from love.

"Then you are a hero's mother," I replied.

She smiled. "He was wounded," she told me. "But he's getting on nicely now, and I'm hoping to see him soon. He's a lad with spirit—born to do big things, his father always used to say. He played Rugby at school; and he was only fifteen when he rescued another boy from drowning."

"No wonder you're proud of him," said I.

She was looking straight ahead. Her lip quivered. She sought her handkerchief and found it.

"But that's not all," she whispered.

"Oh?"

I wondered what other remarkable feat or deed of daring her boy had done. Had he achieved yet further startling successes?

"Ever since his father died—and that was when my boy was only twelve—he brought me a cup of tea to bed every morning. Never missed—and there was always a smile with it!"

And I thought that perhaps, all things considered, that was a bigger thing than facing the enemy at Dieppe.

—The Methodist Recorder.

NORWAY CAN NO LONGER PRINT THE BIBLE

Printing of Bibles will cease in Norway following Reichskommissar Terboven's order prohibiting further sale of paper to the Norwegian Bible Society, according to information received by the American Bible Society.

This restriction finds the Norwegian Society with a large number of unfilled orders,

for the last year, in spite of enemy oppression, witnessed a record call for the Bible. With the start of the war the Bible Society had great stocks of Scriptures on hand. Orders for Bibles began to pour in. Never, in the 125 years of the Society's work, have the Norwegian people bought Bibles on such a scale. Soon a shortage of binding material, for both the cheaper and more expensive books resulted, although a "ceiling" price was maintained and no preference shown. Infirmaries and prisoners were given first attention.

"This unprecedented sale is all the more significant" writes *New Europe*, "as religious unity, in the most profound sense of the term, has now been added to the political unity of the Norwegian people in face of Nazi oppression."

Notwithstanding the fact that most families in Norway already possessed a Bible, for it is said that in proportion to its population no country in the world has such a large distribution of the Bible. 90,000 volumes were circulated last year, with unfilled orders for many thousands more.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

and of having the privilege of meeting Dr. Stanley Rycroft, author of the text, "On This Foundation."

Mrs. G. C. Terrell, in behalf of the society, presented to the guest of honor a beautiful pottery vase.

The offering for the Emergency Fund was \$18.75.

During the afternoon Miss Kathryn Parker rendered a number of accordion numbers, suggestive of our Latin American neighbors.

A salad plate with coffee was served to the twenty-five guests, which included Mrs. Wolfe, of Memphis, the guest of Mrs. Roy Wolfe.

HOW HE GOT HIS SERMONS

A few years ago a writer in a magazine told about meeting a Negro preacher who claimed to be 114 years old, and was preaching every Sunday. He asked the colored minister how he prepared his sermons, and got this for an answer: "The Lord and me gets them out together." I have heard some sermons that I did not think the Lord had much to do with "working them out." But, brother, if the Lord helps you work out a sermon, you need not bother about results. We need more sermons that the Lord has a part in.—The Cumberland Presbyterian.



20 Five-Minute Stories
to be read to children

By

V. T. Pomeroy

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The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

ALCOHOL AND DISEASE

From World Narcotics Research Foundation,
Elton R. Shaw, Secretary

Some years ago Bishop Frank Bristol, of the Methodist Church, said: "Man is the one great universal puzzle to himself." Industrial engineers tell us that only about ten per cent of us have a definite aim in life or a genuine motive in living. We are lopsided, unbalanced, poorly proportioned, full of idiosyncrasies, eccentricities, susceptibilities, peculiarities of our physical and mental constitution and temperament, the great majority unfit for any business, profession or calling. In no way is this demonstrated more clearly than in our violation of the simple laws of health.

Three million of us are sick every day in bed. More than six hundred thousand adults and three hundred thousand children die every year in the United States of preventable disease. With all the marvelous progress of medical science, the mortality from chronic diseases is on the increase. Chronic disorders of lungs, kidneys, heart and other organs cause more than half the deaths. In fifty years while our population has increased some three hundred per cent, our population of insane and feeble-minded people has increased more than nine hundred per cent. What is the explanation? The best medical authorities tell us that the cause is the ever increasing addition to narcotics—alcohol, morphine and other alkaloids of opium, nicotine, caffeine and other drugs. These narcotics, along with our fast living, are breaking down our resistance to disease and opening the door to scores of chronic troubles.

Heart trouble is now first in the cause of death, most of it caused by narcotics and wrong eating. This is the undisputed testimony of medical science.

In twenty years cancer has jumped from eighth place among the causes of death to second place. It causes one-tenth of all deaths. Since 1900, three and a half million people have suffered from this disease, most of them giving their lives. Dr. George Thomas Peck and Dr. Edward Meekin Livingston, of Manhattan Memorial Hospital, wrote a large book, "Treatment of Cancer and Allied Diseases," in which they said that most cancers in this country are in the digestive tracts. They named the causes in this order: Alcohol, tobacco, improper chewing of food, gulping hot foods, irregular meals and tooth diseases.

Dr. Soma Weiss, of Harvard Medical School, who spent five years studying the victims of beriberi in Peter Bent Brigham Hospital, in Boston, stated that consumption of alcoholic beverages is causing the oriental disease in this country.

And so we might go on indefinitely down the list of the most fatal diseases. Tuberculosis is a most curable disease, not infectious, with certain limitations. It is almost never inherited, yet half a million adults suffer from it and at least eighty thousand

die each year, one-seventh of the deaths between ages eighteen and forty-five—much of this due to lowered resistance from alcohol and other narcotics.

Some four hundred thousand suffer each year from typhoid and thirty-five thousand die each year, most of this due to lowered resistance from narcotics.

Millions of our young men are going through physical examinations for army service. Again we have brought to our attention what we learned a quarter of a century ago when half a million were rejected as physically unfit—16% of the three million men.

For the ever increasing addiction of narcotics, fast living, violation of the laws of health, ignorance and indifference, we are paying a heavy toll. The findings of the conference on Child Health and Protection told us what our American parents are passing along to their children. Of 45,000,000 children: 10,000,000 are handicapped, 6,000,000 are improperly nourished, 1,000,000 have defective teeth, 675,000 offer behaviour problems, 450,000 are mentally retarded, 382,000 are tubercular, 342,000 have impaired hearing, 18,000 are totally deaf, 300,000 are crippled, 50,000 are blind, 200,000 are partially blind, 200,000 are delinquent, 500,000 are dependent. This was the survey made by Director Harry Everett Barnard, Indianapolis chemist and sanitarian, and a dozen dignitaries and clerics and their investigators working under Dr. Ray Lyman Wilbur.

Alcohol and other narcotics destroy our moral and human resources. We suffer increasingly today because the American people (a fourth of them voted) listened to the false prophets who said that the evils of drinking and drunkenness would be greatly reduced by repeal of prohibitory laws and that drinking among youth would be greatly reduced.

We are not thinking deeply when we boast that in the last fifty years we have increased our expectation of life from forty years to fifty-five for men, and fifty-seven for women. Most of that increase is due to the reduction of the infant mortality rate. The amazing thing is that during those same years the mortality from chronic diseases doubled, causing more than half of the deaths. Narcotics and wrong eating attack heart, lungs, liver and kidneys.

Ethyl Alcohol, Narcotic Poison in All Alcoholic Beverages

Ethyl Alcohol—in all alcoholic liquors—is scientifically considered a dangerous ingredient, that taken into the human body, tends always to impair the nervous system, weaken self-control, depress the higher functions of the brain, and destroy the fine balance of health and intelligence, physical well-being, mental clarity and spiritual understanding.

Science today shows **FOUR FACTS ABOUT ALCOHOL** as a beverage:

Alcohol is a narcotic;
Alcohol is a deterrent of normal bodily functions;
Alcohol is a habit-forming drug;
Alcohol is a protoplasmic poison of both body—and life germ cells.

In this four-fold role alcohol affects the body in various ways, viz:

Ethyl Alcohol interferes with the functions of the organs in the living body because it absorbs water from moist substances it touches; it dissolves fatty substances it touches.

Ethyl Alcohol so affects especially the nerve centers, that it numbs, dulls, deadens or narcotizes and thereby tends to put to sleep the nervous system. Chloroform, ether,

morphine, nicotine, are other narcotics, but because alcohol is the only one that is drinkable, it is the easiest to take.

* * *

"Alcohol is not so much an individual enemy, as a member of a gang of human enemies—disease, poverty, vice, crime, fatigue, over-exertion. We may call it the confidence man of civilization, taking people down by associating with social pleasures—a jolly good fellow who leaves its believers penniless or victimized."—Harvey Sutton, M. D., Director of the School of Public Health, Sydney University, Australia.

MRS. LOU JACKSON DIES

Our loved friend, Mrs. Lou Jackson, "Aunt Lou" as we affectionately called her, departed this life Sept. 4, 1942. During her long and useful life of 94 years, she made many friends. Her cheerful, smiling face and loving deeds endeared her to others. Her busy hands were ever ready to do for others. Our lives were made sweeter by having had her for a friend, so loyal and true. Our loss is her gain, and we expect to meet her in that land of endless joy.

"The loved and lost!"

"Why do we call them lost?"

Because we miss them from our onward road?

God's unseen angel o'er our pathway crossed.

Looked on us all, and loving them the most, Straightway relieved them from life's weary load.

They are not lost; they are within the door That shuts out loss and every hurtful thing,

With angels bright and loved ones gone before,

In their Redeemer's presence evermore.

And God Himself their Lord, and Judge, and King."

Lovingly, Her friend,

EMMA DUNKLIN PHILLIPS.

JUDGE PHILLIPS

Our dearly loved one, Judge Phillips, has passed from this world to that home above, where peace and joy fill the life forevermore. His great heart was ever touched by the woes of a little child. He gave his heart to God, and loved to repeat choice passages from the Bible. He loved to make friends, of which he had many.

The clime to where he has gone:

"That clime is not like this dull clime of ours;

All, all is brightness there;

A sweeter influence breathes around its flowers,

And a benigner air.

That sky is not like this sad sky of ours, Tinged with earth's change and care;

No shadows dim it, and no rain-cloud lowers;

No broken sunshine there.

One everlasting stretch of azure pours

Its stainless splendor o'er those sinless shores;

For there Jehovah shines with heavenly ray,

And Jesus reigns, dispensing endless day."

When our days are finished here, we expect to join him and our other loved ones, and be together, with the Lord.

ONE WHO LOVED HIM.

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards, Good commission. Send for free catalog and price-list. **GEORGE W. NOBLE, The Christian Co.** Dept. 9-G, Pontiac Bldg., Chicago, Ill.

MRS. E. W. SCOTT GONE TO HER REWARD

Mrs. Loleta Maye Strange Scott, the wife of Rev. E. W. Scott, pastor of the Methodist church at Saucier, Miss., journeyed beyond "our borne of time and place" July 21, 1942. Her home-going was in the morning of a useful career, her noble soul and unrealized ambitions are another argument for our immortality.

Mrs. Scott was born in St. Stephens community, Kemper County, Miss., October 7, 1902. She was the daughter of Samuel Austin and Susan Emily Strange.

Sister Scott joined the Pleasant Grove Methodist Protestant church at the age of fourteen. She was married to the Rev. E. W. Scott February 12, 1922. Unto this union were born four sons—Winston Eugene, Austin Francis, Luther Earl, and an infant son that preceded her in death.

The writer has known Rev. and Mrs. Scott for the past five years. Three different times while holding revivals for Bro. Scott I was entertained in the parsonage that Sister Scott so lovingly blessed. Truly she was a great co-worker with her husband in his ever undertaking for good. It was through the efforts of the devoted wife that Bro. Scott's education was made possible in one of our colleges in Texas. Those of us who have been privileged to know the Scott family know that this beloved wife was truly a part in the ministry with her husband. She lived to make others happy and to share her Christ with them.

We are told by her husband that Sister Scott suffered much the past three years of her life, but kept it mostly to herself. She always bore her afflictions patiently, not complaining one time of her lot, or asking why it should be.

Each of us who knew her know that a great soul has gone to be with Jesus. Her last testimony was, "I know my Savior and know that all is well." We know that when she crossed Jordan that the Savior whom she placed her trust in to the end of her earthly pilgrimage was waiting to receive her. It became her coronation day on the other side. Each heartache, each pain, each disappointment, and each trial had added one more gem to her crown in glory until the crown would hold no more gems, then the silver cord of life was cut and the crown was rewarded in paradise.

Her home journey was made all too soon for those of us who knew and loved her, but the sufferings of earth are ended and yonder in the Father's "house not made with hands,

eternal in the heavens," she awaits our coming.

A. C. WALLLEY.

MEMOIR—MRS. NELLIE ST. V. KRAUSE

Our hearts are deeply grieved over the passing of our dear sister, Mrs. Nellie St. V. Krause, on June 21, 1942. She was a devoted wife and mother, a loving sister and friend. Her kind heart ever reached out to others. She was a true Christian and a member of the Methodist Church. We miss her dear presence while we wait for the time of reunion above, with her and other loved ones who have entered into the joy of the Lord.

"Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long, sweet life, unmarked by years,
One bright unending morrow.

"No light from sun or silvery moon is given,
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of heaven.

"Ear hath not heard the songs
Of rapturous praise within that shining portal,
No heart of man hath dreamed what bliss belongs
To that redeemed and joyous blood-washed throng,
All glorious and immortal."

Lovingly,
SISTER EMMA.

LOUISIANA W. S. C. S.

(Continued From Page 12.)

church in Columbia on September 17th, observing the second anniversary of the Woman's Society of Christian Service. The church was beautifully decorated with a combination of roses and snap dragons. A table in front of the altar was covered with a lace cloth and decorated with a beautiful birthday cake on which burned three large candles. While the guests arrived soft organ music was played by Mrs. Earl Harris.

The following program was presented:

Organ Music—Mrs. Earl Harris.

Pirthead Greetings—Bonnie Sue Meredith.

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Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

Hymn: "Be Still, My Soul—by congregation.

Devotional—Led by Mrs. R. R. Redditt, who read scripture, gave comment and prayer.

Vocal Duet: "The Lord is My Shepherd"—By Mina Sue Harris and Vivian Wendt.

Mrs. U. M. Mouser, our vice president, then introduced the principal speakers, Mrs. J. B. Pollard, of Alexandria, Conference president, who in her characteristic manner gave an address which was most interesting and helpful. We all enjoyed having Mrs. Pollard with us very much.

Solo Prayer—Mrs. W. R. Wendt.

Recognition of Charter Members.

A surprise feature of the afternoon was the presentation of a life membership certificate to Mrs. L. R. Adams, Sr., by her son and daughter, Dr. and Mrs. L. R. Adams, Jr. The pin was presented by Miss Ida Lee King.

Remarks by our president, Mrs. J. E. McClanahan.

Offertory Prayer—By our pastor, Rev. W. R. Wendt.

The birthday offering was taken, during which time Mrs. Earl Harris played "Onward, Christian Soldiers."

The offering for the afternoon was about \$50, which will be applied to the "Emergency Gift Fund."

After the program we were invited into the banquet room, which was decorated with red, white and blue flowers and red, white and blue candles. On the tea table were silver trays which held a variety of sandwiches and cookies. Mrs. L. A. Adams, Jr., presided at the punch bowl.

The Fellowship Committee in charge of the party were: Mrs. L. R. Adams, Sr., chairman; Mrs. W. H. Blank and Miss Adele Redditt.

The Tea Girls were Hilderene Robinson, Irma Sue Harris, Vivian Wendt, and Maxie Houston.

Mrs. Doyle Hill presided at the registration book.

Our society has just completed the book, "I Have A Stewardship," by Bishop Cushman, taught by our pastor, Rev. W. R. Wendt. This is a very fine book and we enjoyed it and found it very helpful.

We are now making plans for our Week of Prayer in October.

MRS. SMITH BUTLER,
Columbia, La.

Pullman Passenger: Porter, what about these shoes? One's black and one's tan!

Porter: Well, if it don't beat all! Dis is de second time dat's happened dis mawnin'.

—Business Education World.

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DOZEN DAILY
DISCOMFORTS

• SOOTHES QUICKLY

Right on the shelf, handy, you should have cooling, soothing Mentholatum to help you care for: 1. Head-cold stuffiness. 2. Chapped skin. 3. Clogged nostrils. 4. Neuralgic headache. 5. Nasal irritation due to colds. 6. Cracked lips. 7. Cuts and scratches. 8. Minor burns. 9. Dry nostrils. 10. Sore muscles, due to exposure. 11. Insect bites. 12. Minor bruises. Jars 30¢.

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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

It is by faith that man removes mountains. . . . Faith gave him an inward willingness; a world of strength wherewith to confront a world of difficulty. The true wretchedness is here: that the difficulty remain and the strength be lost; that we have the labour and want the willingness.
—Thomas Carlyle.

THE PRAYER-ROOM TODAY

I thank Thee, my Father, that I can trace enough of Thy gracious providence in my past days and years to know Thy good hand is upon me now, even if I cannot feel the pressure of that hand, or understand what it is that Thou art doing. I thank Thee that I know enough of Thee to trust Thee when Thy ways are altogether past my finding out. I thank Thee that so many of my questions have been answered that I can wait for the answers to the rest. Father, I would put myself at Thy disposal, content with what Thou shalt choose for me, today and evermore. Amen.

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Conversions Today

By Charles T. Holman

We may as well remind ourselves that conversions are taking place today. We religious folk may have become too respectable for such happenings, but others have not. Thousands of young men and women through the world are finding a new meaning for their lives and a new organizing center for their aspirations and ideals in socialism, communism and fascism. There has been the same profound emotional experience, the same complete reorganization of personality, as characterized religious conversion in the past. These young people have become "new creatures," not in Christ Jesus, but in communism or fascism. There is no reason why we Christians, with our ideal of the Kingdom of God, the highest human life in social relationships and in fulfillment of the will of God, should yield the expectation of such personality transformation to these secular cults. There is, however, a real challenge to us to make our ideal of the Kingdom much more fascinating and much more concrete if we expect it to command the loyalties of youth.



WALLET OF THE WEEK



A CORAL ISLAND in the Indian Ocean is inhabited only by cats. It is said that a few would starve to death because of the difficulty of securing food, but the thousands of them have instinctively formed a fishing industry which sometimes secures a ton of fish at a catch. They form a circle at pools and channels and catch the fish left in the wake of the receding tide. A good illustration of the adage, "Necessity is the mother of invention."

* * *

HAROFÉ HAIVRI, the Hebrew Medical Journal published in New York and now entering the fifteenth year of its existence, is said to be the only Hebrew Medical journal to remain in existence. This is due to the fact that the war has greatly curtailed the publication of Hebrew literature. A recent issue of Harofé Haivri featured a symposium on Diabetes which brought many letters of commendation from interested persons throughout the country.

* * *

JEHOVAH'S WITNESSES, having been denied for the ninth time permission to bury the body of Judge Rutherford at the "House of Princes," have been granted permission to carry the body east for burial on Staten Island. Exclusive Kensington Heights, San Diego, had no mind to let the body of the prophet rest in the place which was to be the rendezvous for all the great Biblical prophets from Abraham to John upon their return to rule the earth. To the sect, the action was an "awful blasphemy and injustice."

* * *

BALSA WOOD, said to be only one-half as heavy as cork and stronger per pound than spruce, is the object of a continent-wide search in South America. It is used in making airplanes, life floats, and as a substitute for light metals. At the present time, practically the whole supply comes from Ecuador. In a period of five years the balsa tree grows to a height of fifty feet when it is ready to be cut. It must be dried immediately or it spoils and, no kiln-drying facilities being available, the supply has been greatly limited by the long rainy season which makes atmospheric drying difficult.

* * *

THE ARCHBISHOP OF CANTERBURY addressed an audience of six thousand persons in Royal Albert Hall recently in which he settled all questions as to what would be his attitude toward the ultra conservative policy of Anglicanism. He said that there were four requisites for life to the first two of which no one had been able to establish a property claim. They were air, light, land, and water. He then took the position that the settlement of the control of any requisite of life, by inference including labor and industry, could not be made final by nationalization. It was a speech bristling with reformations which shocked the English conservatives.

KOREAN CHRISTIANITY is said to have as a generally recognized condition for reception into full membership in the church that the Christian convert shall first win another to Christ. They regard worship as a privilege, not a duty, and they go out from the service of worship to engage in personal Christian work. No one should wonder that the Korean church has grown by leaps and bounds when the final preparation for church membership is personal evangelism.

* * *

THE STORMY PETREL is said to be the smallest of the sea birds. It is not over six or seven inches long, but when larger and stronger birds make for home at the approach of a storm the stormy petrel puts out to sea and stays until the storm is over. He is the sailor's sign of an approaching storm. From its habit of tripping along on the surface of the water, it has been named "Little Peter." This name was suggested by the incident of Peter's walking on the stormy surface of Galilee.

* * *

THE NEWARK METHODIST CONFERENCE is reported to have spoken most emphatically in condemnation of discrimination against Negroes. It is quoted as saying that "over 13,000,000 fellow Negro citizens have less general experience of freedom and democracy in the United States than any other group of our population." It called upon the whole Christian church to unite against such a menace. The mention of this action which came to our notice gave no intimation of just what discriminations caused the eruption.

* * *

THE AMERICAN MEDICINE CABINET, according to the Northwestern National Life Insurance Company, is responsible for the death of ten children and twenty adults every week. It is explained that poisoning due to corrosive chemicals, narcotics, and mistaking cleaning and other fluids by people half awake are among the more dangerous things. To this list, the misuse of the sulfa prescriptions must now be added. It is urged that every medicine cabinet be cleaned out twice every year and all poisonous drugs, narcotics, corrosive chemicals, and old prescriptions thrown out.

* * *

THE NAVY CHAPLAINS contest with Secretary Knox has reached the propaganda stage. The inter-church General Commission on Army and Navy Chaplains is seeking to have the Chief of Navy Chaplains given a rank which would give him a measure of independence of superior officers, and thus redeem him from the statue of "a glorified clerk." There is probably something to be said for the Secretary's insistence that the work of a chaplain is "an individual job," but there is also something to be said in defence of his right to be able to command respect for his function and office and a place for its exercise.

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New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE SELF-EXPRESSION PHILOSOPHY OF LIFE

Chipped and marred human vases and pathetic derelicts in present-day society have become so numerous as to be a major field of social study and experimentation. Some almost fantastic theories have been developed for lifting the load from the shoulders of the individual and placing it upon the broader shoulders of society. One theory is that these individuals are the creatures of social policies and repressions which do not provide the opportunity for the development of their selfhood—they represent imprisoned genius and goodness because they have no adequate outlet.

The first thing to be said about such theories is that they become the happy hunting-ground of shallow psychiatric quacks who have been hypodermically inoculated with theories extracted from popular magazines, and their information is literary and romantic rather than understanding and profound. It is one of the easiest fields in which to develop an obsession without making any real contribution for the healing of the ills which are as plague spots in social life.

Dr. Joseph R. Sizoo, in a book published several years ago, says that before one should undertake to apply the philosophy of self-expression, there should be an inquiry to determine whether there is a self worth expressing. In his opinion, worthy life is more than obedience to an impulse. It is living under the mastery of a great conviction—a mastered life. To use a homely illustration, one whose self must be expressed through his heels has little to offer for the building of a great world and, even though he achieve the perfect fulfillment of his dreams, he will not have traveled far when he arrives at his destination. His self was of such little value as to have been meaningless when it was expressed.

So, also, it may be said that many people have neither faith nor message which is worth propagating. Their concept of a great God and a great world is of too small a pattern to be either interesting or inspiring. With individuals, it is not the mere fact of self-expression that counts. It is the worthiness of the self in which lies the difference between a marred vase of flesh and blood and a perfect expression of life as a creative art. Processes of propagation are not nearly so important for determining the impact and the power of a crusade as is the soundness of the experience and the wholesomeness of the message of the crusader. In the early Christian centuries, the dispersions incident to persecution, caused the centers of power and propagation to be infinitely multiplied, because the disciples were the exponents of an irrepressible experience. Wesley and his lay preachers found in the in-

novation of field preaching a great forum for the expression of the fire and fervor of early Methodism. The American circuit rider found his opportunity for self-expression and propagation in the dirt-floored hut of the frontiersman and under brush arbors in the wilderness. The important thing is that we have a self worth expressing and a story worth telling, for paganism expressed is still paganism.

DELINQUENT SUBSCRIBERS TAKE NOTICE

We have sent "Final" notices to a large number whose subscriptions have expired. This will be the last issue sent to those who do not remit at once. Do not blame us if your paper should be discontinued.

WHERE ARE THE NINE?

The words of our caption upon the lips of Jesus reveal an element of evangelistic and pastoral work which is too often absent in our day. Our study of membership statistics often ends with the figures without our going deeper for causes. Year after year some pastors report losses as great or greater than their gains, but never seek to find a reason for these losses. The losses may be both explainable and unavoidable, but a report which shows a loss should do for a pastor and a church what an inventory loss does for a reputable business—start a search for the leaks.

Sidney W. Powell, in a book just published, observes: "It is important to bring forth fruit, but it is equally important that the fruit should remain." The soundness of that remark can scarcely be called into question, for we get nowhere by marching up the hill and then marching down again. Dr. Powell interprets his remark by this reference: In 1915 a certain Church reported 1,487,923 members. In the succeeding twenty-five years, reports showed 1,625,268 members received on profession of faith. At the end of the same period, the total membership was 1,504,942. Allowing for normal losses by death, the membership should have been 2,503,942. Instead of a net gain of 1 1/7 per cent, the gain should have been 109 per cent for the twenty-five years. Long before the end of the twenty-five years that Church should have been asking, "Where are the nine?" It should have found an answer or begun a revival in penitence and abject contrition of soul.

Conference time for the Methodists in our section is just around the corner, and the first thing to grip the attention of pastors and people should be the membership statistics, not the money. The query in the mind of every pastor and congregation should be, "Where are the nine?"

Judged by our own figures, where are we going? If we are not getting forward, we should know the reason for it.

WORLD SERVICE REPORT

The World Service report, which has just been received, shows an increase of receipts, from June 1 to September 30, of \$75,636.71 over the same period last year. Of this substantial increase \$21,886.40 came from the Southeastern Jurisdiction. The North Central Jurisdiction leads with \$27,691.33, but in proportion to the total amount contributed the gain is smaller than that of the Southeastern. The gain over the whole Church is 13.43 per cent over 1941.

THE CHOIR

The choir may be the most fluid situation in the local church or its most fossilized area. It may come and go, ebb and flow every week, or it may be as eternal and immovable as the Rock of Gibraltar.



Dr. A. P. Hamilton

It may be as "sounding brass and tinkling cymbals," or it can be the medium through which you may hear "the morning stars sing together and all the sons of God shout for joy," and through which you fancy you can hear the whirr of angels' wings, and the very accents and harmonies of heaven, by anticipation.

There is no adequate worship without it and likewise the very spirit of worship may be totally destroyed by a choir that is irreverent or that does not give a spiritual background and tone to the whole service.

Just because this is true, it seems to me that the average minister often fails to give enough thought and time to his choir. He should know always well in advance what place and how much time his choir is to have in the total scheme of the hour, just as if the program were to be broadcast. Everything should be synchronized to the last second, and harmonized with the theme of the service.

And the choir should be made to feel that it has an integral and important part to play in the work of the church in all its public functions. It is only in this way that a sense of responsibility can be encouraged and developed in the individual members.

In too many instances the pastor has a condescending, half-patronizing attitude toward the choir, as if it were something just to fill in the gaps, to keep up a sort of continuity, or most of all to fill time until the real show (his sermon) begins.

It seems to me that this attitude has all too often tended to cheapen, in its own esteem and that of the church, the place of the choir in every Protestant scheme of worship.

This is not to say, of course, that the choir should "think of itself more highly than it ought to think" and have a constant desire to put on a show or that it should ever forget that its main office is to lead the congregation into an appreciation and vocal expression of the great music of the church.

But this is a plea for a more reverent, effective and inspiring worship program under the leadership of carefully chosen, spiritual choirs throughout our Methodist

connection. Not only in the large church where there is an organized choir and choir director, but in the small church where all the music is voluntary.

It doesn't matter how small the church is if the spirit is willing and the pastor is willing to see to it that the right leadership is chosen and if he will patiently work at the problem all the time. For it takes just that.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

CONCERNING THE APPROACH OF COLD WEATHER

There have been several nippy mornings and nights lately that gave unmistakable warning that winter is on the way. There are other indications of the same thing.

The leaves are beginning to fall from the trees. There is a maple in our front yard—and the litter under it is a sight. It won't be long till I shall have to find some draft-exempt yet able-bodied man that is willing, for a consideration, to manipulate a rake in such way as to assemble the scattered leaves into a pile, and then make such disposition of them as will eliminate them as usurpers of the sward—either that, or do it myself. A happy thought! I remember hearing the late, distinguished, sentimental and poetic Bishop Quayle say that nobody should rake up the leaves on his yard—God put 'em there, and there they should stay. If I can't find the above-mentioned draft-exempt man willing to work, I am a disciple of Bishop Quayle.

I have heard several people say recently that they have been hearing wild geese going over at night—another good sign that cold weather is coming. I suppose where the geese come from it really gets cold, and they come South for the benefit of the climate. If that is the way they feel about it, they are welcome to their opinion. I hate to disagree with a goose—but it gets plenty cold down here. But I'm not covered with feathers. If I were, and had wings, I'd go a lot further than the sandbars of the Mississippi.

Another sign that it is late in the fall is that iced tea doesn't taste as good as it did several weeks ago. Then, I could come in at lunch and drink a big glass with great pleasure, and another on top of that with a degree of comfort; now, with the tinge of coolness in the air, one glass is plenty. It saves sugar, though.

A sure sign that people generally are getting ready for a fall in the temperature is the odor of mothballs that pervades the air. Winter clothes were packed away last spring with these enemies of pesky insects liberally scattered throughout. No wonder the moths stay away—and no wonder that the said clothes have to be given a liberal airing to make them suitable for another season's wearing.

I note from the calendar, too, that the season is fast approaching when gas bills will go up. Whether it is a coincidence or not, it is a fact that beginning pretty soon now, it will take more to square accounts at the gas company's office than it has required for several months past. The increase is always explained on the ground that it is winter.

So I don't like cold weather. But I'll put up with it again, as I have done for the past fifty years—and more.

There's not much sense in worrying over the inevitable.

THE END IS NOT YET

By Bishop J. Lloyd Decell

Clement of Alexandria said Greek Philosophy was "A slave to lead to that Figure (Christ) in whom is found the consummation of their intellectual, moral and spiritual life." Education does lead one.



J. Lloyd Decell

In the Ritual it is written "Brethren, the Church is of God. . . ." It is true "God fulfils Himself in many ways" and the educational way isn't exclusive, yet Christian Education is God working in and with the Church through the Church School for the ". . . maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world." This is not too high an estimate upon the work being done with and for children, youth, and adults in the Church School. There are many, many who aren't being reached for these benevolent ends—and they must be reached.

Christless education is a menace to the Church and the foundations of civilization. This isn't a nervous cry of alarm, in view of present conditions, but it is a truth which has for its confirmatory evidence a scorched lane running through history over which multitudes have trudgingly limped back into paganism.

There is a new generation, it is said, every thirty years. This means that the "field that is already white unto harvest" is a continuous field, and laborers must always be at work in the harvest.

Writing of conditions in his state, a secretary of the Council of Religious Education for one of the oldest and most cultured of our Southern states, said: "Ten questions relating to the Old Testament and ten relating to the New Testament were printed on test sheets and the test was given to 18,434 children in 213 high schools. There were 16,000 children who could not name as many as three prophets from the Old Testament, and 12,000 children who could not name the four Gospels, and 10,000 children who could not name as many as three disciples of Jesus." He further observed, "Thousands of church leaders in the state began to ask serious questions. They also began to express fear that children, who are so ignorant of the world's most important religious book, may also find it difficult to carry out in conduct the high ethical standards described in the same book."

The above condition may be recognized not as exceptional but typical. Does not Methodism believe in the work of God through the Church School? Shall Methodism use indifferently or hesitate to take advantage of the privilege and use the power available for extending her life and building the Kingdom of Christ through the Church School? The harvest is ripe and waiting, some of it deteriorating, and Christ-filled laborers may reap!

By all means let the minimum increase in enrollment in each Church School be twenty-five per cent more than at present. Is it too much to hope that schools with 20 shall have 25, those with 60 have 75, those of 100 shall enroll 125, and 1,000 shall have 1,250, etc.?

"The joy of the Lord is your strength . . . We will not forsake the house of our God . . . So they read in the book in the law of

God distinctly, and gave the sense, and caused them to understand the reading . . . Come let us build up the wall of Jerusalem . . . Fight (work) for your brethren, your sons, and your daughters, your wives and your houses . . . So built we the wall." (Nehemiah) "Bring him to me." (Jesus) "As many as touched him were made perfectly whole." (Matthew).

This is no hour for the defeatist, this is the day of "The Doer of the Word." "Hold out the Light, for they are coming."

REPORT OF SPECIAL COMMITTEE ON ADVOCATE MATTERS

We, your committee appointed to study the report of the New Orleans Christian Advocate for the past year, wish to report as follows:

1. We rejoice to register the fact that a high mark in the circulation of the paper has been reached. The campaign has been the most successful in the recent history of the paper. More districts have reached their quota than ever before. For this we commend and thank especially the District Superintendents, who are entitled to a large share of credit for this success. We also thank the district Advocate representatives, the pastors, and laymen who have helped in this campaign, and we pledge ourselves to continue to give to our patrons and friends the best conference paper possible.

2. We are aware of the fact that the New Orleans Christian Advocate is growing in power and influence even beyond the bounds of the patronizing conferences. This is largely due to the editorial work of Dr. W. L. Duren. His prophetic voice, speaking boldly and fearlessly on the great issues of the day have made of the paper a leader in the thought and a powerful influence in the shaping of the program and policies of the Church. We hereby commend Dr. Duren and thank him for the high standard of his editorial work, and we look forward to his continued leadership for the next three years. We also thank and commend the Associate Editors, who have made a worthy contribution to the interest and appeal of the paper.

3. We also record with great satisfaction that at the close of this fiscal year there is no deficit or indebtedness standing against the paper, but a balance on hand to be carried over into the next year. This is a tribute to the wise business administration of Dr. Duren as manager, and we commend and thank him for this excellent record.

In every respect we have reason to be proud of our Conference organ. We believe that the success of this past year is an additional justification and proof of its permanent place and usefulness in our church life. It comes before our people on its merits and record, and we commend the New Orleans Christian Advocate to the continued support and loyalty of our Conferences.

A. T. McILWAIN,
J. E. GRAY,
A. M. SEREX.

EVANGELISM

The Commissions on Evangelism have been requested to present the following to the Annual Conferences:

Whereas, the Bishop and Cabinets of the Birmingham Area, together with the Conference Commissions on Evangelism, have agreed upon an Area-wide concerted and simultaneous period of evangelism for March 28-May 2, 1943.

We recommend:

1. An active Commission on Evangelism be organized in each district.
2. The superintendent recommend and the Bishop appoint a Director of Evangelism for each district and list the same in the appointments.
3. A Watch Night Service be held in each church where practicable.
4. Each district superintendent, where practicable, arrange for a radio broadcast on evangelism within his district on December 31.
5. A School of Evangelism and Fellowship of Prayer shall be held in each district with the superintendent, District Director, and District Commission and Local Church Committee on Evangelism responsible for the School and Fellowship of Prayer.
6. This shall be a unified advance through evangelism under the direction of the district superintendent with the cooperation of pastors, District Director of Evangelism, and all other district and Local Church workers on Boards of Stewards, Lay Activities, Missions and Church Extension, W. S. of C. S., Church School, Young Adult, Youth, and Children.
7. March 28-May 2, 1943, shall be a period free from other conferences and meetings, and all preachers and members concentrate on and consecrate for special participation in the following program:
 - (a) March 28-April 3—Cultivation, Organization, Literature, and Survey.
 - (b) April 4-10—Prayer Meetings and Services in Homes.
 - (c) April 11-17—Visitation in every home and of all prospects, with primary interest being not on sociability but Christ and the Church, and enlisting new church members and increasing Sunday School enrollment and attendance.
 - (d) April 18-24—Preaching services in every station church and at least one central church on each circuit.
 - (e) April 25-May 2—Easter, followed by plans for conservation and continuation.
8. Preachers and laymen "do the work of an evangelist" by developing new preaching places and establishing congregations.
9. Undergird the special period and the work of all the conference year with faith, loyalty, and service to the end that God the Father, Son and Holy Spirit, shall be honored and glorified in us and through the Church.

"GOD BLESS OUR SERVICE BOYS"

Dr. Thomas P. Potter, of New York, Methodist historian and poet, has inscribed a new verse which he would add to "God Bless America" for the duration of the war. It has already been favorably accepted and sung in a number of church and other groups. Dr. Potter's words are:

God bless our Service Boys,
Boys whom we love;
Walk beside them and guide them
In the light of thy love from above;
Hold them safely in thy keeping
Till this world-wide war is o'er.
God bless our Service Boys
For evermore.

In the forum of conscience, duty to a moral power higher than the state has always been maintained. . . . The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation.—Charles Evans Hughes.

CONFERENCE NEWS AND PERSONALS

Mrs. T. M. Jones, Meridian, Miss., is the daughter of Rev. and Mrs. J. M. Lewis, and she says that, following the tradition in her home, she is devoted to the paper.

Mrs. Ashmore, wife of Rev. S. E. Ashmore, of Indianola, was in the hospital and too ill for him to leave her to attend the meeting of the Publishing Committee of the Advocate on Wednesday of last week.

Rev. P. W. Sibley received the new pews for Tickfaw church in time for the revival at the Methodist church, which is now in progress with Rev. R. R. Branton, of Istrouma, La., doing the preaching.

Bishop W. W. Peele will spend some time in the North Mississippi Conference preceding its session, which is to meet at Louisville, Miss., on November 4. Among other things, he will dedicate two buildings.

Mrs. Gordon McKenzie, Homer, La., says that the Advocate has meant a great deal to her, as she has been a shut-in for the past five years. She has been very much dependent upon it for its message and its news.

Mr. George Staples died at a New Orleans hospital on Wednesday of last week following several weeks of serious illness. The body was shipped to his home in Minden, La., for interment. He was a brother of Rev. R. H. Staples, of New Iberia, La.

Mrs. L. W. Alford, McComb, Miss., is living up to her splendid Methodist lineage in her devotion to every interest of the church and in lending herself to every worthy cause. Not least of her loyalties is that to the church paper.

Mrs. T. W. Hackler, Edwards, Miss., reads her Advocate and then shares it with others who do not have it for themselves. She is a long-time friend of the editor's wife, and is loyal to the paper apart from her personal connection with those who produce it.

Rev. H. H. Wallace, of Drew, Miss., has five sons and a son-in-law in the armed service, and it goes without saying that his heart is constantly at the front with those splendid sons whom he has lent to his country in the struggle for freedom and civilization.

Members of the Memorial Mercy Home Board, who called at the Advocate office following the meeting on Tuesday of last week, were: Rev. J. D. Wroten, Rev. C. C. Clarke and Bro. W. D. Hawkins. They reported a very satisfactory meeting of the Board.

Rev. A. T. Law, of Amite, La., succeeds to the presidency of the Tangipahoa Ministerial Association upon the resignation of President J. Willard Wood to enter the chaplaincy of the U. S. Army. The meeting of the Association was held at Kentwood on October 12.

Rev. J. W. Middleton, who has accepted the call to First Baptist church, Atlanta, the place vacated by Dr. Ellis Fuller, of Baptist Theological Seminary, is a native of Woodland, Chickasaw County, Mississippi. He goes to his new pastorate from San Angelo, Texas.

Rev. A. C. Walley writes that a healthy state of affairs exists in the work of the Barlow charge. Finances are in good shape, improvements have been made on the properties, there is no indebtedness, and the Ad-

vocate has more readers than for many years past.

Readers of our paper who have enjoyed the stories by Rev. Vivian T. Pomeroy, of Milton, Mass., will sorrow to learn of the death of Mrs. Pomeroy a few days ago. He will be remembered in prayer by many in far away corners where the cheer of his graceful and wholesome stories has gone.

Dr. J. T. Leggett, veteran of the Mississippi Conference, attended the meeting of the Publishing Committee, but was not at all well. He has been in the hospital several

A DAILY PRAYER IN WAR-TIME

For the Church

Imperilled and enabled, Thy Church confronts these times, O Eternal God. Of many names and many forms, she is still the one Church which has borne witness to Thee throughout the ages; and has, in every crisis, been the comfort and stay of human hearts. Now, in our desperate need, we pray for the Church, that her ministers and members may be equal to the duties of this tragic hour. May the consolations of the Gospel, and the fortitude of the God of Battles, be ministered to mankind everywhere. In the churches may the pure and pertinent Gospel of the living Christ be preached, and may the number of worshippers everywhere be increased. We thank Thee for the growing unity of the Church throughout the world, and for her new sense of her mission to society in the remaking. Let not the faith of preachers falter, nor their courage and consecration. Grant that every service in houses dedicated to Thy worship may console and inspire and instruct the people; to the end that Thy name may be glorified and Thy will be done. Amen.—W. T. E.

times in recent months. He has rendered great service in the Mississippi Conference and we regret to note his failing health.

On Sunday, September 27, Rev. C. A. Parks held a flag dedication service with "Christianity and Democracy" for his theme. The placement of flowers on the altar of the church symbolized the flower of manhood on the altar of the country. Bro. Parks is closing a happy and successful year at New Albany.

Mrs. L. M. Elliott, Rolling Fork, Miss., says that it would be hard for her to do

without the Advocate. She reads it from front to back, and finds inspiration and encouragement in the memoirs especially, as their beautiful lives help her to believe that she, too, may win a crown of righteousness and a home in the Father's house.

Rev. J. L. Nabors, pastor at Caledonia, Miss., reports the work of his charge as moving forward in a satisfactory way. Bro. Nabors seems to have gotten entirely over the automobile accident which he had some time ago. He expects to be at Conference with a good report.

Rev. John L. Williams, of the Children's Home-Finding Society, has been seriously ill from an attack of pneumonia. Mrs. Williams, who was in Pennsylvania at the time he was stricken, reached his bedside early last week. Friends who are in touch with Bro. Williams are hopeful that he will soon be on the way to recovery.

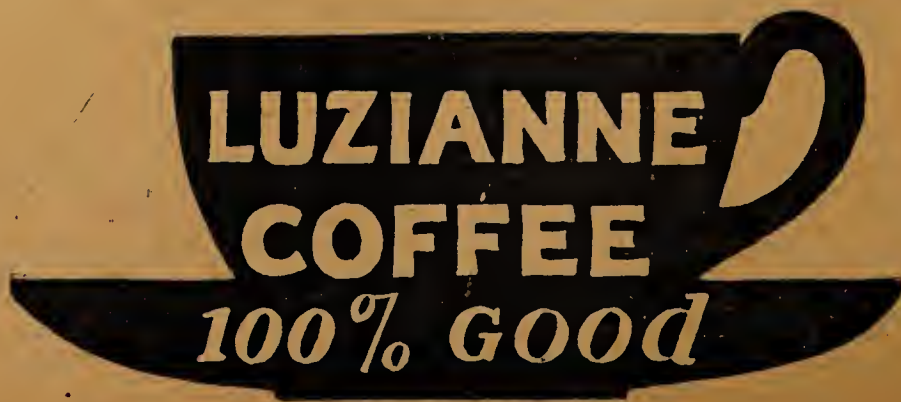
Rev. W. T. Phillips says that Tchula, Miss., has gone over the top on all counts for the past two years and they will do so again this year. The Church School is well organized with F. W. Gwin, superintendent, keeping its machinery in top condition. Mrs. A. Branscome does the same thing for the W. S. C. S. Bro. Phillips is one of the most faithful and energetic pastors of that conference.

Rev. J. A. Biffle says that he is closing his third year of service at Courtland, Miss., with another perfect financial record. He is also making his sacrifice for the winning of the war. He has one son somewhere in the Pacific and another in the Army expecting to cross over soon. His oldest son is in a defense plant at Mobile. Such is the loyalty of the Methodist parsonage throughout the South.

BOONEVILLE CIRCUIT

My dear Dr. Duren: We have had a great year on the Booneville Circuit. I had my first meeting the second Sunday in July and my last the fourth Sunday in August. Bro. J. W. Holliday was with me in one meeting and did some good preaching, and Bro. Thad Ferrell was with me in three meetings, and we had some great revivals—some real old-time shouting. Bro. Ferrell is mighty good help. If you want some good preaching and a sweet-spirited man to work with, get him. Bro. Sam Ledbetter was with me in one meeting, where we had a good meeting also. We had 87 additions to the church this summer and 80 of them on profession of faith. We thank God for the year.

J. E. ROBERTS.



REV. H. D. MARLIN

Large congregations greeted the new pastor of the First Methodist church last Sunday morning and evening. The Men's Bible class had an attendance of 27, an increase over the previous Sunday, while there was a small decrease in attendance at the Sunday School. The weather militated against the attendance somewhat, it being cold Sunday morning.

The Rev. Mr. Marlin expressed appreciation for the cordial reception given the family and his sermons were declared very inspiring.

Next Sunday the goal is 30 for the Men's Bible Class, so all regulars are asked to invite a friend, in addition to the invitation by card.

Meet the new pastor of the First Methodist church. He is a congenial gentleman and will add much to the citizenry of Hammond.

—The Hammond Vindicator.

SHUQUALAK CHURCH DEDICATION

On Sunday November 1, at 7:30 p. m., the Shuqualak Methodist church will be dedicated by Bishop W. W. Peele, of Richmond, Va., who will also preach the dedicatory sermon and christen several babies. The district superintendent, Rev. J. M. Bradley, D. D., will preach at 11 a. m. The church and pastor are anticipating a great crowd both morning and evening.

All the former pastors are given a special invitation by the pastor and congregation to be in the dedication service.

R. A. THORNTON.

REPORT OF REV. R. T. WARE, HOSPITAL CHAPLAIN, SHREVEPORT, SINCE LAST CONFERENCE

Methodists admitted to date, 1,542; Sunday School lessons distributed, 6,200; cards and letters written, 1,542; given help to the amount of \$582; number helped, 385; clothing for babies and children, 523; men clothed—totally, 6; women clothed—totally, 3; crutches furnished, 27; Testaments given away, 272; New Orleans Christian Advocates distributed, 963; Upper Rooms, 420; bath cloths, 288; hair combs, 153; have baptized (I believe at least 100 saved), 9.

Every person was given Christmas present, Mother's Day greeting, and flowers on Easter.

(This excellent report tells its own story concerning the labors of a chaplain whose devotion to his task needs no other commendation.—Ed.)

RETURN OF DR. H. F. BROOKS, D. S., REQUESTED

Since we are coming close to the end of this conference year and will soon meet in Annual Conference, we desire to express to Dr. H. F. Brooks, our able district superintendent, our sincere thanks and deep appreciation for his splendid leadership this year.

Not only has he been a wise and courageous leader, but he has been kind, sympathetic and brotherly to all of the preachers. His ministry and association with our people has been very helpful and much appreciated by all.

Therefore be it resolved, that the Green-

wood District Ministerial Association, in session at Greenwood, Miss., Oct. 6, 1942, goes on record as expressing its appreciation of Bro. Brooks as a gracious and most efficient leader, and respectfully ask our Bishop and his Cabinet to return Dr. Brooks to this district as superintendent for another year.

Respectfully submitted,

W. E. McALILLY,

J. E. STEPHENS.

EMORY ENROLLMENT

At the end of the first week of the fall quarter, Emory University's enrollment is not far behind that of last year. At the present time it stands at 1,243, while at the same time last year the total was 1,287. Thus there is a decrease of 44, or about 3%. The decrease is mainly in the graduate and professional schools and in the upper classes. The greatest decline is in the school of Theology. In the latter school there are 106, only nine short of last year.

A study of the above figures reveals that a further increase is still possible, since there may be some late registrants in the school of theology. At the same time, while last year's freshman class totaled 180, the new freshman class has an enrollment of 223. This increase is almost sufficient to make up for the loss in the upper classes. Present indications are that there may be a slight total increase by the middle of the winter quarter.

THE GREENWOOD DISTRICT PASTORS MEET

The pastors of the Greenwood District held their last meeting for the conference year on Tuesday, Oct. 6, in the Methodist church in Greenwood, Miss. The most of the pastors and their wives were present.

Our meetings have been well attended, instructive and most helpful throughout the year, but this meeting each speaker was at his best, and this program brought to a climax the closing program of the conference year.

Bro. E. C. Abernathy brought us a very helpful soul-stirring message from Ezek. 2:1, his subject being, "Stand," after which we were led into the very presence of God through prayer by Bro. W. C. Beasley.

Rev. R. G. Lord, Conference Secretary, assisted by Rev. C. L. Oakes, Statistical Secretary, explained how to fill out reports for the Annual Conference, stressing the importance of their being correct.

A resolution of thanks to Dr. H. F. Brooks, our district superintendent, for his efficient administration, kindly words, brotherly spirit and helpfulness, and asking our Bishop and his Cabinet to return him to us for another year, was read by Bro. McAlilly, and was unanimously adopted by a standing vote.

The following visitors were presented: Rev. R. G. Lord, Secretary of the North Mississippi Conference; Rev. C. L. Oakes, Statistical Secretary; Rev. G. D. York, chaplain, C. C. C.; Rev. W. C. Beasley, our pastor at Boyles; Rev. W. T. Griffen, of the Florida Conference.

Dr. Brooks reported that Rev. J. H. Holder, our pastor at Winona, was in the Methodist Hospital in Memphis, and asked that we offer special prayer for him, which was done at once, the prayers being led by Bros. E. S. Lewis and T. H. Dorsey.

The hour for preaching having arrived, Bro. J. O. Dowdle brought us a very timely and helpful message from Rom. 12:1, his

subject being, "Sacrificial Giving."

The noon hour having been announced, Bro. Stephens, our pastor-host, announced that lunch was served and led the way to the dining room, where we found our wives, and a table covered with all kinds of delicious things to eat and beautifully decorated with flowers of the season. This was a happy hour in which many speeches were made, the best of which was delivered by Mrs. H. F. Brooks, wife of our district superintendent.

Dr. Brooks asked that Rev. and Mrs. H. H. Wallace, of Drew, stand that all might see a father and mother who had given to the Service five sons and a son-in-law, a record he does not think another minister in North Mississippi Conference can surpass.

At 1:15 o'clock the work of the day was resumed. Bro. R. T. Hollingsworth, our chairman, conducted the devotional, using Psa. 37:23, as his text. In his message, Bro. Hollingsworth grew eloquent and by the time he had finished he had become fluent.

Then the subject, "Looking to the Conference Session," was discussed as follows:

(a) Getting the Preachers Ready—Bro. S. A. Brown.

(b) Getting the Membership in the Local Church Ready—E. S. Lewis.

(c) Making Ready for My Successor—T. H. Dorsey.

Thus bringing to a close the happiest day of our association.

A. L. DAVENPORT,

Secretary.

FAITH IS THE VICTORY

"The following is a well-known incident of Cardinal Manning's life. At a time when he experienced great depression of soul and a darkening of his faith he had to go into the shop of a well-known book-selling firm for a copy of one of his own books, entitled 'Faith in God.' As he waited for the book to be sent up from the storeroom he heard a man's voice calling up from the lift, 'Manning's, Faith in God, all gone.' The Cardinal, we are told, took the lesson to his own heart."—Christian Herald.

WHAT IS CIVILIZATION?

Civilization is in people. It is a quality of life. It is an interior condition. It is in the spirit of man. When justice, peace, goodwill, mercy, kindness, integrity, fidelity and humanity dwell in a person, that person is civilized; and when these attributes characterize a nation, that nation is civilized. When the English aviators returned from their devastating raid on Cologne, did they rejoice in the havoc they had wrought? We are told that they felt and said, "It was a pity to have to do it." Why? because they had grown up in an atmosphere permeated with the virtues and graces of Christianity. Regardless of outer tokens of progress and refinements, it remains true that internal barbarism exists in all those regions where the life and spirit of the gospel have not penetrated. Civilization is the product of the power of Christ, whom the gospel proclaims. In the measure that Christianity holds dominion over the souls of men, we have civilization in its true conception.—J. L. Rosser, Watchman-Examiner.

Fame to the ambitious is like salt water to the thirsty, the more one gets the more he wants.—Ebers.

PERSONAL NOTES AND INCIDENTS

Mrs. Will Fulton, Rt. 3, Philadelphia, Miss., has our thanks for the assurance of her appreciation of the Advocate and what it means to her.

Mrs. Alma G. Riley is in New Orleans and with the possibility of making her home here for a time since her son, "S. F." is in the service.

Rev. C. A. Schultz writes that he is closing his conference year at Tylertown, Miss., and that the program made has been in every way satisfactory and that every interest of the church is being cared for.

A City-wide Training School, being held at Rayne Memorial Church, organized Sunday afternoon with what appeared to be a splendid enrollment. This School is an annual event for New Orleans Methodism and the surrounding territory.

Mrs. C. A. Northington writes that she has been living in three states since the passing of her late husband. She has her paper sent to Lake Cormorant, Miss., where she has a daughter, but at the time of her writing she was with another daughter in Memphis, whose husband had been called to the Army.

Dr. Neill Hart, superintendent of Pine Bluff, Arkansas, district, was the preacher at Rayne Memorial church on last Sunday morning. He is in New Orleans in connection with the City-wide Training School now in progress. His thought-provoking sermon on "Immortality" was greatly appreciated by the congregation.

Rev. H. P. Lewis, of the Byhalia, Miss., charge, writes that Bishop W. W. Peele will dedicate Emory church on that charge at 3 p.m., Sunday, October 25. The church has been built, furnished, and paid for within less than a year. It also paid all church assessments at the fourth quarterly conference and had money left in the treasury. The Byhalia charge has pledged an increased salary for the coming year.

Last week we made an error in placing the wrong caption over the conclusion of Dr. B. P. Murphy's paper on the "Jurisdictional Conference." Credit for authorship was also omitted but the name did appear on the copy which was sent to us. Dr. Murphy is assistant secretary of the Board of Church Extension at Louisville, Ky. We apologize for the error and the correction has been made on the second installment which appears in this issue.

A marriage of unusual interest in North Mississippi was solemnized at the Methodist church in Clarksdale, when Miss Mamie Lee Ratliff, daughter of Mr. and Mrs. W. H. Ratliff, of Sherard, became the wife of Homer Ellis Finger, Jr., pastor of the Methodist church at Coldwater, Miss. The ceremony was performed by Rev. W. J. Cunningham, of Sardis, assisted by Rev. Shed Hill Caffey, of Clarksdale. Mrs. Ratliff, the bride's mother, is president of the Conference W. S. C. S.

We received on Monday morning a copy of an address by Dr. Dana Dawson, of Shreveport, dealing with the racial, religious, economic, and military aspects of the Japanese evacuation from the Western coast. Dr. Dawson was one of the committee of churchmen invited to make an unbiased study of the evacuation program. Dr. Dawson defends the action of the government and also the manner in which the program

is being carried out. The address is quite long for inclusion in our columns at this time, but we hope to be able to publish it later.

After the last forms for this issue of the Advocate were on the press, a telephone message from Indianola brought us the news of the passing of Mrs. Bingham, widow of the late J. R. Bingham, of Carrollton, Miss. She had been in declining health for many months and on Monday of last week she passed into a coma which deepened until the end on Monday afternoon of this week. She is survived by two sons and three daughters and a number of grandchildren. Funeral was held in Indianola with interment at Carrollton Tuesday afternoon.

WOUNDED IN ACTION

News has just reached us that Billy Roberts, son of Rev. and Mrs. B. F. Roberts, of Jena, La., was wounded in action somewhere in the Pacific. No other details are known.

CONFERENCE ENTERTAINMENT

The Louisiana Annual Conference meets at First Church, New Orleans, Tuesday, November 10, at 7:30 p. m.

At its session in 1941 the Conference voted that all the preachers and delegates would pay their own entertainment expenses, except the Bishop, the superannuates, and the clerical staff. To this number New Orleans Methodism has added those coming up for admission on trial.

Headquarters of the Conference will be the Jung Hotel, and rates at this hotel and the DeSoto Hotel, together with other Conference information, have been mailed to all the preachers of the Conference.

All superannuates who expect to attend the Conference and all preachers coming up for admission on trial, who desire entertainment, are asked to notify Dr. N. H. Melbert, 1108 St. Charles Avenue, New Orleans, La., by November 1.

There are several smaller hotels near First Church where entertainment might be obtained. Any further information will be furnished by First Church upon request.

It is expected that the Conference will adjourn not later than Friday noon.

W. W. HOLMES,
E. C. GUNN,
N. H. MELBERT.

TOO MANY DISTRICTS

In doing some research work this summer I picked up some information that should be interesting to Advocate readers.

For decades our General Conferences have been trying to encourage larger districts in southern Annual Conferences. In 1898, during the horse-and- buggy-mud-road era, the maximum number of charges per district was raised to 30. In 1914, just as we were passing from the horse-and- buggy age into the age of automobiles and good highways, the maximum was raised to 40. Neither of these acts by the General Conferences got very satisfactory results; so in 1938 the last General Conference of the M. E. Church, South, took the lid entirely off and left each Annual Conference to determine the number of districts it would have, and at the same time fixed the number of quarterly conferences required at two instead of four.

In spite of all these hints by the General Conference, from time to time, many of our Annual Conferences in the South still have at least a third more districts than they

need. In the North Mississippi Conference, for instance, the average number of charges per district is only 27 2/3. Still below the maximum number fixed for the horse-and- buggy age.

Some one said the church moves forward at an ox-cart pace while the world goes by in automobiles and airplanes. This is certainly true of the Methodist Church in the South when it comes to enlarging districts to suit the age in which we live.

Many salesmen today cover five to ten times as much territory as they did 40 years ago. The automobile can easily go ten times as fast as the horse and buggy of 40 years ago. If the district parsonage is centrally located the district superintendent can reach any church in his district in one or two hours at most. Still we of the South cling to the horse-and- buggy size district.

In contrast to our small districts take a look at the following table.

Conference	Number Districts	Aver. per District
Philadelphia	4	80 1/4
Newark	3	79 2/3
Troy	4	71
New Jersey	4	80 1/2
North Mississippi	6	27 2/3

But, says some one, these four conferences are in densely populated sections and do not cover much area. All right, we move farther west.

Conference	Area Sq. Miles per District	Aver No. Ch'ges per District
West Oklahoma	5,000	39 3/7
East Oklahoma	6,000	33 1/6
Central Kansas	8,570	46 1/7
Nebraska	9,600	44 1/4
Dakota	25,870	36 2/3
Colorado	34,000	55 1/3
Montana	73,000	42 1/2
North Mississippi	3,800	27 2/3

The average Montana District is more than three times as large as the whole North Mississippi Conference. Comparing one of our districts with theirs is like comparing a back yard garden with a Delta plantation. The average Colorado District is nine times as large as ours and contains twice as many charges!

Why this difference? Just this. In the North and West they have enlarged their districts as traveling facilities have improved. They are living in the day of automobiles and good roads, while we, so far as the number and size of our districts are concerned, still live in the horse-and- buggy days. We are sacrificing efficiency for the sake of a few more good jobs which carry much power and honor.

Once upon a time the quarterly conference was a useful and eagerly anticipated event in the life of Methodist churches and people. Today the quarterly conference is the most tiresome, least inspiring service the church puts on. I am convinced that the station charges could get along just as well without any at all. The circuit charges could operate equally as well with two instead of four per year, as our Discipline obviously permits. With less than half as much work to do, and with very much quicker and more comfortable transportation, one superintendent could easily care for twice as many charges as he now superintends in our conference, saving the church many thousands of dollars, and releasing men from the superintendency who are badly needed in the pastorate because of our growing shortage of preachers.

Such action on the part of the church is only what every good business and business man would take, unhesitatingly and quickly. The laymen of our conference would ap-

prove almost unanimously. It is good sense, good business, and good churchmanship.

JOHN B. REYNOLDS.

Booneville, Miss.

FURTHER THOUGHTS ON THE WORK OF THE JURISDICTIONAL CONFERENCE

By B. P. Murphy

In a previous statement on the Jurisdictional Conference it was the intention to show by application to special conditions in the South Central Jurisdiction that this new unit of Methodism has an important place in the working force of the Church. As set out in the Discipline, the Jurisdictional Conference has a wide range of responsibility, including the election of Bishops, the promotion of the evangelistic, educational, missionary and benevolent interests of the Church. It has been noted that the several divisions of the Board of Missions and Church Extension make it the logical clearing point for jurisdictional work.

Aside from its general make-up, the Board of Missions and Church Extension, by virtue of its membership, represents a select leadership from the several conferences. It is composed of the effective Bishops of the Jurisdiction, the members of the General Board of Missions and Church Extension residing within the Jurisdiction, the President of the Jurisdictional Woman's Society of Christian Service, and the following representatives from each Annual Conference in the Jurisdiction: One district superintendent selected by the cabinet; the chairman of the Annual Conference Board of Missions and Church Extension; the Conference Missionary Secretary; the President of the Conference Woman's Society of Christian Service; the Conference Lay Leader; one young man and one young woman, one of whom is the person responsible for Missions and World Friendship in the Conference Youth organization.

It is clear that such a representative group conscious of the opportunity for jurisdictional work and in full knowledge of special local conditions could develop an effective and far-reaching program.

The Discipline provides that the budget for the Annual Meeting and promotional work of the Jurisdictional Board shall be presented annually to the Board of Missions and Church Extension and when approved shall be provided by the General Board. (It is understood that the Oklahoma City meeting voted to submit for approval the expense of only one of the seven Annual Conference representatives.)

Being further provided with an Executive Secretary of the Jurisdictional Board, the work planned by the full Board could find efficient expression in the life of the Church. (We recognize that the South Central Jurisdictional Conference voted, at the recommendation of the Standing Committee on Missions and Church Extension, not to elect a paid secretary.)

There would perhaps be objection in certain quarters to the expense of maintaining a Jurisdictional Executive Secretary and his office. It would appear that some expense is necessarily involved in the fullest use of the Jurisdictional set-up. Such a budget could be modest—say \$7,000 or \$8,000 per year, and in comparison with the possibilities for service would be negligible.

There are several possible plans for providing the budget. It would appear reasonable to expect the Joint Division of Educa-

tion and Cultivation of the General Board to bear part or all of the expense. It might be possible for the general Administrative expense to bear part or all of the budget. In the final analysis the several Annual Conferences of the Jurisdiction could provide the small amount of \$500 annually to make up the total budget.

It would appear that the work of a proposed Jurisdictional Secretary would be promotional rather than administrative, and that the opportunity for cultivation and promotion would be extensive.

The duties in the field of promotion would comprise those of cooperation with the General Boards and the several conferences, district and local church agencies. The set-up for serious work is at hand.

The Jurisdictional Board is composed of representatives from the Conference Board and the Women's Work. There is direct clearance with the Conference and District Missionary agencies and the local church Boards of Missions and Church Extension. As in the case of the Women's Division of Christian Service an active Jurisdictional Executive Secretary could ring the bell in his office and have direct communication with each congregation. The splendid literature of the Joint Division of Education and Cultivation of the General Board could be pushed on to local groups more effectively. The work of our conference and missionary secretaries could be implemented. Our district missionary institutes should be reconstituted and revitalized. Area inspirational councils could be planned on a mass-meeting basis. The object in this work would be to inform and inspire the churches, utilizing the knowledge of special local conditions, in presenting the total task of Methodism and with particular reference to the benevolent program.

It will be seen from this statement that the decentralizing genius of the former Southern Church might well be followed in evolving a working plan for the Jurisdictional Board of Missions and Church Extension.

This statement is clearly made from the viewpoint of the Board of Missions and Church Extension. A similar case may be made out for the work of the other Boards of the Church.

EVANGELISM

The primary duty of the church is to proclaim the Christian Gospel. The church exists in virtue of the divine revelation, and it has no duty so urgent and inescapable as that of proclaiming the supremacy of God over all created things and the dependence of men upon His unmerited Love. A sacred duty lies upon the church to make the reality of God evident to those who do not know him. By the very nature of its own divinely inspired fellowship as well as by the witness in word and life of its individual members, it must seek to win men to the acknowledgment of the Lordship of Christ in the lives of men and of nations.

This task of evangelism concerns those who have forgotten a Christianity their fathers knew, no less than those who belong to other religious traditions or to none. The missionary movement links the peoples of Europe and America with those of Africa and Asia as perhaps nothing else does. In Germany today a large part of the younger generation has been so poisoned by the incultation of Nazi principles that there is

need for a systematic re-education in the basal truths of the Gospel. The heroic witness of so many in the European churches in face of terrible trial gives promise of noble evangelistic service when the opportunity offers. In our own country, too, the need is great. We are only now awakening to the extension of pagan thought and morals amongst us.

In a world in which idolatries have so largely supplanted true faith in God, nothing is so greatly needed as living testimony to the fact of God's loving purpose in Christ for the whole world. The church could be occupied in a multitude of good works and yet achieve nothing, if in the heart of its life there should cease to be a fountain of prayer and adoration and the recognition that a higher than human wisdom is ever breaking forth from the word of God. The most important task of the Christian church in aiding the growth of world order, is to proclaim the Gospel. The greatest need of the world is not efficient planning, but a recognition of the Lordship of Christ.—The Christian Church and World Order.

BOOKS

The Spiritual Life, by Edgar Sheffield Brightman. Abingdon-Cokesbury Press, New York, Nashville, pp. 208, price \$2.

Dr. Brightman is Professor of Philosophy in the Graduate School of Boston University, and this book presents the substance of the Cole Lectures which he delivered at Vanderbilt University in 1942. Beginning with a definition of Spirit, the author seeks to orientate the Spirit as a personal experience and a factor in life. Much of the material in the first half of the book will not be new to students of theology, but in the second half will be found much material which is both fresh and stimulating. We have in mind particularly the last two lectures on "Spirit As Developing," and "Spirit As Free." Anyone interested in the study of the place of Spirit in life will find in these pages helpful treatment of this great theme.

Make Life Worth Living, by Joseph R. Sizoo, D.D. The Macmillan Company, New York, pp. 190, price \$1.

This is the fourth printing of a book which was first issued five years ago, and its price brings the message of one of America's outstanding ministers within the range of the most modest income. In this book, Dr. Sizoo points out with absolute frankness the problems and questions of people of all walks of life touching religion. He holds that one of the strongest factors in the survival of religion is the ageless longing for God, the desire to believe. In the opinion of the author, disillusionment, outbursts of resentment, and heartbreaking experiences of failure are not planned, and that people in the very depths of their greatest disappointment still long for knowledge as to how they may make life worth while. For that reason, he holds that frustration can never speak the last word for man. It is not a book of sermons, but each chapter has an indicated atmosphere of Scripture. The various chapters are imbued with a gripping reality of God, a faith projected upon the sombre background of human problems. The chapter on "Tinkering with Morals" should give pause to those who may be inclined to indulge in loose thinking about life and its responsibilities.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Latin America has never been so open to the Bible as today," reports R. R. Gregory, who has served for twenty-one years as secretary of the Caribbean Agency of the American Bible Society. In the West Indies the circulation of the Scriptures in 1941 was 28% above that of 1940. The totals for Argentina, Paraguay, Uruguay and Brazil are all above those for 1940.

* * *

"Latin American Missions"

The packet, "Inter-American Cooperation," price 50 cents, from the National Council of Jewish Women, 1819 Broadway, New York, N. Y., is a very splendid collection of material for the study of "Latin American Missions." It will be invaluable in the preparation of the lesson on "Problems."

"The Present Outlook for Democracy in Argentina," by Dr. Hugh C. Stuntz, in the October, 1942, "World Outlook," will also be helpful.

Material (outside the text and the required supplementary books) for the lessons on "Religion," "Methodist Work," and "Responsibility" may be found in the World Parish Booklets which may be secured from the Editorial Department, Joint Division of Education and Cultivation, Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y. FREE.

Those wishing to plan a "Fiesta" will find "Fiesta—The South American Way" serviceable. Order from National Recreation Association, 315 4th Avenue, New York, N. Y. Price 15 cents.

Menus for Latin American dishes may be found in the "Good Housekeeping," May, 1942, page 140, and in "Hollands," June, 1942, page 27.

The "World Outlook" and "The Methodist Woman" for September and October have numbers of articles which may be used.

* * *

Dr. Henry Returns

Members of our conference, especially those who were at Mission Inn, Lake Junaluska, N. C., in the summer of 1941, will be glad to know that Dr. Robert T. Henry, who was caught by the attack on Hong Kong, China, and was assigned to the job of driving a truck under Japanese orders, in the service of one of the hospitals there, has returned to the States. In the November issue of "World Outlook" he will have an article, "I Was In Hong Kong," in which he will tell of his experiences.

Dr. Henry is a Mississippian.

* * *

Young Women and Girls

Mrs. Glendell Jones, our Secretary of Young Women and Girls, writes:

"Remember to write Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, for your new Youth Program Packet. Its price is 65 cents, and it will answer your questions and fill your needs from now until August, 1943. If you have not started a special interest group, it is not too late to meet this 9th Efficiency Aim. Order your packet; call a meeting of your girls; and plan to meet and study together monthly. My prayers shall be with you as we forge ahead for Christ!"

Mrs. Arrington in Jackson

A few years ago we studied about the migrants and this year our conference officers and ex-conference officers are joining the trek!!!

Our president, Mrs. W. F. Mahaffey, has moved from Mendenhall to Prentiss, where Mr. Mahaffey is connected with the state health department.

Our vice-president, Mrs. C. E. Mullins, has moved from Bude to Brookhaven, where Dr. Mullins is connected with a city clinic. Address: 722 South Church Street.

Our secretary of student work, Miss Mary Thornton Lindsey, has moved from Hattiesburg to Jackson, where she is a student at Millsaps College. Address: 849 Bratton Street.

Now, Mrs. Paul Arrington, our former president and now chairman of our conference committee on Minority Groups, has moved from Waynesboro to Jackson, 1735 Piedmont Street, where Mr. Arrington is state supervisor of S. V. D. I., under the state board of health and department of education.

Next??

* * *

Workers Among Japanese in the United States

From the "Scarritt College Voice" we quote:

"The unprecedented action which has removed tens of thousands of Japanese from their homes and occupations on our west coast, has created problems that will live to make us regret such hasty action. Belatedly we will make restitution and will attempt to repair the damage, but few of our loyal Japanese-American citizens will ever get over the discrimination and deprivation to which they have been subjected.

"Loyal German-Americans on our eastern seaboard have not been molested nor has any wholesale removal of loyal Italian-Americans been proposed.

"Our church is attempting to relieve the tensions of that situation by assigning a number of returned missionaries from Japan and Korea to work among these Japanese-Americans: Alice Cheney, Charlie Holland, Janet McKelvie, Mary McMullan, Mary Searcy, Katherine Shannon, Ida Shannon, Anna Bell Williams and Alberta Tarr are the Scarritt-trained workers assigned as 'ministers of reconciliation' in these services."

* * *

Week of Prayer and Self-Denial

In 1941 our Week of Prayer offering was \$2,332.36. The Vicksburg District led with \$490.09. The largest offering from an individual society was from Central, Meridian, \$94.16. Let's increase these offerings this year.

This year let us make not just an "offering" but a "self-denial offering." Some societies are giving to each member a gift box to be kept on her dressing table, or the kitchen shelf, or the mantel in the living room, until December 15, when the offering has to be sent to the conference treasurer. In this way, through nearly two months, sacrificial gifts may be dropped into the box.

Not only sacrificial gifts, but gifts of thanksgiving for special blessings which come during this time.

* * *

News from China

We remember with pleasure the visit of Louise Avett to our conference during our annual meeting in Biloxi in 1938, so we are interested in a recent letter from her:

Suining, Sze,
West China.

Dear Friends:

Our second Young People's Summer Institute is just over. I am here waiting for a ride on a postal truck to Chengtu. I have a ticket for a seat with the driver tomorrow morning. So I am having a forced vacation in this village. It's nice, however, to have time to rest and begin answering letters. I get so few home letters now. Have had only twenty American letters since last December 8.

We had a good Institute—54 delegates (largely students from three schools). There were twelve full-time leaders and four part-time ones. We were very fortunate to have Miss Amber Van leading because she is capable and has had experience in young people's institutes, conferences and camps at home. Bishop Chen, Dr. R. Y. Le and Dr. Chen (son of Rev. Marcus Chen) added much to the Institute. Bishop Chen's vespers talks, lectures and Decision Night meant so much to these young people. Bible classes and evening prayer groups were popular. The four workshops—music, worship, publicity and recreation furnished an opportunity to learn by doing. I had charge of the recreation workshop. Was disappointed that I did not get to do what I had planned, but I think the table games and interest groups were enjoyed. Had stamp-collecting, cooking, spatter-painting and star-gazing. One P. M. the delegates divided into witness bands and went out on the street, in shops and in a factory to witness. It was a rich experience for some. In prayer groups some learned and experienced prayer for the first time. Saturday night stunts were enjoyed. Tuesday night Decision service was very meaningful. Three boys expressed a decision to become preachers; four girls pledged themselves to become full-time Christian workers when they finish school. How we need them for we have only one Sze young preacher and no young women workers. Wednesday night, July 15, we celebrated the birthday of the author of "Twas the Night Before Christmas" by having a Christmas dinner, an hour of games, and a lovely, though simple worship service. Sunday evening, the last service, was a testimony service followed by the Lord's supper. It was beautiful to hear those young people express their faith in the Christian Way of life and pledge themselves to follow Him.

The two weeks before I came to the Institute were very busy ones. The last trip on the district was hard because I had to close two schools. Travel is so expensive that Miss Chee and I went by boat except the last 120 li. Rickshas and whaggers are around \$1.00 for one-third of a mile: They are probably going to be more. Miss Chee

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Prayer Suggestion for October

Pray for the Week of Prayer and Self-Denial, which should be observed in every society of the Woman's Division of Christian Service. That through its observance the religious life of all shall be enriched, and knowledge and interest in the objects for which the gifts are made shall be increased.

We of NORTH MISSISSIPPI should make a very earnest effort to double and triple our usual Week of Prayer offering because Wood Junior College is within our own precincts and we hold our summer Training Schools there. Bishop Peele is expecting great things of us. Let us not disappoint him. The following letter from the president of Wood College, Rev. Edward W. Seay, will be read in many groups of the W. S. C. S. I hope many who do not know of the fine work there will also read this letter, and then come to the Week of Prayer with an offering commensurate with the need at Wood Junior College.

Wood Junior College,
Mathiston, Miss.,
August 24, 1942.

To the Methodist Women of Mississippi.
Dear Friends:

We are anticipating another great year at Wood Junior College, with a strong staff and a splendid student body. We are sincerely hoping that we might have the best year that we have ever had at this institution. Prospects are looking bright for us, and we are more than pleased with the splendid and increasing interest of the good people of Mississippi in Wood Junior College.

We are very grateful, indeed, to our friends of the Woman's Division of Christian Service of the North Mississippi Conference for two nice scholarships given to us for another year to use in helping some deserving young woman secure a college education at this institution. We are needing more scholarships, however, to meet the ever increasing demand that we have for scholarships at this College from year to year. Of course, all of the students at Wood Junior College work for a portion of their expenses while they are here. I do not know of an institution anywhere that gives more work scholarships than does this little institution in North Mississippi. It is impossible, however, for the school to help every individual as much as it would like to help them and should help them without the aid of more scholarships. That is, the demand for scholarships from deserving students is far in excess of the supply which we have to offer. I might say here, however, that Wood Junior College is the only institution that I know of that has not advanced its prices even one cent although the nation is at war. We are sincerely hoping that we might continue to hold our prices at the lowest possible level in order to make it possible for students to attend this college who could not possibly attend an institution of higher learning were it not for this particular type of school. It is still possible for a boy or a girl to attend Wood Junior College for less than one hundred and seventy-five

dollars per year for room, board and tuition.

This is a growing institution. Our enrollment is increasing from year to year and many times we are forced to say "No" to many fine young men and women simply because we do not have suitable dormitory and dining hall facilities with which to accommodate them. We are anxiously anticipating, however, our new building which is being made possible by the good women of Methodism through the World Week of Prayer Offering. We are so thankful that we are one of the projects for this important week. We are, indeed, grateful for the interest which the women of entire Methodism have shown in our College here in Mississippi in listing it as one of the projects for the World Week of Prayer Offering. This building will be more than an important addition to our plant and it will aid us tremendously in reaching farther and doing a greater piece of work than we have ever done in the past. It is a building that we have long needed and one that we are more than thankful and proud to receive.

We wish to take this means of inviting each and every woman of the Woman's Division of Christian Service in the State of Mississippi to visit our campus whenever they are in our section. We would like for each of them to see the peculiar and particular type of work which we are attempting to do from day to day with a group of splendid young men and women of this state. We have an excellent student body and feel as if we are doing a great piece of work in the furtherance of Christian education, keeping definitely in mind that the future Church of Tomorrow depends altogether upon the young men and women of the present day. We feel as if we are making a definite contribution, not only to our Church, but to our state as well. We are attempting to lay great stress upon character education and religious training. We are more than particularly anxious to give our students something during their two years spent on our campus that will go with them throughout life. We ask for your prayers and interest in the important work which we are doing from day to day.

With kindest and best wishes to each woman of our state and Church, I am,
Cordially and sincerely yours,
(Signed) EDWARD W. SEAY,
President.

* * *

Report of Itta Bena W. S. C. S. Third Quarter

This is the inactive quarter in our auxiliary. We meet only once a month, having then the program meeting with a short business session. We do not have Bible or Mission Study.

Our Secretary of Christian Social Relations has given out Christian literature to shut-ins and young mothers who cannot come to church.

The auxiliary cooperated with civic organizations of the town in the scrap drive for our country.

Our Secretary of Student Work entertained the boys and girls of the church who were going to college.

The children and young people have held

their meetings and had good programs.

Our chairman of the Octagon Coupons is ever mindful of coupons for the Methodist Home.

At the end of this quarter our Connectional Treasurer is sending Mrs. Hall, the Conference Treasurer, \$38 on our pledge and \$4 for Scarritt Maintenance.

We have eight subscribers to The Methodist Woman and nine to the World Outlook.

We hope to take up our work this fall with renewed interest and zeal.

MRS. H. V. THORNTON,
Secretary of Publicity.

* * *

Dedication of Flags at Noxapater Methodist Church

August 23, 1942

Morning Service, Instrumental Music, Hymn—by Congregation, Apostles' Creed, Gloria Patri, Responsive Reading, Prayer, Scripture, Announcements, Collection.

Hymn—"Onward Christian Soldiers"—By Congregation.

Sermon—By Pastor.

Flag Dedication—Pastor: The symbol of our Christian faith is a cross. Serenely it stands above the wrecks of time, bearing testimony to the love of God for man.

Congregation: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

Pastor: The love of God for man, of which the cross is a symbol, invests the life of each individual with sacred worth and dignity. These are the glad tidings of the gospel of Christ which the church has borne over land and sea to the ends of the earth.

Congregation: Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Pastor: The foundations of this Republic are builded on the Christian teaching that every man is of infinite value in the sight of God. On these shores our fathers before us and we their children have dedicated a nation to serve the holy liberties of man and his inherent rights in the pursuit of the abundant life.

Congregation: The Lord is the portion of mine inheritance and of my cup.—The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

Pastor: The symbol of our national idealism is a flag of stars and stripes. Beneath its gracious folds we confess our sins and failures, and here we dedicate ourselves anew to the ageless principles for which this emblem of human dignity and freedom stands, faithfully to live them, resolutely to defend them, and courageously to keep them as a sacred trust for all mankind.

Congregation: They shall sit every man under his vine and under his fig trees; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

Pastor: I dedicate these flags for use in the house of God. Here they shall stand on holy ground ever to remind us of our Christian heritage, to stir us to thanksgiving for the blessings that have crowned our years, to rebuke us for all unfaithfulness to our

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Missionary Units in the 1942-43 Curriculum for Young Women and Girls' Work

August 2-16—"Missions and Democracy" (Evening—printed in "Highroad").

October 25-November 8—"Methodist Youth Fund" (Evening—printed in "Highroad").

January 3-24, 1943—"The Field is the World" (Senior Group-Graded Lessons in "Studies for Youth" and "Highroad").

Sub-titled: "War Brings New Responsibility," "Methodists and the New Asia," "Methodist Work in Africa," "Our Fellowship to the South."

January 3-24, 1943—"Good Neighbors to the South" (Evening—printed in "Highroad").

Sub-titled: "Cooperation Between the Americas," "The People and How They Live," "The Church: A Prophetic Voice," "Youth Action in Latin America."

July 4-18, 1942—"Gifts from the Oppressed."

Sub-titled: "The Negro Enriches Our Culture," "The Refugee Brings His Gifts," "The Japanese Become American."

Missionary Education Movement publications:

For Intermediates (12-14): "The Traded Twins," by Robert N. McLean (cloth \$1, paper 60 cents); "Pedro Opens the Gate," by Alfred D. Heininger (paper 50 cents).

For Seniors (15-17): "Rim of the Caribbean," by Carol McAfee Morgan; "Discussion and Program Suggestions for Seniors on Latin America," by Maud Upton; "Makers of South America," by Margarette Daniels; "Tales from Latin America," by Frank S. Meed; "Focus on Latin America," by Dorothy McConnell (pictorial book); "Fun and Festival from the Other Americas," by Rose Wright.

For Young People (18-23): "On This Foundation," by W. Stanley Bycroft; "Discussion and Program Suggestions for Young People in Latin America," by Donald R. Gorham.

* * *

Mid-Year Executive Meeting to Be Held in Bunkie

The regular Mid-Year Executive Meeting has been called for October 21-23. The Woman's Society of Christian Service, of Bunkie, will be hostess to the group. Each officer has been asked to give a report of her work and to be prepared to formulate plans for the completion of her year's work.

* * *

W. S. C. S. News Letter

Welsh, Louisiana

Each quarter Mrs. John J. Miller, President of the Welsh W. S. C. S., sends a news letter similar to the one below to all women of the church, whether they are members of the W. S. C. S. or not. From the activities listed, the society must be alert to every opportunity for service. It is a clever idea and one that must bring interesting results. Other societies might like to copy the idea! Dear Friend:

We are facing the last quarter's work of 1942, for the Woman's Society of Christian Service. We need to look backward at our accomplishment in order to make the last the best. Let us be like Mary Lyons, a

noted teacher. She would tell her students to "Trust in God and do something." Some things that we can do: Read our Bibles to grow more reverent in the higher, holier way of living; study our society and church literature more to learn the needs of the world and to know what efforts are being made; increase our stewardship by giving our personality, our influence, our time as well as our goods to bless those around us and those afar.

Our weekly program is enjoyed. We meet the first Wednesday in the regular W. S. C. S. program and business; the second Wednesday is the Spiritual Life day; the third Wednesday is the Study Day instead of the second if that is agreeable; the fourth Wednesday the Circle meetings. In October the Week of Prayer is October 20-26. A Thank Offering Service will be held later in the quarter. A tea will be held for all the women some afternoon.

Mrs. Doris Buckingham, Secretary of Supplies, asks for gifts of rice, canned fruits, potatoes, etc., for McDonnell School at Houma, Sagar Brown at Baldwin, and the Methodist Orphanage at Ruston. Leave them with Mrs. Buckingham, Mrs. John Miller, Miller Hardware, or call the secretary to send after them.

Mrs. Leo Reeve, Secretary of Students, reminds us to write to students and soldiers, and also send books, magazines and gifts.

Mrs. C. L. Abell, Secretary, Social Relations and Church Activities, wants your Octagon Coupons for Memorial Mercy Home. A church supper at the same old price—25 cents—next Tuesday evening, October 6, will be sponsored by Mrs. Abell's Committee.

Our Birthday was a grand success. The missionary offering, including the Wesleyan Service Guild offering, sent to Mrs. McConnell, State Treasury, this quarter was \$57.50.

Our Reading Circle books should be read and returned at once. Many others are asking for them. Mail them if you cannot bring them.

New officers for 1943 will be elected and installed this quarter. Pray that God will guide the committee in this great responsibility. Every officer has a big job.

October 4 will be World Communion Day. The Woman's Society of Christian Service shares the responsibility in assisting members to attend and helping with a service for the shut-ins. All denominations are observing this Holy Communion.

Let every one make it an individual responsibility to call on new people and the shut-ins. Send birthday cards to Mrs. Jim Bower, October 21; to Mrs. Guidry, October 20; to Mrs. Hannah Bolton, November 17. If you know others, call the society members.

Don't forget flowers for the church. Call Mrs. E. D. Shipp about them.

Don't forget to pray that the interest in all our work may continue, and that each may "show herself approved to God a workman that needeth not to be ashamed."

God bless each of you.

MRS. JOHN J. MILLER,

President.

MRS. MORRIS TRAHAN, JR.,

Publicity Chairman.

METHODIST WITNESS STILL GIRDS THE WORLD!

(Some figures on the exaggerated stories of missionary withdrawals)

By W. W. Reid

Despite war, despite persecutions, despite the temporary withdrawals of missionaries from some war-harassed lands, the Christian witness of the Methodist Church still girds the world! Forces are withdrawn here, augmented there, but the witness remains, guided by men of yellow, or brown, or black skins. Their loyalty challenges American Methodists to carry on—yes, to increase their Christian service!

China

Five years ago (July 8, 1937) there were 171 missionaries—the figures include men and their wives—assigned by the general sections of the boards of missions of the former Methodist Episcopal Church, the former Methodist Protestant Church, and the former Methodist Episcopal Church, South, to service in China. Since that date nine missionaries were added to the China staff, a total of 180.

Since 1937, eight of the above China missionaries have died, 20 were retired for age, and eight withdrew for reasons of health. Of the remainder, 21 are now serving in occupied China, and 46 are serving in free (or West) China. Sixteen others—the wives of missionaries now in occupied China—are temporarily in America. Fourteen men and women are in the U. S. A. or in other mission lands in Christian work supported by the Methodist Church. Eleven are on regular furloughs. On "emergency furlough due to the war" there are 37 China missionaries—11 working temporarily in jobs not supported by the Church, 26 on Board support in field work, special duty, etc.

In January, 1941, the Woman's Division of Christian Service had 177 missionaries assigned to China; a year later the number was 167. The record today shows these 167 as follows: two have died; two have married; six have retired; 56 are in service in free China; 32 are in occupied China; 27 are on regular furlough; 13 on emergency or extended furlough; 29 on leave without salary but all engaged in Christian work in America, or transferred to other foreign fields.

Thus, while the Methodist missionary forces in Japan-controlled China have been reduced, the forces in free China have been increased, and there is constant call for new missionaries. Candidates are ready to enter the service were transportation available to take them to West China. Nine young Methodists, planning on lives of missionary service in China, are now engaged in study of the Chinese language in a school in California. Meanwhile, testimony from many sources indicates that Chinese Christian leaders—trained through the years by the missionaries—carry on schools and churches, and also carry on hospitals and clinics where these have not been taken for military purposes.

(Continued on page 13)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 18, 1942

By Rev. W. C. Newman

THE NECESSITY FOR CHRISTIAN GROWTH

Lesson Text: Luke 2:40, 52; II Peter 1:1-8

Golden Text: Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.—II Peter 3:18.

"He was a boy like other boys,
And played and sported with the rest;
He had his troubles and his joys,
And strove for mastery with the best.

"With all the rest he went to school,
But gave his lessons more concern,
And school to him was never dull,
He had so keen a wish to learn."

So has John Oxenham pictured for us the youth of Jesus as a quite normal period of "growing up." The intimate details of his youth are not given us in the stories of his life. We do not know exactly how he spent those boyhood years. But one thing we do know with absolute certainty—they were years of growth. He was not born full-grown either in mind or body or spirit. Even the Son of God had the necessity to grow.

Perpetual Infancy

The irresponsibility and care-free living of children and youth are a severe temptation to many people to prolong their childhood. Indeed, some people seem never to be willing to become adult. And the comfort and increased luxury of modern civilization tend to increase this temptation.

In pioneer days a boy of sixteen years performed the work of a man. A girl of that age was ready to assume the duties of house-keeping.

Today boys and girls of that age are still in school, still dependent, unable and often unwilling to accept the responsibilities of a mature person. The period of infancy increases in direct proportion to the increase of prosperity and ease of living.

Now a baby is a delightful person, enchanting and beautiful. But if a baby continues to be a baby year after year it becomes a distressing thing.

Our chief business is not only to grow, but to "grow up"; to become really mature.

When to Stop Growing

It appears to be a matter of very serious importance to some people to stop the growth of their bodies. They are willing to endure the tortures of dieting and to go through all kinds of physical contortions in order to maintain slim hips and a reduced waistline. Which reminds me of the old gag that defines an adult as a person who has quit growing on top and started growing in the middle.

All this, within reason, is very good. But

there is a very sad fact in that connection. When the body really stops growing the deterioration called old age, resulting eventually in death, has set in.

Even so, when one's mind and one's spirit cease to grow steadily, mental and spiritual death are just ahead. Fortunately, marvelously, the mind and spirit of man are unlike his body in that while his body must cease to grow and become old and die, his mind and spirit may keep on growing forever, as Christians believe, even when we shall have crossed the "valley of the shadow of death."

What We Grow On

It is an interesting, if not an enlightening, experience to listen to the advertising spiels that are found any day at almost any point on your radio. Particularly interesting to those of us who are parents of small children are the fabulous claims made for certain cereals, whose properties, we are assured, will guarantee to every spindly child a body that would do credit to Superman.

How wonderful it would be, if true. What a blessed relief to parents to find so easy a way to assure the health and strength of their children.

But there is no easy, magic way to grow. It is a slow, tedious process, which may be hastened but cannot be hurried. Nor is it an inevitable process. Neither the body, mind, or spirit will grow simply of its own accord. Growth must be stimulated, guided, by meeting certain known conditions of growth.

The body must have food, exercise, and pure air for its proper development. No less must the spirit of man have the food, exercise, and atmosphere that make for character. Worship, service, and Christian fellowship are at least three things that help. To neglect them is to imperil our own souls.

METHODIST WITNESS STILL GIRDS THE WORLD

(Continued from page 12)

Japan and Korea

It will be recalled that late in 1940, the Board of Missions (including the Division of Foreign Missions and the Woman's Division of Christian Service), foreseeing the likelihood of the present war, voted to withdraw temporarily its missionaries from Japan and Japan-controlled Korea. Almost all missionaries heeded that advice by the Board.

Of the 53 missionaries of the Division of Foreign Missions then (Jan., 1941) assigned to Japan, 14 are now in missionary service in America, two have retired, four have transferred to other fields (India, Hawaii, South America), one is still in Japan, 14 have withdrawn, 10 are on furlough supported by the Board, 8 are on emergency furlough supported by other than Board funds. Of the 48 assigned to Korea, 14 have been reassigned to other mission fields, 14 have withdrawn, four have retired, four are in

other Christian work, and 12 are in America on regular furlough.

The Woman's Division of Christian Service had 49 missionaries in Japan, and 58 in Korea previous to withdrawal. Of this total, four are in Japan, 13 have been transferred to other fields, 17 are working among Japanese in the United States, four are in missionary promotion work, three are studying, 9 are on regular furlough, 10 are retiring, 8 from Korea are working under the Home Department, 32 are in Christian work not under the W. D. C. S., three have married, and four have withdrawn.

Despite this loss of missionary leadership, all reports from Japan and Korea—most of them indirect—give proof that Japanese Christians are carrying on in the faith, and that Christian leadership has been asserting itself under Bishop Yoshimune Abe and his colleagues.

Malaysia

When war broke out between Japan and the United States the Division of Foreign Missions had 56 missionaries assigned to Malaysia—including the Malay Peninsula, Sumatra, and Borneo. With the rapid over-running of the Peninsula, followed by the seizure of Sumatra, Bishop Edwin F. Lee led most of his missionary group to safety in Australia and then to America. The churches and schools he left to competent Chinese, Tamil, Battak, and Malay Christians, even calling some former pastors and superintendents from retirement to carry on for the duration.

Of the Foreign Division's 56 missionaries, six are now serving in India, three in South America, eight are still in Malaya and probably carrying on Christian work, 14 have withdrawn from service, 20 are on furlough and supported by the Board, while five have found other temporary service.

In these same fields, the Woman's Division had 23 missionaries. Since January 1942, one has retired, one has transferred to Peru, two have resigned, six are on leave without salary, three are still in Malaysia, three are employed in other service by the Division, and seven are on regular furlough, in school, etc.

The Philippines

When the war "sealed" the Philippine Islands and civilians could neither enter nor leave, the Division of Foreign Missions had 10 missionaries on that field, principally in Manila, while the Woman's Division had six. In addition, there were temporarily in Manila nine missionaries from Korea, Japan and China. All are believed to be carrying on some Christian activities—handicapped, of course, by restrictions made by the Japanese military and by the fact that the Islands are a war zone.

Burma

When the Japanese army overran Burma, all Methodist missionaries were transferred to India, and there they carry on in churches, schools, hospitals, and in specialized services.

THE CHRISTIAN FIRESIDE

ANDREW

By Rev. Vivian T. Pomeroy

Once upon a time in a big city where I lived there was a very dangerous crossing. Six roads met with streams of busy traffic. There were no traffic lights in those days, so that often one would have to wait a long time before daring to cross. Indeed, one might never have crossed had it not been for Andrew.

Andrew stood—a magnificent figure at the crossing. Andrew wore the blue uniform of the city. Upon his head was the tall helmet of an English policeman, and on his hands were spotless white gloves. Very little boys dreamed in the night that they had changed, and were no longer little boys who were dragged by the hand across the dangerous road; they dreamed they stood where Andrew stood, and cars and cabs and trucks and people came to a stop when they raised the white hand of command.

Andrew was very handsome. One never thought of Andrew as being anywhere else but at the crossing. He was Lord of the Traffic. One never remembered that somewhere he must have a home, he must eat and sleep. One never thought of him in those ways at all. He was just Andrew, the majestic Andrew, Lord of the Traffic.

Then one night very late somebody rang the bell at my house. There was a message that a woman was very ill and wanted a priest to come. In England any clergyman may find himself being called a priest. So I set out in the rain along the dark streets until, with the messenger, I reached a little house with lights in the windows. The house was in a mean street, but as soon as the door opened I saw that everything inside was clean and neat. In the kitchen there was a man holding a whimpering baby; he hushed the baby very gently, and then put it in a cradle by the bright fire. We went upstairs together—he and I. There was something oddly familiar about him, but I felt sure he did not come to my church.

As we passed one door there was a cry, and the man went into a small room. I saw by the low gas-light two children half asleep. The man covered them up again and kissed them, and then together we went into the room where the sick woman lay. She was pale and very ill, but her wide blue eyes smiled as she saw the man. By the side of the bed sat the doctor. I sat down and spoke a little, and then we all prayed to God for patience and courage and hope. After that the doctor and I went downstairs.

"She will get better," said the doctor.
"Who takes care of the house?" I asked.
"Everything is so neat."
"He does," said the doctor. "He dresses the children, cooks the food, cleans the house and cares for the baby. An old woman comes in just to sit while he is away on duty, but he does everything—with everlasting love and patience."

"I don't know him, but I've seen him before somewhere. Somehow his face . . ."
"Of course you have," said the doctor.
"He is Andrew . . ."

"Lord of the Traffic," I gasped.
"Lord of Himself," said the doctor softly.
And together we went out into the rain-swept street.—Reprinted by special permission of the author and The Christian Leader.

MARY

It was Mary who told me.

"You see," she explained, "I knew she always did the bedrooms and bathroom on Thursday. It's her way of going on—Mary Porteus, who lives just across the way. She's a Mary, and I'm a Mary."

"Only, it was very hard for her. He was all they had, Robert and she, and such a fine man, too. They thought the world of him, of course—just as I thought the world of my boy who died in the air. Every mother thinks there's no boy in the world quite like her boy."

"She got to know late on Wednesday afternoon—killed somewhere in the Middle East."

"I went across soon afterwards, of course, but it wasn't any good saying anything just then. So I went round again about ten. I coaxed her to have a bite to eat, poor soul, and I gave her husband a wink which meant he was to leave us together, which he did."

"And then I said, 'Well, my dear, there's three of us now.'"

"She didn't understand, so I explained.
"There's you without your son,' I told her. 'That's one Mary. And there's me, that's another Mary. And there's that Mary long ago who lost her son on Calvary.'"

"She didn't say anything. So I did: 'Mary, what do you think the mother of Jesus did after she had watched her Son die?'"

"Still she didn't say anything, so I said: 'I fancy you know, with being out most of the day, she'd have to scurry round a bit when she got back home—tidying up, you know.'"

"And do you know, Mary Porteus smiled at that. Yes. She kissed me, and she said: 'You're right, Mary. It's Thursday tomorrow. . . . I guess I'll have to see to things as usual.'"

"She did . . . for, of course, God always gives you strength to do what ought to be done."—Methodist Recorder.

PREVAILING PRAYER

I have learned some great lessons concerning prayer. At one of our missions in England the audiences were exceedingly small. But I received a note saying that an American missionary was now going to pray God's blessing down upon our work. He was known as Praying Hyde. Almost instantly the tide turned. The hall became packed, and at my first invitation fifty men accept-

ed Christ as their Savior. As we were leaving I said, "Mr. Hyde, I want you to pray for me." He came to my room, turned the key in the door, and dropped on his knees and waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then, with upturned face, down which the tears were streaming, he said, "O God!" Then for five minutes at least he was still again; and then, when he knew that he was talking with God, there came up from the depths of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was. We believe that prayer is mighty and we believe it as we never did before.—Wilbur Chapman.

IN THE LIVES OF MEN

By Rev. Charles O. Ransford

If you have made a mistake, do not despair. There is a right way. You can do better. Seek that right way and the next time success will attend you.

Truth has a directness as sure as a straight line. Truth knows no evasion or equivocation. The truthful use few words in speaking. The equivocators multiply words. The truthful never attempt to deceive. The untruthful have no other purpose than to conceal their motives and methods. Beware of the man of many words.

It is not necessary that every boy and girl should strive to have a place on the school's honor roll. The facts are only a minimum of students in any school make the honor roll. But it is necessary, if one would make his school days count, that he should be diligent in study and when he completes his term have made the passing grades. It is not what one knows but what he has learned in discipline and the power of application that counts in his after school years.

Not all people can provide for their retirement in old age, but any man or woman who will, can by diligence and economy provide for himself day by day. The rich may be mighty, but they are few in number. The middle class and humble are many, but they make the nation's strength. They toil and spin and make the substance of life for all others to enjoy. And God and good men are not unmindful of their labors.

"No man can portray a character greater than himself." Neither the Church nor state can be better than the individual citizenry.



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FORGIVENESS

By Rev. James M. Lewis

The doctrine of Forgiveness is just as important in the plan of salvation as is the doctrine of Justification and Regeneration. No one can be saved from his sins without being forgiven by our Heavenly Father, and no one can remain SAVED without a forgiving spirit in his own heart.

It is not my purpose to write a theological thesis on this subject, but to bring out a plain, practical TRUTH about "Being ever ready to forgive." The Bible plainly teaches that if we are to be REAL Christians, we MUST forgive all offenses, insults and slanders. God says, "Vengeance is mine I will repay." Christ says, "When ye stand and pray, FORGIVE." He also says in His comment on The Lord's Prayer, "If ye forgive not men their trespasses, neither will your Father in Heaven forgive yours." I take it that the Bible teaches that it is not enough to be saved by just believing on the Lord Jesus Christ, confessing His Name before men, joining the church, feeding the poor, and tithing all our income. The Christ religion in the heart certainly goes deeper than that. St. Paul gives a definition of forgiveness in the 13th Chapter of 1st Corinthians, where he says, "Love is forbearing and kind. Love knows no jealousy. Love does not brag, is not conceited. She is not unmannerly, nor selfish, nor irritable, nor MINDFUL OF WRONGS." (Weymouth.) Christian people with the love of Christ in their hearts, are not going to let the wrongs or seeming wrongs other people do them, govern them in their actions toward them. They are going to be sweet-spirited and kind, "returning good for evil."

They will have a forgiving Spirit toward all people who have offended them, and a longing desire to make peace. They will speak to their enemies, and be very courteous and kind in their behaviour toward them. They will hold no grudge or malice or hatred in their hearts toward anyone. They will speak well of all their enemies and friends, and speak evil of no one. Such is the WAY of a forgiving Christian, and no one else will ever get to Heaven but He who walks in the forgiving WAY.

I have known of preachers and laymen who claimed to be Christians, but would not speak to each other. I have known of some who died without seeking to make reconciliation. I have often offended people who were my members, some of them officers in the church. They became very angry with

me when I followed Disciplinary requirements, or preached on some flagrant sin being carried on in the community. I sought to reconcile them and asked their forgiveness, but NO—they let me go from them, and there was no reconciliation. I hold no malice in my heart toward a living soul who has done me much evil, but ask God to forgive them and let them in at the Pearly Gates. Sometimes I see people who deliberately walk out of the church when they see who is going to preach. People who do that are not Christians. "When ye stand to pray, FORGIVE."

McComb, Miss.

SCARRITT COLLEGE FOR CHRISTIAN WORKERS

Scarritt College trains young people for practical Christian service. Right now these tasks are tremendously important, for the success of our democratic cause depends upon morale even as much as upon personnel and material. Increasing demands for workers, far beyond the number available, indicate the pressure of present needs. This urgency will increase more as ministers, physicians, nurses, and other servants of society are absorbed in our war effort.

Scarritt College is not a Theological Seminary, but a few graduates do enter the ministry and of their number several have become chaplains with our armed forces. One of these, Paul Hamelryck, '37, has been appointed chaplain in the Belgian Congo, to serve with "Free" Belgian troops which maintain control of that territory in spite of the early surrender of King Leopold in Belgium. Another Scarritt graduate, Lt. Harry Blackwelder, who has been in training in Florida, is now being sent to San Diego, from where he will serve as a Naval Aviator with the U. S. Marines.

A large number of former students of Scarritt College are employed in Federal and social work agencies in connection with War Relocation Centers, camp areas, in Red Cross and U. S. O. work. One former student is in charge of a recreation center of the U. S. O. in Ireland, another is with the U. S. O. in Florida, a graduate of this summer has just been notified of her acceptance in the WAVES. One special contribution of Scarritt graduates is in the work with the tens of thousands of American-born Japanese, evacuated from our own West Coast area to relocation centers farther East. These people are, for the most part, American citizens, but a sweeping order of removal has uprooted them suddenly and pushed them into strange and difficult situations. A number of Scarritt-trained workers, returned from Japan and Korea, have been assigned to help these people adjust their lives to these conditions.

Many Scarritt graduates become nurses, and a good many of them are now serving with the Army and Navy in Australia, and the South Pacific, and on all the other "Fronts" of this war. Miss Betty Ault is with a Hospital Unit in New Caledonia. Many have been serving in Eastern China, the Philippines and in other Japanese occupied territories. Some have been interned and have been serving the American internees in Manila, Shanghai, Hongkong, and other cities. Two have been repatriated and arrived in the United States late in August.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—Robert Louis Stevenson.

WISE OR OTHERWISE

By Rev. James H. Felts

To discredit moral worth is to become indifferent to it.

"The triumphant life is not a result of accident, but of attitude."—R. L. S.

A facile pen, sane observations, logical thinking, and constructive criticism make a great editor. Do YOU read the New Orleans Christian Advocate?

War generates opposition to practically every thing Christianity stands for. Some of us, this one included, learned a few things during the last world war.

When a man's will-power is paralyzed and habit holds sway he becomes a helpless piece of driftwood in moving waters.

Bishop Oxnam calls the transition from "the college presidency to the episcopacy, in many ways, a transition from ivory tower to circus tent."

Let the "boys" who are facing superannuation in our conference next fall do it with a smile, not tears. And be a helper, not a hinderer, in the charge where you locate.

Bishop Oxnam's, "Negatives from Candid Camera," calls attention to a few types of clergymen. "Step'nfetchet, who had the emptiness of the ages in his face and the laziness of the centuries in his whine." The man who "thinks he is a minister, but is really a high-pressure, boisterous, back-slapping, hand-shaking salesman." The professional, "a gentleman who looks out for his own interests in the job of serving the Lord." The gossip, "whispering to laymen." Yes, he is a wonderful fellow, but he can't preach: "The Called Messengers"—"men who give the story of God's redeeming love to men that they might live."

A layman, concluding a short service just before "Quarterly Conference Preaching" said, "We will now be at ease until the 'Elder' takes charge."

True or false? My shortcomings are "bettered" by talking about the other fellow's "shorter-comings"?

When people are happy together they build up something eternal—something both beautiful and divine—which lessens the power of all evil things upon this life of men and women.—John Masefield.

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MENTHOLATUM

BOOKS

(Continued from page 9)

A Growing Person, by Frances Cole McLester, Lucius H. Bugbee, C. A. Bowen, Editors. Abingdon-Cokesbury Press, New York, Nashville, pp. 160, paper cover, price sixty cents.

A casual survey of this study book does not justify a critical opinion as to its content, nor does it permit a too dogmatic statement as to its merits. We have the impression that on these pages will be found a sane and sound study of the psychological and practical phases of growth and development. Each chapter deals with a particular aspect of the total problem without injecting the scientific terms which so often spoil books intended for popular use. The eleven chapters of the book present the elemental background of life and follow through the changes in attitude and interest to full maturity.

Where Are The People by Sidney W. Powell. Abingdon-Cokesbury Press, New York, Nashville, pp. 223, price \$1.75.

Dr. Sidney W. Powell, with a wide experience in pastorates in New Jersey, Indiana, and Illinois, has been pastor of First Baptist Church, St. Paul, Minnesota, since 1939. He discusses the major problem of the Christian ministry—how to reach people. The book is a detailed discussion of the technique of Christian work in which the author shows a thorough understanding of the successful approach to, and the methods of interesting and enlisting people in the program and purpose of Christianity. Dr. Powell begins his discussion of the problem of evangelism with the declaration that the church will never win the world by activities within its walls, nor by eloquent sermons and clever maneuvers of church forces, but by an aggressive policy such as successful business men exhibit in meeting stiff competition. In that connection, he resurrects a statement by Dr. Charles L. Goodell, "Our need is not for one hundred professional evangelists, but for one hundred thousand consecrated pastors who will shepherd their own flocks and gather their own lambs into the fold." He delivers a withering attack upon rummage sale promotion which he calls "undignified catchpenny methods." His plea for a crusading church "with a militant spirit, led onward by the luminous ideal of a God-controlled world" offers inspiring and informing material for the pastor who would profit by the experience of others in evangelistic leadership.

Snowdon's Sunday School Lessons 1943 by Earl L. Douglass, D.D., Litt.D. The Macmillan Company, New York, pp. 388, price \$1.50.

This excellent volume, the sixth by the present author, is still a classic in Church School lesson interpretation. Dr. Douglass enriches his forceful expositions of the les-

son text by practical illustrations, suggested topics for discussion, and hints to teachers. The present author maintains in every way the standard of excellence set by the originator of these lesson studies, and along with that he keeps abreast of the moving tides of thought and the changing pattern of Christian social ideals. Every lesson is complete in itself, except for the tie in the plan of the International Lesson Committee. Those who have found in other volumes of this series helpful material and suggestion in lesson interpretation will not be disappointed in the volume for 1943.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

and I rode on small cargo boats which are the cheapest mode of travel. They are dirty, crowded and slow. They carry loads of sugar cane, wheat, rice, fertilizer, and loads of vegetables. Passengers are just extras who have to find space to sit. Boatmen eat five and six meals a day and so the little fire which cooks their food is going almost all the day. Woe to the passenger if the fire is fed with coal, for the smoke is awful. When it rains the mats covering the boat often leak. There are rapids in the river. One day a vigorous rapid obliterated a letter I had just finished writing. The scenery along the river is beautiful. Twice I saw pilgrims winding their way to temples for worship. Sometimes quite a group from a village march together with huge banners and candles as well as offerings.

Szechuan's rapid change in crops always interest me. Rice is already being harvested. Broom corn will soon be harvested, and sweet potatoes are already set between the stalks of broom corn.

We had our first (in years) Suining District Conference July 2-6. Had been trying for months to get Bishop Chen to come help with it. Because he could not get to Fukien as he had planned, he suddenly planned to come to Suining just as school was closing and we three teachers were getting ready to go to the Institute. It was a real privilege to have him, but we were doubly busy. During the District Conference I was busy trying to get my 21 high school girls lined up with materials and suggestions for running Vacation Bible Schools back in their home villages and towns. It seemed to me I also had a deluge of district problems. Five district pastors and one Bible woman and four delegates came to the conference. Most of them walked. It was a real treat for these district folk to get together for study, worship, play and fellowship. Miss Tebbet, of the Friend's Mission, led a very appropriate study of Nehemiah. All of us enjoyed Bishop Chen's and Dr. R. Y. Le's messages. On Sunday, during the District Conference, Bishop Chen spoke especially to 34 girls who were taking their first step as probationers in the Christian way of living. He baptized fifteen girls, one young man, and one teacher.

I wish you could have attended our Union Girls' School retreat for the Christian girls, which came June 19. These girls came to our house, slept on our second floor porch, studied and sang and worshipped and prayed together from 3 p. m., Saturday, until after the church service the next day.

I am looking forward to seeing friends in Chengtu and on the Mt. this summer. We need each other in these trying days.

Yenging University is planning to open August 20, in the Hwa Mei Girls' School buildings and the former Primary in Cheng-

tu. They are busy to kill sawing lumber to make furniture for their use. A group of writers are busy on Gwan Hsien Mt., in an old temple translating into good Mandarin the history of the early Fathers of our church. Dr. Francis Jones is among them; so is Dr. Cressy and Newton Chiang. They have a sort of Ashram. Irma Highbaugh is directing the work of twelve university students in Kien Ynag and surrounding villages this summer. Nina Stallings has been doing some very good work with the women of the village fifty li from here—where the Union Theological Seminary does lots of its practice work. Her sun suits, made from one foot of cloth, were very popular this spring. Wish I knew where our folk in Shanghai are now. Some say they will get off on the boat to Portuguese Africa.

If any of you are interested in the quickest way for mail to China, here it is—I have just learned it. Insist on sending by African Clipper. The route changes, but the price seems to be unchanged—70 cents. I wish I could write you individually, but postage at the rate of almost ten dollars a letter prevents that. Please just consider this is your letter. I love you and think of you very, very often.

LOUISE AVETT.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

high calling, and to challenge us to live and labor that the spirit and teachings of Jesus Christ our Lord may be the guide and standard of our fatherland and of all the nations of the earth.

Pledge of Allegiance to the United States and Christian Flags.

All: "I pledge allegiance to my flag and to the Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and love.

Solo—By Mrs. Martin.

God Bless America.

America—By Congregation.

Benediction.

Service Roll

Ralph Gilbert Caperton, Robert Ray Crosby, Halbert Baskin, Frank Linder Byars, Samuel Phillip Hopkins, Salan Woodrow McBrayer, Cecil Bernard Myatt, James Wilson Webb, Hamlet Webb, James Bernard Young.

The college freshman was attending a reception that went along boringly enough until he finally engaged in conversation an unusually pretty co-ed. After a while she asked him, as nobody should ask a freshman, how he was getting along in his studies.

Good enough, he told her, except for one class that promised to be the death of him. The professor, he explained, was a doddering old idiot who'd never had a good idea in his life, and who furthermore lectured from notes yellow with age, etc. And he named class and prof.

There was a brief silence, and then the girl asked: "Do you know who I am?"

"No," said the freshman, "but I'd like to."

"I'm that old idiot's daughter," explained the girl.

The silence now was longer. "Do you know who I am?" finally asked the freshman.

"No," said the girl.

"Well," said the boy weakly, wiping his forehead, "that's something."

—Advance.

WHEN IN NEW ORLEANS
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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

He, who hath given us a physical universe for our falling eyes to behold, hath given us a spiritual universe for our souls forever to explore.

He, who hath given us an environment of temporary appearance, hath given us an environment of eternal reality.

—Dr. Foster.

THE PRAYER-ROOM TODAY

Whom have I in heaven but Thee, O Lord, and there is none upon earth that I desire beside Thee. Make me to love Thee above all Thy gifts; make me to love Thy gifts only because they bear witness of Thy love. Make me so sure of Thee that I shall know that I could never lose Thee, if all the voices that speak to me of Thee were silent and all the things in which I have found Thee were withdrawn. Make me so ready and eager for all Thy perfect will, ready to possess or relinquish, to do or to suffer, to be with Thee in the sunshine, or to know, even in the deepest darkness, that Thou art very near. Amen.

Millsaps College
Library

Millsaps College Library
Jan 43

BISHOP W. W. PEELE



Bishop W. W. Peele, who will preside over the North Mississippi Conference which convenes at Louisville, Miss., on November 4, is spending some time in the Conference preaching and dedicating churches.



WALLET OF THE WEEK



CONSCIENTIOUS OBJECTORS now in Civilian Public Service camps are said to number four thousand seven hundred. This includes a contingent of nearly a thousand men assigned in recent weeks. The religious objectors are now serving in fifty-eight camps throughout the country. Strangely enough, it is reported that the peace of these groups is disturbed by racial discrimination. Evidently the objector conscience does not go all the way, or there would be a more pacific attitude toward undesirable racial groups.

* * *

SEVENTH DAY ADVENTISM is less than one hundred years old; it came out of the illiteracy and fanaticism of the Millerite movement in New York; it is reactionary in its theology; and it has only about five hundred thousand members; but the annual contributions of the denomination are said to have averaged more than six million dollars per year for the past seven years. It is a church of tithers and their absolute adherence to tithing as an article of their creed has made possible an amazing volume and variety of religious work.

* * *

DRUNKEN DRIVING is alleged to have been one of the causes of the increased cost of insurance. In 1940, when there were 34,500 fatal accidents and 1,200,000 people were injured, the cost to insurance companies is estimated to have been \$15,500,000. These figures are based upon the assumption that three out of four of those involved in traffic accidents carried insurance and the other one-fourth are left out of account in the estimate. The estimate may be high, but whatever the actual figure may have been, it was a frightful tax shared by non-drinkers no less than drinkers.

* * *

AMERICAN PROTESTANTISM is said to have contributed to the chaplaincy of the armed services more than two thousand five hundred of its ablest and best qualified ministers. The chaplains were taken from the younger and more vigorous class of pastors and their going has raised a very serious problem for the churches at home. The all-inclusiveness of the selective service makes ministerial recruiting very difficult, and the continuing cry for more chaplains to fill the needs of the growing armed forces of the country presents a rather gloomy outlook for the churches.

* * *

THE SCANDAL OF BOOTLEGGING, which repeal was to have cured, has added two new bootleggers to every one operating under Prohibition. The administration has kept its promise that the saloon would never be permitted to return by licensing half a million places for the sale of liquor. Nevada, with a liquor dispensary for every ninety-four of its population, consumes 23.5 gallons of alcoholic beverages per person annually and is the most drunken state in the Union. These figures are taken from an address, by Dr. George Barton Cutten, which was placed in the Congressional Record by Senator Capper of Kansas.

THE MILK OF ELEVEN DIFFERENT ANIMALS is used for food by people in various countries of the world, according to Our Dumb Animals. They are: cows, buffaloes, goats, sheep, horses, asses, camels, reindeer, yaks, zebus, and llamas. The milk of the reindeer is said to be the richest. In addition to their milk supply, all except the goat and the sheep are widely used as beasts of burden. The greater variety of milk animals used are in Mediterranean and Asiatic lands. The llama is a native of the Peruvian Andes.

* * *

YELLOW RIVER FLOODS have added to the disaster of war in China. Forty thousand people have been made homeless and destitute in eastern Shensi Province, according to dispatches from Chungking. In order to avert a worse disaster, the American Advisory Committee at Chungking has issued an urgent appeal for \$60,000 with which to meet the emergency. This report was submitted by George A. Hogg, an inspector for the Chinese Industrial Cooperatives, and it deserves a generous response from all Americans.

* * *

ALL INDIA MISSION TABLET INDUSTRY is the name of a medical mission service for India which has been carried on by Dr. Hugh H. Linn for the past fifteen years. Three quarters of a million tablets per month have been distributed, the most of the tablets were quinine for the fight against malaria. The war is making it very difficult to secure cinchona bark and various missionary and other agencies are assisting in rounding up the bark for the tablets. The cost of the medicine is now three times the pre-war price.

* * *

AMERICAN PENAL INSTITUTIONS numbering one hundred are making a great contribution to the war effort. They furnish many airplane castings, bomb parts, engine parts, motor parts, textiles, and an enormous quantity of agricultural products. The spindles in textile plants have a capacity of seven million pounds, and prison looms can turn out twenty million yards of fabric annually. The prison machine shops have many skilled mechanics, and it is estimated that one hundred and sixty-eight thousand workers are available for the expanding program of production in penal institutions.

* * *

THE SWISS RED CROSS is reported to have undertaken a three-months entertainment of forty thousand foreign children whose languages are not familiar to the Swiss people. During recent years the constant flow of refugees across Swiss frontiers has placed a great burden upon the country, and it became necessary to limit the stay of refugees to such a time as might be necessary to secure their transition to the seaports for which they held visas. More than a quarter of a million Swiss citizens, constituting a "Fourth Switzerland," are scattered throughout the world.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

SEPARATED UNTO THE GOSPEL OF GOD

The separateness of the ministry from ordinary vocations runs through its history like a thread of gold. It goes deeper than the mere formalities of dedication or consecration and is peculiar to neither Hebrew nor Christian tradition. Under Hebrew law the vocation was assigned to the tribe of Levi. Within that tribe was to be evolved an order of unblemished and spiritually devoted men who were to minister at the sacred altar and serve the people in sacred things.

In the transition from the old to the new covenant, the symbol of separateness passed from a family, and the new mark of distinction was found in the spiritual exaltation of Melchizedec, king of Salem. This figure was applied specifically to the priesthood of Christ, but it became a factor in the spiritual revolution which manifestly sought to lift the priestly vocation above every material circumstance, or ecclesiastical regulation. The door of the new priesthood was to be open to the spiritually fit of every class, but the family factor in the new order was by no means obliterated. It is said that in Protestantism, one of every fifty parsonage children becomes a minister as against one in every three thousand of other families. Roughly speaking, the chances are sixty to one that the ministerial recruit will be from the parsonage.

The point in this suggestion is that the unwritten law of Protestantism preserves at least a skeleton of the Hebrew economy in the preponderating influence of parsonage families as a source of ministerial supply. We do not mean that this fact reflects a family prerogative, but that it indicates an atmosphere of spiritual tuition which is found in greater degree at the fireside of those whose lives are given to prophetic and priestly ministries.

To be "separated unto the gospel of God," or "a chosen vessel," terms which St. Paul applied to himself, now means a looking back as well as a looking forward. It pays high tribute to the parsonage home, but we should not overlook the fact that the glow of "strange fire" in the priestly censer reflects unfavorably upon the hearthstone which was its point of beginning. An instinctive recognition of this fact is probably responsible for much of the censorship of the parsonage and for the censure of parsonage children. Neither the parsonage, nor its gift to the ministry can ignore this unwritten law without bringing odium upon the Church and the cause of Christ. The parsonage of America is both directly and indirectly related to the ministry of Protestant Christianity.

MRS. J. R. BINGHAM

The death of Mrs. J. R. Bingham on Monday of last week was to most people of this generation only a normal incident in the order of life, but to us it brought a sense of bereavement second only to that felt by the family circle. We cannot permit her death to pass without paying tribute to her as a sharer with her sainted husband in deeds which bound them to us in the bonds of an undying affection. Ours was not a relation of blood, but of adoption and for that reason the tie was all the more precious to us. Few people know what she and her husband meant to us, nor will they be able to understand our sense of loss. We have lost a friend whose life was translated into a ministry and a devotion which we can never forget.

Aside from our personal feeling, is the fact that she was one of the noblest examples of Christian womanhood we ever knew. She came of an excellent family to whose Spartan loyalties she added a measure of gentleness and grace all her own. She was a daughter of Dr. Turner, a physician of Winona, Mississippi, who in the time of the yellow fever scourge of 1878 thought first, not of himself, but of the pestilence-ravaged people of the little city which was his home. Mrs. Bingham translated her father's heroic devotion into other types of service without loss of degree or the least show of ostentation.

In her home she was the expression of the best type of Christian motherhood. Her whole life was suffused with the spirit of Christ and her experience of motherhood was typed by the noblest traditions of the American home. Well may her children rise up and call her blessed. We shall cherish the memory of our dear friends until beyond the sunset we meet them again in the enjoyment of perfect life in the Father's house.

CONFERENCE IS UPON US

Before another issue of the Advocate reaches our readers, the North Mississippi Conference will be in session, to be followed on successive weeks by the Louisiana and the Mississippi Conferences.

For all practical purposes the record for the Conference year of 1942 has been made. It is, however, of the utmost importance that its achievements shall be accurately reported. In addition, the details of the work should be so completed as to make it easy for a possible successor to move ahead with the least degree of uncertainty. When these details shall have been attended to, the Conference session may be a pleasant incident of transition to the appointment for another year, old or new.

DID ST. PETER WRITE 2 PETER?

In his interpretation of the Church School lesson for last Sunday, Dr. W. A. Smart, for whose ability and character we have sincere regard, seems to us to make a too dogmatic denial in answer to the question: "Did St. Peter write the second Epistle of Peter?" In the volume of the International Critical Commentary on Peter and Jude, Dr. Charles Biggs devotes one hundred and forty-six pages to a study of the literature on both sides of this question. We quote from Section 7, page 242:

"The preceding review seems to show (1) that 2 Peter is older than Jude; (2) that it belongs to the same school of ecclesiastical thought as 1 Peter; (3) that it contains no word, idea, or fact which does not belong to the apostolic age; (4) that traces of the second century are absent at those points where they might have been confidently expected to occur; (5) that the style differs from that of 1 Peter in some respects, but in others, notably in verbal iteration and in the discreet use of Apocrypha, resembles it.

"These facts are best explained by the theory that the Epistle is really the work of St. Peter, but that a different amanuensis was employed."

It seems to us that Dr. Smart errs in making an almost peremptory denial of the Petrine authorship of the Epistle in view of the uncertainty in the sources and the sharp division of opinion on the part of reputable scholars. We doubt the wisdom of making such a statement for people who lack the facilities for independent investigation, and who are offended by what, as they think, amounts to an attack upon the integrity of the Scripture canon. Dr. Smart is entitled to his opinion, but we could not accept his dictum as final in the face of the review to which we have just referred.

THE OTHER FELLOW HAS NEEDS

The reader was reminded in this column recently of the trite fact that the other fellow exists. This is a fact so obvious that it is frequently overlooked. There is another truth equally obvious—the other fellow has needs.



B. P. Brooks

The story of Demosthenes has been told so often that even little children know it, but, as it is a good illustration of the thesis expressed in the caption above, it is repeated here.

When Demosthenes was a young man, possibly in his teens, he attended one of the public gatherings so frequent in democratic Athens. He was a serious-minded young man, ambitious, and thoroughly interested in the problems of the day. In the course of the discussion, he was called upon to express his views. He arose and, as is so often the case with beginners, he immediately "took stage fright." He tried to speak, stammered, halted, then began again. The crowd roared in derision. Some rude fellows—you will always find a few of them in any crowd—even hissed and giped him. In great confusion, he sat down, embarrassed and discouraged. He swore to himself that he would never subject himself to such humiliation again.

An old friend of his father's who had witnessed the scene came to Demosthenes as he attempted to slip out

of the crowd and hide himself. With a pat on the back, a smile of cheer, and a word of encouragement, the old man urged him to try again. Because of this man's kindness, when an occasion arose, Demosthenes did make a second attempt. Again he became frightened, he stammered, he hesitated, he repeated, and finally sat down. Once more, the crowd roared and some made sport of him. For the second time, he swore he was through and would never try again. His old friend came to him and said, "Old boy, you did much better this time. I see great possibilities in you. Try again."

And because there was a friend to encourage him, he did try again. He went out into the woods by himself. He talked to the trees and the birds and to imaginary crowds. He sat by the quiet, clear brook as it wended its way through the forest. He picked pebbles from the stream and put them under his tongue to prevent his stammering. For days and weeks and months he trained himself. We all know the results. Demosthenes became the world's most eloquent orator. How much the world owes to the old friend who wouldn't let him down!

We don't have to go to ancient history to find illustrations of those in need of a kind word, a gentle touch. Thousands about us have problems weighing them down, have sorrows that engulf them. Some are deep in the Slough of Despond, needing the outstretched hand of friendship.

An act of kindness here, a word of cheer there, an expression of interest, a show of sympathy, evidence of faith in some poor struggling soul, may lift him to his feet again and imbue him with new courage and determination. And it costs so little.

B. P. B.

A NEW EXPERIENCE

By Dr. H. T. Carley

I have always gone to Conference after Sunday; but, up to now, I have never come home from one before Sunday. That is a new experience in store for a good many of us this year. The Louisiana Conference will convene on a Tuesday, and adjourn not later than Friday of the same week. How times do change!

I am looking forward to the new experience with interest and pleasure—interest, because I have never done it before, and pleasure, because I am a home-body. I was admitted on trial in the Mississippi Conference forty years ago this year, come December. In that length of time a habit becomes pretty well fixed—and habits are hard to change. I know I'll feel all right when the secretary calls the roll at the opening session; but how shall I feel to hear the appointments read and the final benediction pronounced on Thursday or Friday? I hope the Bishop or somebody else will make a remark or two that will give me a good start on those extra sermons I shall have to preach on what has always been heretofore Conference Sunday! (Or will the people insist upon their accustomed holiday, and "visit 'round"?)

It will be a pleasure, though, to get back home after two or three days in the big city. I enjoy immensely the opportunity of meeting old friends at Conference and having fellowship with them. And I enjoy the proceedings of the sessions—up to a certain point. I generally manage to pick up two or three good jokes at Conference

—though good ones are becoming distressingly rare, and we are often put to the necessity of practicing the principle that “no gentleman has ever heard a joke that another gentleman wants to tell.” The connec-tional visitors used to bring us a good one or two—but they have quit joking and gone to work, or else they have run out of jokes. Maybe it is just as well.

But it will be a pleasure to get back home, feel the warmth of the family circle, sit down at the same old table and eat the same old grub, and settle down to the same old job without having to wait till Sunday to find out where the rest of the brethren will be for another year.

It really doesn't make any difference, though, in what part of the week that Con-ference meets—the Lord's work can be done on one day as well as another.

It's not when it's done—it's how it's done.

MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee of the New Orleans Christian Advocate met in its office in New Orleans at 10 o'clock a.m., October 7th., with all members present except Rev. S. E. Ashmore, who was detained on account of illness in his family.

The report of the Editor and Business Manager, Dr. W. L. Duren, revealed a growing interest in the paper. The subscrip-tion list and the financial statement were the best for many years. There is no out-standing indebtedness against the paper. There were the unmistakable evidences of the paper's growing in the interest of the people and prestige beyond the borders of the patronizing conferences. This work was so outstanding that a special committee was appointed to draft a resolution of ap-preciation for the splendid work done by Dr. Duren and also the excellent contribu-tion made by the Associate Editors in their editorials. (These resolutions have appeared in a former edition).

The Committee expressed its appreciation to Mr. C. Milton Chalmers, publisher, for his business ability in handling the mechanical part of the Advocate.

Mr. J. W. Reily was appointed to represent the Advocate before the Louisiana Con-ference and its Board of Christian Literature; Rev. S. E. Ashmore was appointed for the same service in the North Mississippi Con-ference, and the Rev. J. E. Gray was ap-pointed to be the official representative be-fore the Mississippi Conference.

Dr. W. L. Duren was re-elected for a period of three years.

After the election of officers of the Com-mittee for the ensuing year, J. W. Reily, president; J. T. Leggett, vice-president, and V. C. Curtis, secretary, the Committee ad-journed.

V. C. CURTIS, Secretary.

NEW PLAN FOR PAYING SALARIES OF DISTRICT SUPER-INTENDENTS

By John B. Reynolds

Formerly the district stewards fixed the salary of the district superintendent and prorated this salary among the charges of the district. The General Conference of 1938, however, gave us another and better plan. Under this new plan, the Annual Con-ference fixes the salaries of all the district superintendents of the conference and makes a conference-wide assessment to pay those salaries monthly through the conference

treasurer.

The old plan is known as the district plan, while the new one is known as the confer-ence plan. Each Annual Conference de-termines, or chooses, the plan it will use.

Having served for many years as district steward, I am convinced that the confer-ence plan is the better one.

Many of our district stewards are not in-terested enough to attend these meetings, and others give the matter very little thought and are willing, seemingly, to let the district superintendent virtually fix his own salary. As a consequence, these salaries are oftentimes entirely too high for the service rendered, and out of all proportion to the salaries paid the pastors of the dis-trict, especially the rural pastors. In the North Mississippi Conference this year we are paying our district superintendents an average salary of \$4,500, while in the Corinth district alone there are at least twenty rural pastors whose average salary is less than \$600. Why pamper the few and starve the many? What would Jesus do?

The North Mississippi Conference was organized to serve the people of North Mississippi and not to furnish a few high-salaried jobs for the men who supervise the work of their respective districts. There is no common sense, business sense, or re-ligious sense in paying six men tip-top sal-aries for doing what three or four men could do. We should either drop some districts or cut salaries.

Economists tell us we will probably face a bankrupt world when the present war is over. A world in which we will have to use our very best efforts, our very best judg-ment and our very best economy to survive. So why not begin now to shape the affairs of our conference to face and serve this matter-of-fact world of the post-war period?

Probably a good majority of our confer-ence members favor changing this fall to the conference-wide plan of paying district superintendents.

The number of charges in our districts at present varies from 21 in the Greenville to 34 in the Corinth district. Bro. Ward has about one-eighth and Bro. Lott about one-fifth of all the charges in the conference. Our present districts are not formed to di-vide the work of the conference, but to di-vide the total salaries of the pastors of the conference, so that each district superinten-dent will have about the same total of pas-tors' salaries to base his salary on.

If we change to the new, or conference plan, then the work can be divided equally among the district superintendents and the conference can fix the salaries just as it sees fit.

Personally, I much prefer the conference plan, as our Annual Conference is much more likely to give the matter of salaries for the district superintendents due consid-eration than the district stewards are.

Though we have had this new plan in the South only four years, yet many of our an-nual conferences have already adopted it.

Last fall the North Alabama Conference changed to the new plan with a saving of \$11,000, or about \$1,000 to the district. The Florida Conference has made the most marked advance, in recent years, of all our Southern conferences. When it met in June, 1940, it had ten district superintendents and paid them under the old, or district, plan 11 1-3 per cent of the pastors' salaries. Since June, 1940, this same Florida Conference has dropped three districts, changed to the new plan for paying district superintendents, and makes a conference-wide assessment of only 8 per cent to pay all district superin-tendents. By the way, these seven districts

average 39 charges. I wonder if North Mis-sissippi will ever wake up, or will she mere-ly turn on the other side and dream some more?

Below is a list of Southern conferences that have already adopted the conference plan for paying district superintendents:

Florida, Louisiana, North Carolina, West-ern North Carolina, West Virginia, Texas, Southwest Texas, Central Texas, Tennessee, Little Rock, North Arkansas, East Okla-homa, West Oklahoma, North Alabama. No doubt others will change this fall.

The average cost of all the district super-intendents in all the annual conferences of the United States is about 8 per cent of all the pastors' salaries. There is no good rea-son under heaven why the North Mississippi Conference should pay more.

The table below shows what the progres-sive conferences in different sections of our country are paying district superintendents:

Name of Conference	Number of Districts	Charges per District	Percentage of Pastors' Salaries Paid Dist. Supts.
Philadelphia	4	80 1-4	4.6
Newark	3	79 2-3	4.8
Troy	4	71 -	5
Michigan	5	43 1-3	6
Minnesota	3	63	6.8
Colorado	3	55 1-3	5
California	5	54	5.4
Southern California ..	5	59	5
West Virginia.....	11	42 7-11	9
Florida	7	39	8
Western N. C.....	11	35 5-11	8
North Carolina.....	7	34 5-7	6.75
(North Mississippi)....	6	27 2-3	11—

You will note that the last four confer-ences in this table, just above North Missis-sippi, are among our most progressive in the South. Yet, when compared with the others in the table, they show too many districts and too few charges per district; also that the cost of district superintendents is high-er. However, these four are far, far ahead of North Mississippi.

Why can't we all forget self-interest for once and work for the well-being of our conference as a whole? What would Jesus do?

THE AMERICAN EAGLE

Soaring high in the sky or swooping earth-ward like a winged thunderbolt, the Ameri-can bald eagle well deserves the exalted honor accorded him in 1782 when he became the national emblem of the United States of America. Its extraordinary power of sight, the wild majesty of its appearance, and the picturesque grandeur of the scenery in which it loves to build its aerie, have made the eagle the universal emblem of might and courage from the most ancient times.

Eagles of virtually all species, contrary to the belief of many individuals, are not cruel, wanton aerial killers. Being birds of prey they naturally—as does every living crea-ture—try to appease the demands of their appetite, which actually is far from vora-cious.

In the words of John Burroughs, the great American naturalist, the eagle “draws great lines across the sky; he sees the forests like a carpet beneath him; he sees the hills and valleys as folds and wrinkles in a many-colored tapestry; he sees the river as a belt connecting remote horizons. We climbed mountain peaks to get a glimpse of the spec-tacle that is hourly spread out beneath him.”

—Our Dumb Animals.

CONFERENCE NEWS AND PERSONALS

Rev. C. A. Parks writes that the World Communion Day Service at New Albany, Miss., registered another good day. The special offering amounted to more than \$200.

Rev. E. M. Sharp, pastor at Hernando, Miss., reports that he is closing the year in a good way, everything is in full, and all are happy.

Mrs. Stewart A. Martin, formerly of Morton, Miss., writes that due to "Army orders" her address has been changed from Dadesville, Alabama, to 2238 West Beach, Biloxi, Miss.

Rev. J. H. Lewis, writing from Winnfield, La., says that he has been in ill health this year. We are glad to know that the Advocate has furnished him a measure of pleasure and help in the days of his illness.

The editor appreciates a letter from Mr. C. G. Boyett, Vaiden, Miss., expressing appreciation of the Advocate in his home. We knew his sainted father in the years gone by and we can well understand his devotion to the New Orleans Christian Advocate.

Rev. J. L. Neill, district superintendent of the Meridian district, says that they have many things to be thankful for in the work of the district. The men have been cooperative and progressive in their work and will bring to Conference fine reports.

Rev. R. C. Mayo, pastor at Woodland, Miss., reports repairs on the parsonage amounting to \$215 and that he is hoping for a good report in all matters when Conference shall convene at Louisville on November 4.

The Advocate appreciates a letter from Miss Louise Law, Greenville, Miss., in which she expresses her appreciation of the paper, and her regret at missing an issue. The paper which she missed has gone forward to her address.

Dr. D. B. Raulins, district superintendent, says of Bro. E. W. Day, "He has done a good job for the Advocate and has made a great year of it on his charge." To that we would add that we have never known a more faithful worker.

Rev. A. R. Hoffpauir called at our office in our absence and reported the death of his sister, Mrs. Rollie J. Heintz, of Reeves, La., on Wednesday, October 7. Bro. Hoffpauir had just returned from the funeral and his sorrow will be a matter of interest to many friends throughout the Conference.

Mrs. J. D. Newsom, widow of the late Rev. J. D. Newsom of the North Mississippi Conference, died in the Old Ladies' Home, Jackson, Miss., recently. Mrs. Newsom had gotten to be very old and needed much more care than she was able to have. Her going was therefore a blessing to her.

Rev. J. C. Price, Pioneer, La., asks the change of his paper to Rt. 1, Box 5, Pelican, La., which we take to mean that he will make his home at that address following the next session of the Conference when he will be automatically retired. Men of the type of Bro. Price will be greatly missed from the ministerial ranks. He is a man of sound Christian experience and true to his convictions.

Lieutenant and Mrs. F. Herman Ahrens, of New Orleans, announce the marriage of their daughter, Patricia Elizabeth, to Lieu-

tenant Oliver Lyons Clark, Jr., on Thursday, September 24, 1942. The marriage was solemnized at Big Springs, Texas. The bride is a granddaughter of Mrs. Ahrens and the late Henry H. Ahrens. The groom is a son of Mr. Oliver Clark and a grandson of Mrs. Lewis S. Clark, both of New Orleans.

Col. J. H. Johnson, treasurer of the North Mississippi Conference, informs us that he has written Rev. J. D. Wroten, chairman of the Budget Commission, tendering his resignation as treasurer of the Conference, effective at the closing of the business of the Conference year. Bro. Johnson, who recent-

A DAILY PRAYER IN WAR-TIME

For National Unity

Next to Thyself and to our homes, Thou hast taught us, O Lord of life, to be loyal to our country. We are grateful for the evidence on every hand that our people have been true to this Divine leading. Our prayer today is that true patriotism may glow brightly in every breast. Forbid that any lesser loyalties—as of partisanship, local interest or personal advantage—should ever impair this great unity in loyalty. Open our eyes to see the fidelity of our neighbors to the same sacred Cause that engrosses us. Deliver us from distrust and criticism one of another. Baptize us all with a veritable passion for our Country; so that for her dear sake we shall be willing to make any sacrifice, endure any hardship, render any service that this war may require. In the fires of holy zeal for the land we love may every unworthy, petty, personal and partisan feeling be consumed; so that as one people, obedient to our Lord, we may march forward to victory and to the new day. Amen.—W. T. E.

ly spent some time in a Memphis hospital, has not yet been able to leave the house except to sit in the sun in his yard for about half an hour in good weather.

The city-wide training school in New Orleans last week was a very successful occasion. One hundred and twenty-six credits were given and two hundred and twenty-eight persons were enrolled. The instructors for the seven courses were Mrs. J. C. Burrow, Columbia, Miss.; Mrs. C. W. Kent, Waxahachie, Texas; Rev. Paul O. Cardwell, Dallas, Texas; Rev. Fred R. Harrison, Little Rock, Ark.; Mrs. J. W. Mills, Beaumont, Texas; Dr. O. W. Moerner, Nashville, Tenn., and Dr. Neil Hart, Pine Bluff, Ark.

HORN LAKE CHURCH DEDICATION

Dear Dr. Duren: The Horn Lake Methodist Church will be dedicated on Sunday, Oct. 25, at 8 p.m., by Bishop W. W. Peele. We extend a cordial invitation to all former pastors and district superintendents to attend.

N. N. MAXEY.

REV. AND MRS. W. J. FERGUSON HAVE NARROW ESCAPE

Rev. and Mrs. W. J. Ferguson escaped death by a very narrow margin on Saturday afternoon before Home-Coming Day at Beauregard, Miss., when he was the preacher at his home church. When crossing the tracks of the Illinois Central Railway, the Panama Limited struck the front part of the Ferguson car and knocked it about ten feet. Mrs. Ferguson jumped to safety and escaped with minor bruises, but Bro. Ferguson suffered two fractured ribs. Bro. Ferguson writes that otherwise it was a perfect day and a great occasion.

DEDICATION OF LACOMBE METHODIST CHURCH

The fourth quarterly conference and dedication services were held at Lacombe Methodist Church on October 4. There was a large crowd and Dr. W. L. Doss, Jr., the district superintendent, brought an inspiring message.

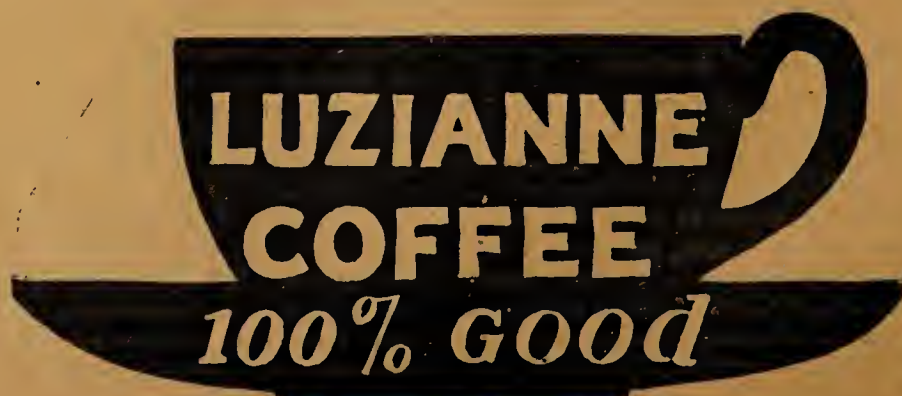
The church was built years ago, but was never quite finished. This year, by hard work and some persuasion from our pastor, we painted the inside of the church, secured new pews, put up a cross on the outside of the church, and bought new hymn-books. With only a small contribution from us, the American Bible Society sent us a beautiful pulpit Bible. We have had a good year, with everything paid in full. May God bless Bro. Van Valkenburgh for the great things he has done for the Church.

MRS. LUTHER D. MORAN.

DR. SEREX APPRECIATED

Whereas, Dr. A. M. Serex has served the six years allotted to the district superintendency by the Discipline of the Methodist Church, and will, at the approaching session of the Louisiana Annual Conference, be assigned to some other field of labor; and

Whereas, Dr. Serex has manifested a



splendid interest in the Cedar Grove Methodist church, by giving generously of his time, talents and means toward the planning, erection and debt retirement on our new church building; therefore, be it

Resolved by the quarterly conference of the Cedar Grove Methodist church, in session the 12th day of October, 1942, that we express to Dr. Serex our deepest thanks and appreciation for his efforts in behalf of our church; and be it further

•Resolved, that we assure Dr. Serex of our continued interest in his labors in other fields, and of our prayers for him and his work; and be it still further

Resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, a copy be given to Dr. Serex, and a copy be made a part of the minutes of this quarterly conference.

Signed: Mrs. F. L. Neeson, C. E. Bloxom, A. G. Orr, Clarence Pope, Wm. P. Callahan, Jr.; W. P. Roberts, L. E. Douglas, J. H. Daily, J. D. Garrison, A. G. McCary, D. M. Stovall, T. C. Moore, C. E. McGowan, A. T. Bunn, Mrs. N. L. Hudson.

The above resolution was adopted by a unanimous vote by the quarterly conference and Dr. Serex was presented with a gift by the members of the Cedar Grove Methodist church.

SECRETARY.

SOME MATTERS OF THE NORTH MISSISSIPPI CONFERENCE

Pastor's Report. The pastors will please follow carefully the directions contained in the mimeographed sheet given them with the report blanks. In the matter of the twenty per cent to be reported for support of mission preachers, you will want to be careful to report this in the place indicated along with the other salaries, but deduct that amount as an item reported twice. For instance, if your charge paid \$500 to General and Conference Benevolences you will report that amount, with \$100 reported for support of mission preachers and deducting the \$100 as reported twice.

Registration of Attendance. In accordance with the direction of last conference, we have worked out a plan for the registration of all delegates. You can secure a registration card at the time when you report for entertainment, or if you are late arriving, at the door of the auditorium. You will fill out the card, and these cards will be received upon call at the first session of the conference. Those who arrive later than the first session will report their attendance by turning in the card at the desk of the secretary.

Treasurers of Boards. If the treasurer of each board or agency handling funds will bring or send his books to conference they can be turned over to the auditor immediately. This will enable the auditor to prepare his report and have it in the hands of the printer and not delay the publication of the Journal.

Funds. Send the offering taken on Worldwide Communion Sunday for the Fellowship of Suffering and Service to J. H. Johnson, treasurer, Clarksdale, Miss.

R. G. LORD, Secretary.

CLERGY RATES

Changes governing the use of railroad clergy certificates have been announced by the Rev. W. M. Cassetty, Jr., executive secretary of the Methodist Transportation Bureau, as including the following:

Clergy coach rates in the Southeast, West and Southwest (the only sections in which they were effective) were discontinued September 1.

Coach rates were made uniform throughout the United States at 2.2 cents per mile, effective October 1. This means an increase from 1.5 cents per mile in the Southeast, West and Southwest.

Round-trip coaches carry a ten per cent reduction from one-way tickets and are good for 90 days instead of 15 days as heretofore.

The round-trip 30-day limit first class fare has been discontinued, its place being taken by a 90-day limit round-trip ticket at a slight increase in cost.

Dr. Cassetty recommends that all holders of clergy certificates purchase regular first class clergy tickets instead of coach tickets, even when coach service is desired. The cost of coach tickets is approximately 2.2 cents per mile, while the cost of first class tickets purchased with clergy certificates is only 1.6 cents per mile.

A new regulation regarding reservations for Pullman and coach space on streamlined trains requires that tickets must be purchased before five o'clock of the day following the making of the reservation.

The railroads have expressed appreciation for the cooperation which Methodist Church officials have given and solicit their continued assistance, especially during the approaching holiday season, Dr. Cassetty reports.

RESOLUTION OF APPRECIATION

Whereas, Brother C. J. T. Cotten is completing his second year as pastor of the Gonzales charge:

Whereas, the people of the Gonzales charge have been very much pleased with his satisfactory and highly esteemed work, which has made splendid progress under his capable leadership; therefore, be it

Resolved, that the members of the Gonzales charge, in writing, Sept. 25, 1942, express their appreciation of Bro. Cotten as a most satisfactory and efficient leader, and request most sincerely of Bishop A. Frank Smith and Rev. W. L. Doss that he be returned to the Gonzales charge for another year.

Signed by members of: Faithful Church, Maurepas Church, New River Church, Meadows Chapel Church.

BUCATUNNA CHURCH DEDICATED

On March 29, 1940, two dark clouds hovered over the little town of Bucatunna. One came in the form of death and carried with it two members of the same family: They were Mr. J. McWillie Powe and his sister, Miss Lizzie Powe. In the passing of these two, the Bucatunna Methodist church lost two devoted and substantial members. With all heads bent in sorrow, the people left the little family cemetery and went back to their homes, wondering how they could again picture a normal service in the local church without the presence of the ones who had always played so great a part in the total church program.

Before nightfall the other dark cloud in the form of a tornado, made up in the southwest, and in the twinkle of an eye, like a great monster, it pounced upon the sorrowing town and carried with it several homes and the Methodist church. All hope was now buried in a mass of wreck and ruin. It was

believed by all that the rebuilding of another church was out of the question. But one thing we forgot—Methodism is not a single local unit, but a brotherhood. From surrounding sister churches there came liberal contributions in every mail, with a note attached, "We are sympathetic in your misfortune, and we want to help." The Board of Missions and Church Extension sent a sum of five hundred dollars; and soon there had accumulated a building fund of approximately one thousand dollars. The people took new hope, broke the ground, laid the foundation, and constructed a building that has become a credit to the community, the Church, and the state, valued at about \$2,500.

On September 27, 1942, Dr. B. L. Sutherland, superintendent of the Hattiesburg district, came to Bucatunna with the expressed purpose of dedicating this fine new building, which had been completed, furnished, and paid in full. All the churches of the charge were invited to the service, and the house was full when Dr. Sutherland preached a great and provocative dedicational sermon from the noted text, "Thou art Peter, and upon this rock I build my church." During this hour the dark clouds were rolled back, and rays of sunlight came into every heart, bringing with it a new joy, a new hope, a new courage, and a new zeal.

The people of the Bucatunna Methodist church wish to express their deep appreciation to everyone who had a part in making this new building possible. Your sympathetic expressions of kindness and your liberal, sacrificial gifts made us realize the true spirit of Methodism. Our prayer is that God may bless you, and help us not to betray the confidence and faith around which our church is built.

A. L. MEADOWS.

RESOLUTIONS OF RESPECT

(Passed by the Fourth Quarterly Conference of Flora and Benton Charge, October 4th, 1942.)

Whereas, in the providence of God, our good brother and co-worker, William T. Harris, has been removed from us by death; and

Whereas, he was a faithful and loyal member of the Board of Stewards of the Flora Methodist church, and always was found in his place at all services at church, notwithstanding the fact for the past two years he was a great sufferer physically, and we shall miss him, for we feel that in his going we have suffered a great loss; therefore be it

Resolved, by Fourth Quarterly Conference of the Flora and Benton charge,

First, that we deeply deplore Brother Harris' death.

Second, that we cherish his charitable spirit; he never judged or criticized anyone.

Third, that we extend to the bereaved family our earnest prayers and deepest Christian sympathy in the great loss of a true and loyal husband and noble and unselfish father.

Fourth, that a copy of these resolutions be sent to the family, a copy be sent to the New Orleans Christian Advocate, and same be spread upon the minutes of this Quarterly Conference.

Signed:

W. J. FERGUSON,
C. W. FLOYD,

Committee.

PERSONAL NOTES AND INCIDENTS

Rev. C. B. Powell, pastor at Melville, La., reports the baptism of three children on Sunday morning, October 11, and a fine service in every way.

Mrs. Jack H. Midyett, wife of the Methodist pastor at Rayville, La., is a patient at Touro Infirmary, New Orleans. We trust that she may soon be able to return to her home and work.

Rev. L. H. Floyd, pastor at Tyro, Miss., writing under date of Oct. 16, says: "We are ready for Conference today. Everything in full." No one but a pastor understands the feeling of comfort occasioned by such a state of affairs.

Rev. H. D. Marlin, pastor at Hammond, La., carried in his calendar of October 11 notice of the death of Mrs. A. A. Graham, a much-beloved member of the Methodist Church at Hammond. She is survived by one son, Kenneth Graham, of New Orleans. An extended notice of her death appeared in the Hammond Vindicator also.

Rev. Porter M. Caraway writes that Mangum Memorial church in Shreveport is prepared to pay in full a month before Conference, and he expects to have the new educational building practically completed by the time of the convening of the Conference in New Orleans. Bro. Caraway has led his people in a year's work of which both he and his people may be justly proud.

A letter from Dr. J. R. Countiss brings us news of the death of Prof. John C. Herbert who for 53 years had been a member of the faculty of Mississippi State College. He was from Holmes County, Mississippi, a life-long Methodist, and for many years an official in the church and a teacher in the Church School. He was a man of high character, and worthy attainment, and he will be greatly missed.

Rev. M. E. Scott, pastor at Eupora, Miss., writes us concerning the death of his mother, Mrs. N. W. Scott, Hickory Flat, Miss. She was 85 years of age and her translation takes from earth one of its purer and nobler spirits. Bro. Scott is closing out a great year at Eupora with a new church building that would do credit to a city, but with the shadow of a great loss upon his heart.

NORTH MISSISSIPPI CONFERENCE COMMITTEE ON CONFERENCE RELATIONS

Please announce in the Advocate that the North Mississippi Conference Committee on Conference Relations and Ministerial Qualifications is called to meet in the Methodist church at Louisville on Wednesday, November 4, at 3 p.m. All preachers seeking admission on trial and others who are to appear before this committee are requested to come at the hour named above.

A. Y. BROWN,
Chairman of the Committee.

MER ROUGE AND COLLINSTON CHARGE

Dear Dr. Duren: I want to give you a little report on the Collinston-Mer Rouge charge. Both churches have paid off their debts this month. The new church at Collinston with the improvements on the edu-

cational building amounted to \$13,000. The new educational building at Mer Rouge with the pipe organ, pews, and painted windows, amounted to \$12,000. Neither of the buildings is over two years old. The budget is in fine shape and we will have a 100% report with a nice balance in the treasury. The pastor's salary has been increased in the last two years from \$1,750 to \$2,300. The Boards have set a minimum of \$2,500 for the pastor's salary for next year. We have tried not to neglect the evangelistic work as we went along, for in these two years we have added one hundred and two members to this charge. Ninety joined by profession of faith and eighteen by letter. The pastor wants to return and is planning to return for another year. Bishop Smith is to dedicate the two new churches early in 1943. The exact date is to be set later for the services.

A. C. LAWTON, Pastor.

LOUISIANA CONFERENCE ENTERTAINMENT

Dear Dr. Duren: Please publish the accompanying letter from Dr. Dana Dawson, who is chairman of the Committee on Conference Entertainment. The local committee failed to make clear their plan of entertainment adopted at the Conference session in Shreveport last year. This letter clears it up.

ELMER C. GUNN.

Letter of Dr. Dawson

In the October 15th issue of the New Orleans Christian Advocate I note the articles on Conference Entertainment signed by Dr. Holmes, Melbert, and yourself.

In the second paragraph of the article occur these words: "At its session in 1941, the Conference voted that all the preachers and delegates pay their own entertainment expenses."

On page 44 of the Conference Journal of 1941, the second paragraph in the report of the Committee on Conference Entertainment reads: "That the local church defray the expenses of the pastor and lay delegates to and during the Annual Conference."

I am afraid some of the preachers may be embarrassed unless a correction is made. You will know best how to proceed.

DANA DAWSON.

ATTENTION MISSISSIPPI CONFERENCE PASTORS!

Please mail Tables I and II to me by November 3. Be sure your membership is correctly reported. Check all your additions and subtractions.

If any of the new preachers are uncertain about how to make out these reports ask some of the brethren to help you.

Bring Table III to the auditors on the first afternoon of the Conference.

On Table III use line 12 to report all benevolences of a general nature not included in line 11. (For instance, amounts sent to the Methodist Committee for Oversea Relief and the Methodist Commission on Camp Activities and Chaplains, and other). If any of the funds reported on line 12 have gone through the Conference Treasurer's hands please write "to Conf. Treas. \$000" somewhere on the line so the auditors can check your report without calling you from the Conference floor.

Use line 13 to report amount sent to the Chaplain at the Sanatorium.

Use line 32 to report amount sent to the Memorial Mercy Home-Hospital.

Use line 35 for District Work Paid.

Please help the Statistical Committee by sending Tables I and II by November 3, and the Auditors by turning in Table III on the first afternoon of the Conference.

A. W. WILSON.

Washington, Miss.

EIGHT MINISTERS TO RETIRE IN NORTH MISSISSIPPI

Dear Dr. Duren: The 1942 Annual Conferences throughout the church will be historic. Our own Conference at Louisville, Miss., in November as one of these will be known as a Retirement Conference, when according to the law of the church, the largest number of our men in any one year will retire from active service.

The eight men who have reached the age limit and the widows of the two who have been translated to the Church Triumphant will make ten additional members to our Conference Claimant Group.

The pensioning of our superannuates will not be considered a burden, but a privilege. Yet it is a responsibility that must be met. The active years in the conference amount to 375, and this means that the conference must provide an additional \$4,438.00 assessment or lower the pension allotment. We do not believe that a single man in the conference would vote to lower the pension allotment. The percentage will have to be made 9% instead of 7%.

Some conferences have an assessment of twice and more than this amount. It has been said that there has never been so much cash money in the hands of the church as at this time. It would be a reflection on the North Mississippi Conference to reduce the pension at this time of the high cost of living. May we do the generous thing, that which is worthy of us.

J. H. HOLDER,

Chairman, Superannuate Board,
North Mississippi Conference.

TOO MANY DISTRICTS AGAIN

Brother Reynold's article in the Advocate of October 15th certainly challenges the business efficiency of our conference organization as relating to the number of districts. And nobody who knows Bro. Reynolds and his liberality, his interest in and his loyalty to his Church, can accuse him of taking this position because the office of district superintendent is closed to laymen. Brother Reynolds has no ax to grind except the ax of efficiency and economy. He is a good business man, successful in his own affairs, and is giving some mighty good counsel to the Church.

I recall a year ago at Greenville that Bro. Reynolds had introduced at conference a resolution calling for the reduction of the number of districts from six to five, to become effective at the beginning of the next year. And he produced figures to show that while Corinth district is in the hills and has perhaps the highways least favorable, the Corinth district superintendent already serves 35 charges, which is slightly more than one-fifth of the 169 charges in the conference. And he contended that if four other superintendents should take as many as Corinth is already serving, we would have need for only five districts, and that this would in no way impair the efficiency of our

organization nor slow up the progress of the church.

And Brother Reynolds showed that while Corinth district is assessed an amount equal to 11% of pastor's salary for the district superintendent (and some districts are higher than that, I believe), a conference-wide assessment of 9% would pay five district superintendents a little more than we have been paying per man. The result would be a saving in overhead to the conference of about four thousand dollars per year. He quoted figures from the Conference Journals of 1938, 1939 and 1940 and showed that this would have saved \$11,874 for these three years, or that we could have had that much additional money for such things as supplementing underpaid pastors' salaries, etc.

But you who were at Greenville a year ago may recall that in spite of Brother Reynold's convincing figures, one pastor got up and moved that the number of districts be increased from six to seven! Another pastor got up and said in substance, "I am opposed to the idea of trying to increase sales by taking off some of the salesmen." And a few other pastors yelled lusty "Amen." The resolution lost.

Most of us laymen are handicapped in debate on the floor of the conference because we are not trained speakers. We are especially handicapped if the opposite side happens to be represented by a pastor eloquent enough to be a candidate for district superintendent; but even though we could not properly present the matter, we could see the fallacy of the good brother's analogy with reference to increasing sales by taking off salesmen. What Brother Reynolds sought to do was to take one of the salesmen and increase sales by putting him on the producing end of the business.

Brother Reynolds "has something" here. In addition to the economy he has mentioned I might suggest a saving in the upkeep, such as repairs, insurance, etc., of unnecessary district property.

W. R. McCORMACK.

Corinth, Miss.

ANNUAL REPORT OF CHAPLAIN VAUGHAN

The first seven months of my report for the conference year 1941-42, will be incorporated in the annual report of Rev. Don O'Connor for the Decatur-Hickory charge. I never served any charge where I was happier in my work or where I felt that I was able to do more good.

After prayerful consideration of the call of my Church to go into the chaplaincy, I took my oath of office and entered the U. S. Army as chaplain on last June 1st. I came in with some anxiety as to how I would fit into the scheme of things. This is an admission of some lack of faith, for I did feel that God was leading me to take this step. I have never regretted my choice for one moment since.

The first two weeks I spent in training at Fort Benjamin Harrison, near Indianapolis, Ind., and then was sent to Camp Carson, Colo. I was the first chaplain to arrive at camp headquarters. I found a cadre of officers and men in a not yet completed camp. No one knew the answers to any of my questions for the first few days. Not a single chapel had been built. However, before the first Sunday following my arrival I secured (really appropriated) the use of an unused mess hall and announced services for Sunday.

The station complement chapel was completed about the first of August, and we have a beautiful place indeed in which to worship. We have office space for our various duties in the chapel. I was made Post Chaplain (or Camp Chaplain, as it is called here), and Chaplain Clune, a Catholic, was assigned to work with me. He is a very fine man and we have no conflicts in our plan of work at all. I am very fortunate to have "Father" Clune with me as Assistant Camp Chaplain.

I soon needed a clerk, and asked the proper authorities for one. The chaplain is permitted to make this choice and I chose an American-born Japanese named Norihiko Sekino. "Nori" has proven himself to be efficient, courteous, and trustworthy in every way. He is from Los Angeles.

In July I was appointed Army Emergency Relief Officer for all of Camp Carson. This required the services of another clerk, and Corporal William W. Martin was assigned for A. E. R. Recorder. We lend (or grant) money to soldiers who are in financial distress, and who can not get help from the Red Cross. This is a big job and getting bigger every week. Just this morning a man from Arkansas was here, explaining that he had not been home in two years, that he had been sending his money to help his invalid father and to send his sisters to school. As he talked to me he choked up with tears. He was afraid that I could not lend him the money. I was very happy to be able to help him. We handle thousands of dollars every month.

I have been asked to serve also as Dependency Employment Officer. This work requires the services of another clerk. I was assigned Private Robert Olson, a Baptist minister from Minnesota. Besides finding jobs for the wives of enlisted men, he also has preached for me, assisted in the Sacrament of the Lord's Supper, and the baptism of an infant.

It has become necessary for me and my clerks to learn the A. R.'s (Army Regulations or Laws), as many unit commanders send their men to me who are in difficulty of one kind or another.

Private John M. Gallagher, from Pillsbury, Penn., drives my staff car. I send him to Colorado Springs to bring a Miss Carrington out to Camp Carson, who teaches the illiterates here at camp to read and write. These five—Sekino, Martin, Olson, Gallagher, and Miss Carrington—make up my "crew" here, and all are busy.

When I hear men from the Philippine Islands, and from Pearl Harbor, talk about their experiences, my desire increases to go with the men to the combat area where our men are suffering and dying. Last month a questionnaire from Washington was sent to every officer, asking them if they desired foreign service. I wrote that I would be glad to go with our men to any place in the world.

My family is with me now and we reside at 818 North Nevada Ave., Colorado Springs, Colo. We would be happy to hear from all of our friends.

This work has been a wonderful experience for me in every way. A man just dropped in while I am writing, asking me for help. I am very happy to be in a position to help so many people.

FEATHERSTUN VAUGHAN,

Camp Chaplain.

Camp Carson, Colorado.

Where is the wisdom of rejecting what is revealed because we do not understand what is not revealed?—John Wesley.

"TO OUR SOLDIERS"

By Walter T. Rogers

From Greenland's icy mountains to Australia's sunny clime,
The boys from the U. S. A. are marching with a courage that's sublime.
You'll find them in the air above or beneath the rolling deep,
Or perched upon the mighty tank or riding the jumping jeep.

We honor you, our soldiers, our sailors, Coast Guard and Marines;
We honor you, our airmen and those who man the mighty submarine,
We honor you, the paratrooper and the ground crew for the plane.
We honor the men of every rank who bear the soldier's name.

We trust in you, our gallant sons, until the victory's won,
And praise you for the sacrifice you make to SET the Rising Sun,
And forever banish from this earth the Dictator, the impish fool,
And turn back to men of worth who can live by the golden rule.

You cannot make this fight alone; there's work for all to do,
To give you tanks and guns and planes of which there are too few,
To give you ships and submarines and plenty good, wholesome food;
To clothe you well and warm and put you in a fighting mood.

We say to you, our gallant sons, with a prayer from every heart,
We'll back you up in every move and do a civilian's part.
We'll plow the fields, produce the food, and gather up the scrap;
We'll buy the bonds, we'll eat less food until you beat the Japs.

We honor you, we salute you, sons, wherever you may be,
We know the sacrifice you make to keep our country free.
'Tis your undying love for home, country, your kith and kin,
So here's our pledge to back you up until the bitter end.

Then altogether we must march to do the job at hand,
For divided we must fall, but united we will stand,
And keep the freedom dearly bought on blood-stained battle field
By our worthy noble forefathers, as an everlasting shield.

New Albany, Miss.

Smith: "Is your wife economical?"

Jones: "Sometimes. She used only thirty candles on her fortieth birthday cake."—Ex.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Mid all the traffic of the ways—
Turmoils without, within—
Make in my heart a quiet place
And come and dwell therein:

"A little place of mystic grace,
Of self and sin swept bare,
Where I may look upon Thy face,
And talk with Thee in prayer."

John Oxenham.

* * *

Week of Prayer and Self-denial

These are busy days, but never was there a time when we so needed to draw apart and spend a day in quiet meditation and communion with God.

Because of many conditions, it may be that some societies cannot have three meetings during the Week of Prayer and Self-denial, but plans may be made to use most of the material.

We know of a society which plans to use one entire day. The morning hours will be used for the "Worship Service for a Retreat," the room made attractive with flowers and possibly an arrangement of a picture of Christ, similar to that used at our conference retreat at Hinds Junior College.

At noon each woman will eat the few sandwiches which she has brought and a committee will serve a drink—no conversation.

Immediately after lunch four women will present the projects to which our offering will be directed.

The service will be closed with the worship, using parts of the two provided in "Worship and Program Materials."

The little gift boxes will go home with the women to receive their gifts of sacrifice until December 15th, when they will be brought back to the society to be opened.

* * *

Latin American Missions

Are you watching the progress of the reaction following the cancellation by the United States of Argentina's credit with the Export-Import Bank? Also, of the protests filed by Argentina and Chile following the statement of Sumner Welles?

These will be the very latest in "problems" for your discussion.

The Co-ordinator of Inter-American Affairs is highly recommending a translation of the novel, "The Knight of El Dorado," Senor Arcineigas. It is a fictional biography and the author is absorbed with the question of what motives impelled the conquerors of the Americas to perform unbelievable feats and go through their fantastic ordeals. It is priced at \$3, from Viking Press, 18 E. 48th Street, New York, N. Y. You may find it in your library.

Don't Neglect Slipping

FALSE TEETH

Do false teeth drop slip or wobble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

Have you read "Making Friends of Neighbors," by Dorothy Thompson, in the February, 1942, "Ladies' Home Journal?"

* * *

Mississippi Goes Back

Each year since 1938 we have looked with pride at the map of the United States, showing Mississippi free from the blot of lynching, but when the 1942 map appears we will be black again because of the lynching of two 14-year-old Negro boys in Clarke County on the 11th.

Perhaps we had become too confident—we felt that we had created an opinion against lynching and that our officers would see that they did not have a chance of occurring.

It is too late to prevent the one in Clark County, but not too late to work for the prevention of another one. We must cooperate with our officers and help them to see the danger.

* * *

Remember "Dangerous Opportunity?"

Remember when we studied "Dangerous Opportunity" we learned how the Chinese resent our "extra-territorial rights?"

From the Memphis Commercial-Appeal we quote:

"In somewhat of the nature of an anniversary gift, great Britain and the United States have decided to abolish, through treaty, the system of extra-territorial rights they have so long enjoyed in China, and thus that member of the United Nations family achieves an objective toward which she has been striving ever since the republic was founded 31 years ago.

"No nation which has been compelled to grant extra-territoriality to another could ever be considered wholly free, and the possession of those rights in China by Great Britain and the United States has been the cause of more frictions and misunderstandings than any other one thing.

"The chief rights held by the United States under the system was that of American nationals to hold land leases in perpetuity and that of maintaining courts wherein American nationals were tried under processes of American law rather than under the country in which they were living. The injustice of that is clearly recognizable, for it is a common principle of international law that justice shall be administered according to the processes of the country wherein the offender lives and makes his living and not those of the country of origin. It would be just as fair for China to demand the rights to maintain Chinese courts in this country for the trial of her nationals. . . ."

"When extra-territoriality is abolished a sharp thorn will have been removed from the flesh of a sensitive people whose concept of freedom is just as high as our own."

Madame Chiang Kai-shek has said: "The West must revise its ideas about the East; we in China must reciprocate. In the world family we are going to create, there must be no thought of superior or inferior. We must be equal men and women of all ages pressing forward to a great ideal."

Zone Four Holds Meeting at Birth-place

The fourth quarter's meeting of Zone Four, Jackson District, was held at Ellison church, with Mrs. S. H. Wood presiding, and Rev. J. H. Grice leading the devotional.

During the morning session splendid reports were given by the societies represented and Mrs. Upton, of the Yazoo City W. S. C. S., presented detailed and concrete helps for the study of Latin American Missions.

A memorial service for two greatly loved members of the Vaughan society, Mrs. Mary Henderson and Mrs. Jessie Smith, was led by Mrs. Will Ewing.

Mrs. A. S. Byrd presented the work of our three conference institutions and the obligation of our society to them.

Mrs. Byrd also told of the organization in the Ellison church, twenty years ago, of the zone. Feeling the need for new inspiration, several neighboring societies were asked to meet in an all-day "get-together" and as guest speakers Mrs. A. F. Watkins, of Yazoo City, and Mrs. Maxwell, of Pickens, were present. Mrs. Mollie Brister presided. The next year a similar meeting was held at Benton, and Mrs. Will Ewing was named as the chairman. Several of the women who were at the first meeting were present at the recent meeting of Zone Four.

Appreciation was expressed for Mrs. Wood, who has completed her two years as zone leader, and Mrs. W. D. Mansell, of Camden, was elected.

After a talk on Stewardship by Mrs. Ruby, of Yazoo City, the meeting closed with an impressive candle-lighting consecration service.

* * *

Miss Barnwell Visits Mississippi

During the past week, Miss Mary Lou Barnwell, of New York City, Executive Secretary of Urban Work for the Woman's Division of Christian Service, was in Mississippi and visited our institutions in Biloxi and Meridian.

* * *

No Jurisdiction Meeting

Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, has returned from the meeting of the Executive Committee, held in Atlanta, Georgia. She states that the Committee voted to omit the 1943 meeting of the W. S. C. S. of the Jurisdiction.

We note, also, that the Christian World Mission Convocation which was to be held in Cleveland, Ohio, in December, has also been cancelled.

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to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list. GEORGE W. NOBLE, The Christian Co. Dept. 9-G, Pontiac Bldg., Chicago, Ill.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—October, 1942

1. Business meeting.
 - (a) Plan Week of Prayer—Order Offering Envelopes.
 - (b) Check Life Memberships.
 - (c) Check on Student Secretary Fund.
 2. Finish Mission Study.
 - (a) Prepare for Children's Mission Unit through Children's secretary.
 3. Send boxes of supplies to Malvina Community House, Malvina, Miss., or to ministers recommended by the district superintendent, and report values to the Conference Secretary of Supplies, Mrs. G. B. Blake, Houlika. If money is sent, it must go to Mrs. D. M. Hall, New Albany.
- (Recently we at Malvina Community Center have been delighted over the funds being sent to the Center, for the treasury was lower than it has ever been. But we wish to remind you that the money sent as supplies must be sent first to Mrs. Hall, New Albany. She sends it on to the Center. You will readily see how Mrs. Hall's books will differ from yours if she has no record of the money you have sent in. You fail to get credit and the Conference does also).
4. Monthly program with items from the Methodist Woman.

* * *

Good News from Miss Louise Killingsworth

This is the first letter that Mathilde has had from her sister since one written last November. Because she knew that we were so interested in what was happening to Louise, Mathilde is sharing her good news with her friends. We do thank her for understanding our need for just this news. Mathilde is at Dothan, Alabama.

Shanghai, June 23, 1942.

Sister, Dear: Though I don't know whether this will get to you, I can't resist writing, since nothing has been said against it. And there couldn't be a day I would rather write to you than on my birthday, for each one I have had in the past is tied up with lovely memories of you. Rosie said at breakfast this morning she knew how much you would be thinking about me today, and I knew, it, too. I just hope you have gotten enough news so that these thoughts won't be troubled ones, especially when we have gotten along so well.

None of us could ask for a better school year than we've had. We got out the last of May instead of June, because we had practically no holidays, even Christmas and New Year's day being made up on the following Saturdays. Instead of our usual winter vacation we had one week at the end of the first term and three days for China's New Year. We were good and ready for a vacation, but oh, so thankful that we could finish the year. I'm quite proud of the fact that I was not sick a single day or even part of a day. As I wrote once before, Bobbie said we had less illness in the household than she has ever known in one winter. I took cold shots in the fall and they worked fine.

You would not know Shanghai these days. Instead of buses and cars with the rickshas, there are bicycles galore, many strange

varieties of "pedicars" that are real feats of workmanship, and quite a few horse carriages. How glad I am that you insisted on ordering a bicycle for me when you took mine to Soochow! It is my prize possession now. Though I have not asked anyone to put a price on it, I am sure I could get \$3,000 for it. Is not that astounding? The bicycles made here, which aren't nearly as strong, are out of sight also. Many of our girls have them, some having been lucky enough to get them before the prices went so high. The fad now is to have slack suits the color of your wheel. I really do not see how people can buy clothes these days, though. I often wonder what I would do without the dress you sent me last summer. I'm glad to say it is still in good condition.

We have gotten quite well acquainted with the Methodist group that has been here waiting for the evacuation boat to leave. I do hope that you will see some of them and hear the many things they have to tell. Some of their experiences have been very thrilling. We have just heard this morning that Nina T. and Alice G. have gotten on the list and we are so pleased.

If you haven't written to Susie M. be sure and do it. My, how I would love to hear from you! I have sent Red Cross letters to you and brother and will send one next month to Sarah.

Lots and lots of love to all of you,

LOUISE.

* * *

Temperance Education Project for Mississippi Churches

Have you a share or a half share in this fine piece of work? The societies recently had letters about the need of funds for paying for the worker's salary, literature, travel expense and office help. Funds came in but never quite enough to meet all these needs. Are you sure you cannot have a part in this work? You may be surprised how quickly interested persons respond even while other calls are urgent. Let's try!

* * *

Scarritt Programs

How did your September Scarritt program come off? Did you have one? If so, how about having a report of it sent to the Advocate page?

Prior to the meeting of the Uniting Conference, Scarritt College belonged to the Methodist Episcopal Church, South; now it is owned by the United Methodist Church. Its constituency is, therefore, greatly increased, and, correspondingly, its opportunity of service.

If Scarritt is to make its contribution to the United Church, it must be better known to its enlarged constituency and must adapt its program to the enlarged need for trained workers. It is important that Scarritt should know and be known by the Methodist Church as a whole.

I shall never forget my surprise and delight. There are larger and more costly school buildings in America, but surely none more attractive, more beautiful, more artistic—Scarritt College is worthy of challenging the attention both of students of education and of all Christian people who are concerned for the spread of God's Kingdom.

THE UNDERSTANDING HEART

By Mrs. Irvin Rowland

"On the lips of him who hath understanding, wisdom is found."

Wisdom of speech is a very great virtue—not that which we call worldly wisdom or that which is only surface deep, but the true wisdom that comes from an understanding heart. We marvel at the sacrifice and sufferings that Jesus bore, but by putting himself in man's place he came fully to understand man's trials and temptations. Thus, his power of sympathy reaches out to all of humanity. He came in contact with man's pitfalls but was conqueror over every one; therefore, the inspiration to us, that we, through him, can also be victorious.

Our words unwittingly reveal the depth of understanding in our hearts. Harsh, unkind and thoughtless words are like knives that cut into the beautiful pattern of friendship. They breed distrust and doubt as to the sincerity of the person. Then, sometimes, words reveal the fear and loneliness of the human heart. Always we should remember that we, too, have spoken hastily, unwisely, judged too quickly, suspected innocent ones. How can we understand others if we cannot understand our own outbursts and clumsy expressions?

The key to an understanding heart is the love of God that becomes supreme ruler day by day. The better acquainted we become with Him the more understanding will we be toward our fellowman. Then, as the heart knows God, words of wisdom will be on our lips to comfort and gladden the hearts of our associates.

RESOLUTIONS OF RESPECT

Whereas, God, in his infinite wisdom, has called from our midst our active co-worker and beloved friends, Mesdames Mary Henderson and Jessie Smith; and, whereas, we, the members of the Woman's Society of Christian Service of Vaughan, Miss., recognize the great loss we have sustained in the death of our loved members; therefore, be it

Resolved, first, that we bow in humble submission to God's will, thanking him for their lives and wonderful influence; and while we deeply lament their going away, we love and cherish their memory, and count it a privilege to have known them, and to have worked with them; and

Resolved, second, that we extend to their loved ones our deepest sympathies and sincere prayers; and

Resolved, third, that a copy of these resolutions be sent to the loved ones of both, a copy sent to the New Orleans Christian Advocate, a copy spread on the minutes of the Woman's Society of Christian Service, and a copy be sent to the Yazoo City Herald, and Sentinel.

Signed:

MRS. F. C. HAYDEN, Chairman;
MRS. J. H. GRICE,
MRS. MOLLIE BRISTER,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

A Message to Vice-Presidents

Summer is always the slack season in all organizations; however, with fall here in full force, every member of every Woman's Society of Christian Service will want to take an active part in the program of her society. Therefore, every vice-president will want to check over the possibilities of her office, for here lies some of the most interesting and soul-satisfying work of the whole society.

I am going to confine this letter to just one of the avenues of service you, as vice-presidents, are responsible for (duties of vice-presidents are listed in detail in the Minutes of this year under the report of the Planning Committee on Cultivation and Promotion, top of page 58). As you know, the securing of special memberships is placed in the hands of the vice-president and its success or failure in your church depends on just how much time, thought and prayer you are willing to put into it. Your conference has always depended on a substantial sum coming into its treasury each year from this source, and this year it is needed more than ever before, since we are among those conferences who raised their pledges to missions for this year of 1942. Our increase was \$1,000, which will be raised only if every officer in each W. S. C. S. does her particular job to the best of her ability.

The pamphlet on Special Memberships is the first of its kind published by the Woman's Division of Christian Service. It is especially good and will answer for you and your members many of the perplexing questions about Special Memberships that have been in your minds these past months. Possibly you have seen these advertised on the back page of the last few issues of the Methodist Woman. They are free of charge and no doubt many of you have already secured them in quantity for your entire membership. If not, you'll want to do so immediately, I'm sure. The suggestions contained in it are fine, especially the ones dealing with keeping a record in your society of each Life Membership you have given since the Charter Meeting in 1940.

As your conference vice-president, I am asked to promote through local vice-presidents the program of Special Memberships, so I am asking every society or circle in the State to plan a Special Membership meeting—a time when Special Memberships will be given first thought and every member given a chance to get a thorough understanding of the whole set-up. Everybody is anxious to know more about these memberships, so plan some type of meeting as soon as possible in your society. These pamphlets can be distributed and contests of true and false questions or games prepared in advance could be used to acquaint every one with the details. Various phases of the subject could be discussed by members. A life member could tell what it meant to her to have been so honored and the certificate and pin be shown. Plans, no doubt, would develop from this meeting to present someone with a Special Membership. You know how true it is that when we start delving into any subject we get interested in it and want to have some part in promoting it. This meeting, informal as it will necessarily

be, will be the ideal time to make the roster of names of your Life Members or to start your scrap Book, as suggested in the pamphlet. These, of course, are purely suggestions but by some means best suited to your individual society make the Special Membership program a vital part of your society. Once the details are fully understood and the possibilities seen, then you can turn your time to other duties, for with only an occasional reference to it success will be yours.

You remember that our Conference program at Ruston was built around the theme "For Christians the Only Way is Forward." That was to be our guiding thought for the year and words from the inspiring address our Conference President made on the floor of that meeting still ring in our ears. I quote from that address, "There can be no real forward movement in our Conference in a year like this without a renewed consecration and a complete dedication to the task." If we have truly taken these words to our hearts, then we may confidently expect great things to have been accomplished in our conference by the end of the year 1942.

From reading your minutes on page 57 you find the Committee on Organization and Promotion recommends that each Vice President mail a report to the Conference Vice President at the end of each quarter. There are no printed forms for this purpose so just write a personal letter letting me know what you have done or expect to do. From these I can find out what I might do to make my office more worthwhile to you.

Sincerely yours,
MRS. J. J. McKEITHEN,
Conference Vice Pres.

* * *

From a Missionary News Letter

When you hear it said: "The Missionaries are out of Korea and Japan, we cannot send money to those countries now," as women in local societies have heard many times in the past eighteen months, your reaction should not be the reduction of your giving, but the facing of some facts which may startle you as they did the Finance Committee of the Woman's Division.

Do you know that \$213,690 non-payable funds appropriated for Korea, Japan, Philippines, Burma, Malaysia, Poland, Bulgaria, if available, would not be sufficient to meet appropriations made to fields in which there is no interruption of work, as in Latin America, Northern Africa, Central Africa, China, India? Do you know that amount is part of a deficit of \$384,474 which the Woman's Division faces because of decreased giving? So, we do not have these funds which were appropriated to meet regular appropriations nor to help meet emergency needs occasioned by the same war that prevents our sending funds to the countries for which they were intended?

Do you know that Christian Churches and schools are still carrying on in Japan, Korea, the Philippines, Malaya and Burma? Do you know that Helen Kim has sold her home and is borrowing money to keep Ewha College running? Do you know that Hirashima College is using capital funds intended for

building to pay for maintenance? Do you know that plans have been made with Tokyo Woman's College to continue appropriations in full for five years? Do you know that in every one of our girls' high schools in Japan as well as in all these colleges the missionaries, before they left, made plans with the Christian faculties left in charge which place us under moral obligations to continue appropriations from three to five years, in some cases indefinitely? They need this now and will need it much more by the time we can reach them again.

Do you know that we must be ready to re-enter Japan, Korea, Occupied China, the Philippines, Malaysia, Burma, our European fields, the minute the war is over. If we have to wait to raise money then, we shall lose months, maybe years, and our nationals who are carrying on now under pressure that we can only dimly guess would be justified in feeling that we did not really care enough to stay by them. Nobody knows what kind of work we shall be able to do in that good day that is coming, but no Christian can doubt that it will be a larger, more effective work than we have ever done. That will take money, much money, for rehabilitation, for enlarged maintenance budgets in countries where government cannot again undertake the generous support of schools that was a part of the old program, for repaying to the churches on the fields the amounts that they have advanced or even borrowed to tide them through these evil times. We should not have to surrender a single dollar of the appropriations written in our books for those suffering countries; what we ought to do is to increase these appropriations right now, and so build up a really strong reserve against the day of great need and unthinkable opportunity.

Finally, do you know what God wants you as a Christian to do about this critical situation?

Official Communication from Warsaw, Poland. Miss Ruth Lawrence and Mrs. G. P. Warfield are residing at the same address, are not in need, and Mrs. Warfield hopes for the return of her husband from Laufen in the near future.

An Inter-Department Committee has been set up in the Woman's Division to deal with the placement of evacuated foreign missionaries in the home field. In cooperation with the Home Division, thirteen women are living in communities within the boundaries of the Pacific Japanese Provincial Conference.

—From the office of the Secretary of Missionary Education, Joint Division of Education and Cultivation, July 1, 1942.

Christ outlasted the empire which crucified him nineteen centuries ago. He will outlast the dictators who defy him now.

R. W. Sockman.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 25, 1942.

By Rev. W. C. Newman

STEPS TOWARD THE SOLUTION OF THE ALCOHOL PROBLEM

Lesson Text: Ecclesiastes 10:17; Amos 5:21-24; Romans 14:19-21; II Corinthians 6:17; I Peter 4:1-5.

Golden Text: Let justice roll down as waters, and righteousness as a mighty stream.—Amos 5:24.

The other day a perfectly splendid Sunday School teacher said to me wearily, "Well, I see we have another temperance lesson coming up. I certainly do hate to teach those lessons."

I was startled, because I personally knew that teacher to be an ardent advocate of temperance. And when I inquired the cause of her reluctance to teach temperance lessons I found it easy to sympathize with her attitude, because I, too, had felt much the same way.

Attempting the Impossible

For one thing, trying to make the people of this nation become temperate seems such a gigantic undertaking. In a meeting called to discuss the lawlessness in a certain Mississippi city, and to do something to protect the young people of that city from needless temptation, one of the leading men of the city said, "There isn't anything in the world we can do about it. The sheriff's office has sold out to the liquor dealers and will not enforce the law. And the political machine has already selected the next sheriff and bought him off, too." And the meeting broke up in frustration.

If that is a true statement of fact, then we, who have fancied that we live in a free country, are in reality in the grip of corrupt politicians and ruthless gangsters. And there will be no need to win the war against European and Asiatic dictators unless we can also win the battle for decent government in our land.

To drive out this enemy at home is a gigantic task, but, impossible as it seems, it can be done. It has recently been done in one North Mississippi county. Done because the best citizens of the county made up their minds not to be ruled by criminals and unprincipled officeholders.

A Mighty Enemy

Another source of discouragement as we face the alcohol problem is the number and strength of the enemies of temperance. For we are no longer confronted simply by a few sly, covert bootleggers in each community who live outside the law and the church. We are now confronted with a highly organized industry, maintaining an expensive lobby at the site of our national government, employing all the wiles of the shrewdest propaganda, and holding the daily papers of this country in the very hollow of

their hand. That is exactly what the liquor industry is today.

Whenever the citizens of any county in Mississippi want to hold an election in accordance with the laws of the State to determine whether alcohol beverages will be sold in their county, the brewers come in from the outside to contest the election and try to baffle and defeat the forces of decency. Whenever an important liquor trial comes up in court these same brewers are said to furnish money for counsel in generous sums.

As evidence of the power of this enemy to our nation, witness the fact that while bottlers of soft drinks have been unable to secure sufficient quantities of sugar for their usual business, the beer industry has suffered no loss. And consider also that beer trucks were placed in the same priority classification as the automobiles of doctors or the trucks that haul our milk.

Such is our mighty antagonist. But we have God and the right on our side, and with such a cause we cannot but win if we fight with stout hearts.

A Thundering Stream of Righteous Indignation

But the chief source of discouragement in promoting temperance comes from the apparent indifference of large numbers of church folk to the whole problem. When a teacher begins a temperance lesson, such people sit back and sigh as if to say, "Must I listen to all this again?"

But a determined and aggressive group like the brewers and sellers of alcoholic drink cannot be defeated by casual comments on the evils of drunkenness, nor by the heated speeches of paid lecturers, however good and sincere they may be, nor even by the resolutions of the splendid but elderly ladies who make up the typical temperance convention.

It will require the vigorous action and angry attack of men who hold political and economic and moral influence in our towns and cities to accomplish this tremendous objective. A dozen picked business men in any average town could quietly marshal the forces necessary to throw out the liquor sellers, roadhouse keepers, and bribed officials on any day they choose. Evil has never been able to stand before the righteous anger of strong men.

How Arouse These Men?

Tell them of the places where young boys and girls are admitted to drink and gamble; show them how dangerous it is for a nation to be under the grip of the liquor group so completely that they can elect officers who will sell out to them; help them to see how humiliating it is that these law-breakers and immoral people flout their criminality in the faces of our decent citizenry, as they surely do now.

If these things do not awaken the parents of our young and the members of our churches to righteous indignation and to determined action, our country is in a pretty bad way.

WISE OR OTHERWISE

By James H. Felts

Blessed is the man whose moral courage is as evident as his physical courage.

"We are building today for tomorrow." No! We are tearing down today for tomorrow to rebuild.

He made a hobby of fault-finding, thereby revealing himself to others.

"I would rather be able to appreciate things I cannot have than to have things I am unable to appreciate."—Elbert Hubbard.

"Too many people are alarmed over the gas shortage and not enough concerned about the moral shortage."—R. L. S.

Christian education will limp until it develops more than theory about the great mass of humanity.

If you would plow a straight furrow across the field keep the forward look. If you would plow the same kind of furrow through life keep the same kind of look.

"Horse racing and social culture." What a combination! Now I understand why much of the social culture I have observed is so shoddy.

And read this combination: "Remember Pearl Harbor and drink ——— beer."

It is strongly hinted that strong drink made Pearl Harbor possible.

When I was a boy we made the forty-mile trip to Reel Foot Lake. I knew nothing of the way but my father was with me. I am rounding out my life trip about the same way. Blessed is the man who knows who is with him.

A friend said to me recently, "You are doing more good as a superannuate than when you were active." It pleased me. Whether it is true or not I do know one thing—my appreciation of life and service has been accentuated and clarified by living on the side-line.

True or false? Being a bigger fool than nature intended is not funny.

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BETWEEN
COLD MISERY
and YOU**

When colds start—spread cooling Mentholatum inside nostrils. Instantly it releases vapor "Mentholations" that start **4 vital actions**:
1) They thin out thick mucus;
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3) Help reduce swollen passages; 4) Stimulate nasal blood supply. *Every breath brings quick relief!* Jars 30¢.

MENTHOLATUM

THE CHRISTIAN FIRESIDE

THE STORY ABOUT MARY'S LITTLE LAMB

Would you like to hear the true story about Mary and her lamb? Many think this only a poem. They do not know that there was a real Mary and a real little lamb. There was, and we'll tell you about them.

A hundred and thirty-six years ago, away back in 1806, a little girl named Mary Sawyer was born at a village called Sterling, 35 miles west of Boston.

When Mary was nine years old she and her father went out to the barn one bleak, cold March morning. Here they found two little lambs that had been born during the night. But one of them was so cold that it had been left by its mother and was almost ready to die.

Mary at once took pity on the poor little lamb, and begged her father to let her take it to the house. He told her there was no use; that it could not live. But Mary was unwilling to let it die without doing what she could to save it. So she took it to the house and held it before the fire. Her mother gave her some warm cloths to wrap it in, and some catnip tea for it to drink.

After a while the little lamb seemed to be better and brighter. But Mary was still so afraid it might die that she sat up all night watching it and caring for it. Had it not been for her love and care, the lamb would have died, and we should never have heard of it. No wonder it learned to love her, for she had saved its life.

Soon it began to grow, and before long Mary had a healthy, happy, playful, loving little lamb. If it was out in the field it would come at her call. She had a little blanket for it. She combed the wool on its forehead, and tied ribbons around its neck. It was her own darling pet lamb!

At the suggestion of her brother Nat, Mary took the lamb to school one day. The lamb lay quietly at Mary's feet until she had to go to recite. Then up jumped the lamb and clatter, clatter, clatter, it followed her to class.

This was so funny that the children could not keep quiet. Even the teacher laughed outright. The lamb attracted so much attention that Mary had to put it out in the woodshed, and take it home at noontime.

As chance would have it, a young lad named John Roulstone happened to be visiting the school that day. He saw it all. The next day, as he was riding across the field on horseback he handed Mary a little piece

of paper on which he had written a short poem about her and her lamb. It was the first three stanzas of the world-famed poem, "Mary's Little Lamb." He was only twelve years old when he wrote this poem.

Mary had a little lamb,
Its fleece was white as snow;
And everywhere that Mary went,
The lamb was sure to go.

It followed her to school one day,
Which was against the rule;
It made the children laugh and play,
To see a lamb at school.

And so the teacher turned it out;
But still it lingered near
And watched patiently about,
Till Mary did appear.

Some years later three more stanzas were added to the poem by Mrs. Sarah Joseph Hale, a New England poetess. She told why the lamb loved Mary so—Because Mary loved the lamb.

And then it ran to her, and laid
Its head upon her arm,
As if to say, "I'm not afraid,
You'll keep me from all harm."

"What makes the lamb love Mary so?"
The eager children cry;
"Oh, Mary loves the lamb, you know,"
The teacher did reply.

And you each gentle animal
In confidence may bind,
And make them follow at your will,
If you are only kind.

This lamb had beautiful snow-white wool, and it lived to raise several lambs of its own.

Mary's mother knit her two pairs of beautiful white stockings from the lamb's wool. These she kept until she was 74 years old. Then she allowed them to be unraveled, and the yarn to be cut into short lengths and tied to cards with her name written on them. They were sold for several hundred dollars, to help repair Old South Church in Boston. In this way the famous lamb became connected with this historic old church.

For a time after she grew up Mary taught school. For 51 years she gave her life to the unfortunate people in an institution. After her marriage her name was Tyler. The latter part of her life was spent in a beautiful home at Somerville, near Boston.

Mary died when she was nearly 84 years old. She was buried in Mt. Auburn Cemetery, Boston. This was in 1889.

Some years ago I visited the humble little home in which Mary was born, and in which she nursed the lamb. It was a great pleasure. I saw the schoolhouse also, to which Mary took the lamb. This building Mr. Henry Ford recently purchased, repaired, and moved to Wayside Inn, at Sudbury, Massachusetts. It is used again as a schoolhouse, and is visited by thousands of people every year.—Our Young Friends. (Reprinted from Cumberland Presbyterian.

Cunning pays no regard to virtue and is but the low mimic of wisdom.—Bolingbroke.

In the days men were working their passage to heaven by keeping the Ten Commandments and the hundred and ten other commandments which they had manufactured out of them, Christ said, I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without even thinking about them. If you will love you will unconsciously fulfill the whole law. . . . Love is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's own secret of the Christian life.

Henry Drummond.

FLORA METHODIST CHURCH

The Vernon-Flora Methodist church was organized in 1830 at Vernon, Mississippi, with the following charter members: James P. Thomas, Illinois Thomas, John H. Thomas, Mrs. Mary W. Thomas, Gaston Kearney, Mrs. Gaston Kearney, Oscar D. Kearney, Miss Mary L. Kearney, and Lucian L. Kearney. In addition to these nine members, sixty-four slaves united with the church and their names appear as members on the original church register.

A commodious church building was erected with galleries to seat the slave members. This was the first Methodist church built in Madison county. It was a flourishing church and had a number of strong pastors to serve the congregation. The names of the first pastors are not recorded. The first names to appear on the record are: H. H. Montgomery, presiding elder, and J. W. Lambuth, pastor, in 1852.

J. W. Lambuth was the first missionary to China from the Mississippi Conference. He was called to that field at the Conference in 1852 after a stirring address made to the Conference by Rev. Benjamin Jenkins, a returned missionary from China and a member of the South Carolina Conference.

Young Lambuth graduated from the University of Mississippi in 1851. He served the Vernon charge one year, then gave up the itinerant work to prepare for service as a missionary and to secure funds for the enterprise, as he had no Conference Mission Board back of him. In 1853 he married Miss Isabella McClellan and in 1854 they, with their first child, set sail for their new field.

Rev. John Lock, a minister on probation, then served the church until 1857. Rev. H. H. Montgomery was pastor in 1860; Rev. W. M. Curtis was appointed for 1860-61; Rev. Levi Pierce served the church from 1861-63; Dr. C. G. Andrews, 1863-64; Rev. W. E. Ballard, 1864-67; Rev. J. T. Lambuth, father of J. W. Lambuth and superannuate, seems to have finished the year 1867; Rev. W. F. Glenn, 1867-68; Rev. N. B. Young, 1868-69; Rev. J. M. Pugh, 1869-71; Rev. A. B. Stewart, 1871-74; Dr. Beverly Caradine, 1874-80; Rev. W. D. Dominick, 1880-81; Rev. P. A. Johnson, 1881-86.

In 1884, Rev. Johnson moved the church building to Flora and built a small house for a parsonage. The house was added to by Rev. L. L. Roberts and other pastors and is still serving as the parsonage for the Flora-Benton charge.

The Yazoo Railroad was completed in 1884, and during this year the Flora church was organized, absorbing the Vernon church. Rev. M. A. Bell was appointed pastor.

The following is a list of ministers who have served this church since Rev. Bell: 1887-89, W. H. Huntley; 1890, C. A. Powell; 1891, R. Selby; 1892-93, J. D. Crymes; 1894-95, J. G. Galloway; 1896-99, J. G. Cammack; 1900, W. H. Lewis; 1901, G. H. Thompson;

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1902-05, J. R. Jones; 1906-07, E. W. Lipscomb; 1908, J. J. Smylie; 1909-12, L. L. Roberts; 1913, G. P. McKeown; 1914-15, M. L. White; 1916-18, M. F. Adams; 1919-20, B. W. Lewis; 1921-23, J. H. Foreman; 1924-25, H. A. Wood; 1926, S. F. Harkey; 1927-28, H. G. Roberts; 1929-31, L. M. Sharp; 1932-33, A. J. Boyles; 1934-37, B. H. Williams; 1938, H. E. Raley; 1939-42, W. J. Ferguson.

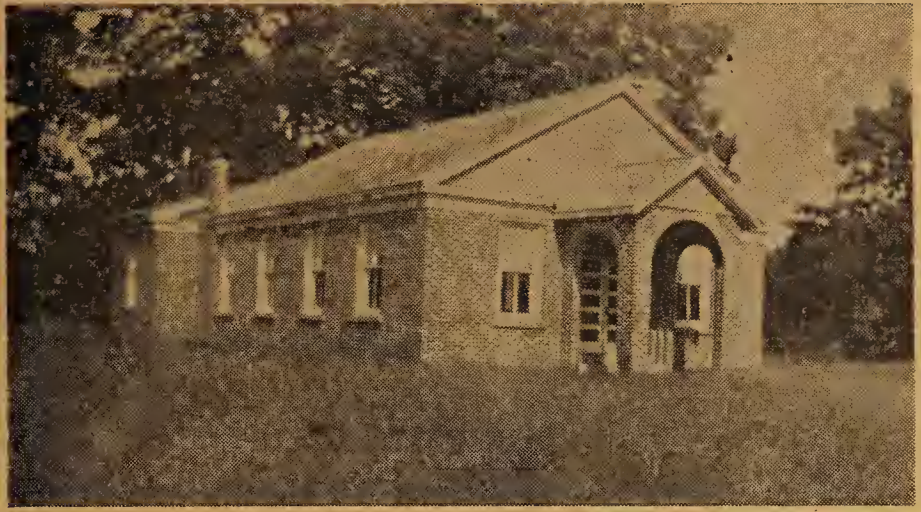
By 1904 the congregation had so outgrown the old church that during the pastorate of Rev. J. R. Jones a building committee was formed and a new building projected. It was completed this same year, and was used until the present church building was begun. The building committee was made up of the following: J. C. Ross, B. F. Beauchamp, A. H. Bradley, T. A. Holloman, C. C. Campbell and Rev. J. R. Jones. The old Vernon church was sold as a residence and was used as such until 1942, when it was burned.

Rev. B. H. Williams started the present church in 1937. The following building committee was formed: W. T. Harris, Sr., E. A. Holloway, C. W. Shannon, Mrs. Grace Harris, Mrs. L. T. Murphy, and the preacher in charge. The foundation and frame were put up that year and the Sunday School rooms made inhabitable, so services could be held there, instead of at the public school, where the congregation worshiped, after the building was torn away.

Rev. H. E. Raley made some additions to the building in 1938. Rev. W. J. Ferguson, who followed Rev. Raley, completed the church in 1939, the first year of his ministry to this congregation.

The present church is a commodious brick structure. It is finished and furnished with an electric organ, gas, heat and carpet. It is free of debt, and will be dedicated as a house of worship on November 1, 1942.

The Methodist Episcopal Church, Methodist Episcopal Church, South, and the Methodist Protestant Church were united in 1939, bringing into the new Methodist Church eight million members and making the largest Protestant body in the world. The Flora church passed into the new organization without realizing any change, except their presiding elder became their district superintendent and their Woman's Missionary



DOVER METHODIST CHURCH, DEDICATION AFTERNOON OF NOVEMBER 1, 1942

Society became the Woman's Society of Christian Service.

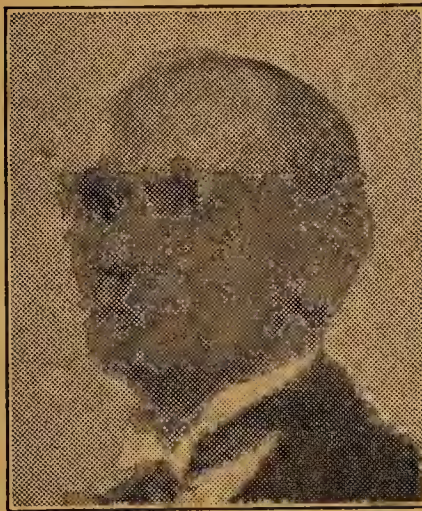
The women of Flora met in September, 1940, to make the new organization. Mrs.

Wilder, superintendent of Bible Study; Mrs. W. T. Harris, Jr., superintendent of Mission Study; Mrs. V. C. Harris, superintendent of the Children's Division; Mrs. Joe Lorange, superintendent of Student Work, and Mrs. L. C. Harris, superintendent of supplies; Mrs. R. W. Rowland, teacher of the senior Bible class.

The organization was completed with forty-four members. The ladies of the Benton church, which is part of the Flora-Bentonia charge, also entered the names of their twenty-four charter members on the roll book.

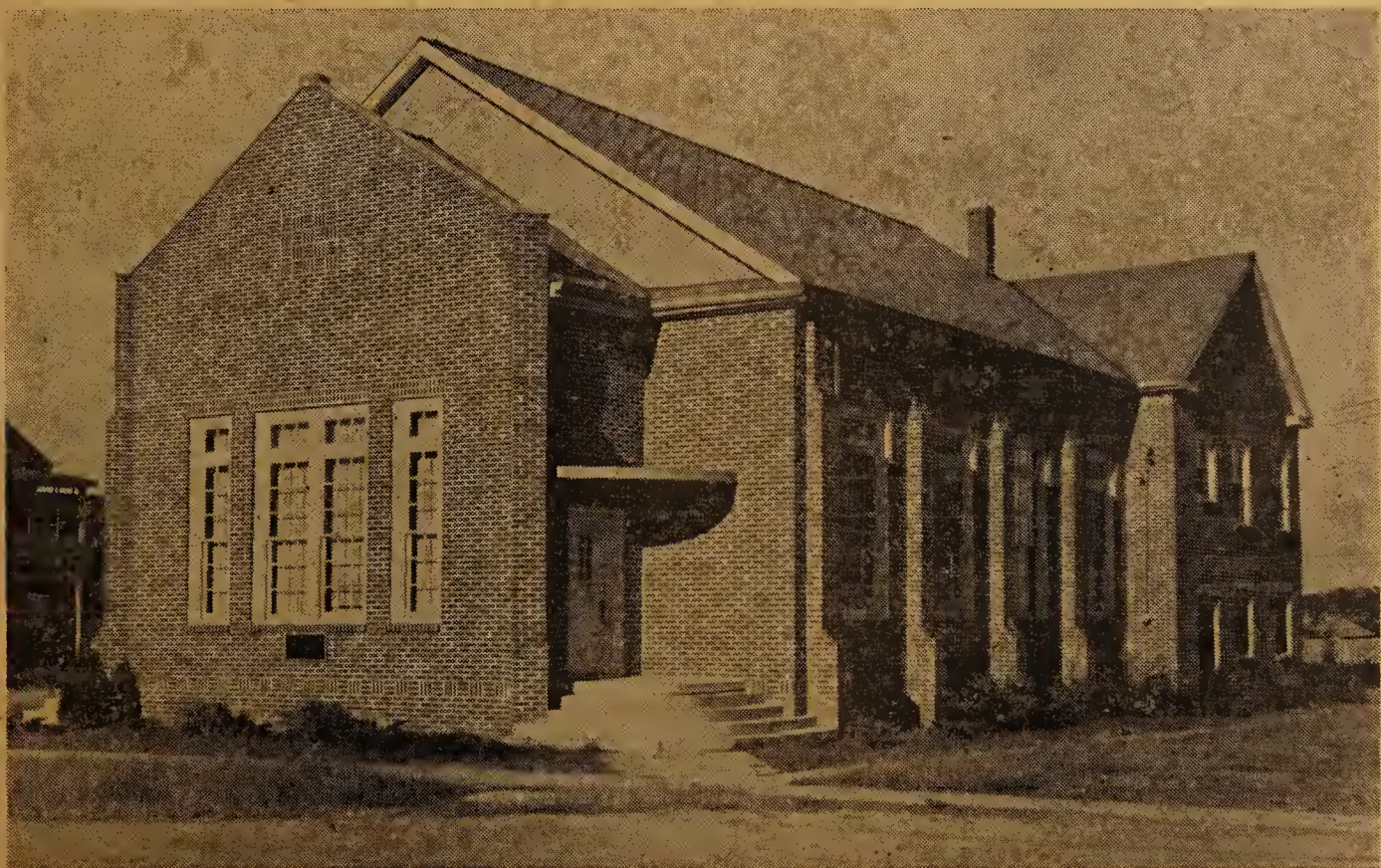
Extensive preparations are being made for the dedicatory service of Flora church on Sunday, November 1. The Dover church, six miles east of Benton, will be dedicated in the afternoon of the same day. All former pastors and friends are cordially invited to these services. Dr. Otto Porter, district superintendent, will have charge of the services of dedication.

With this year, Rev. W. J. Ferguson completes fifty-two years of active service in the Mississippi Conference and will retire at the session of the Conference to convene in Vicksburg, November 18, 1942. In spite of all the changes and confusion, the quadrennium on the Flora-Bentonia charge has been a period of happy years for the Fergusons.



REV. W. J. FERGUSON

Elise Anderson was elected president, Mrs. Nannie Belle Middleton, vice-president; Mrs. Willie Harris, corresponding secretary; Mrs. Robert Russum, recording secretary; Mrs. C. W. Shannon, treasurer; Mrs. Willie



FLORA METHODIST CHURCH, DEDICATION MORNING OF NOVEMBER 1, 1942.



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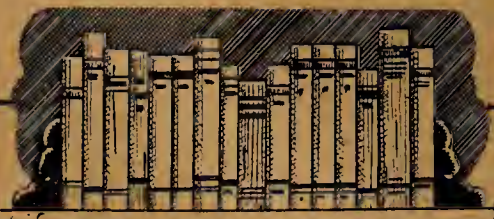
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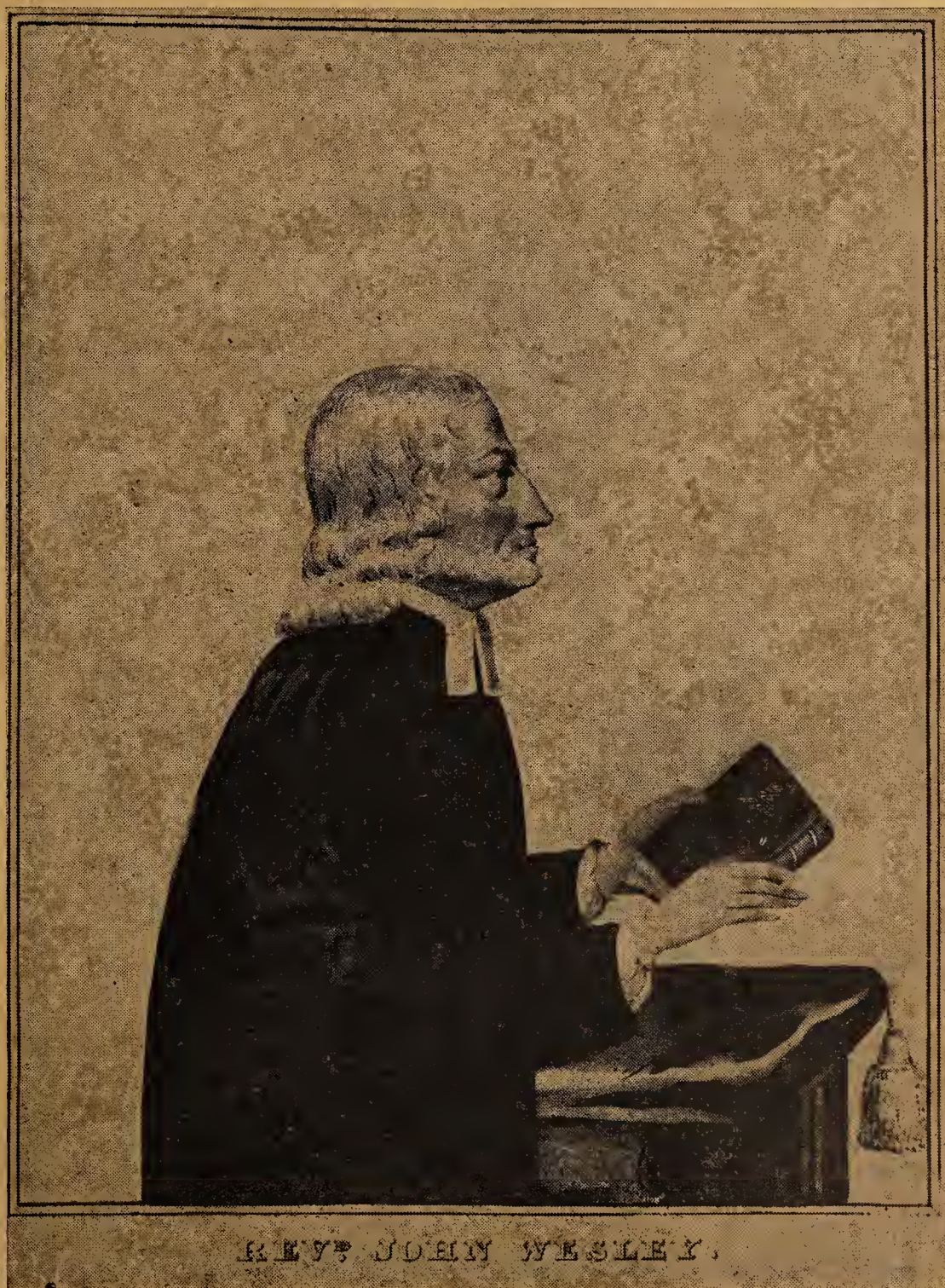
O favours every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.
—John Greenleaf Whittier.

THE PRAYER-ROOM TODAY

I thank Thee, my Father, that Thou hast dealt so tenderly and so understandingly with Thy children. Thou hast made us, and Thou knowest how blind we are, and how far off Thou Thyself dost sometimes seem to be. And so Thou hast drawn very near to us in Jesus Christ. Thou hast spoken to us in our own human speech; Thou hast touched us with the hand of a Man. Bring me back continually to Jesus. Give me vision of His Cross, that I, too, may see there the proof and the measure of Thy love. Let Jesus Himself be more real to me than ever, now that my need of Thee is so great. When doubt and fear assail me, let me know that in Him Thou Thyself beyond all doubt art drawing near to me, nearer than any fear can ever come. Amen.

Millaps College Library
Jan 13

"N. CURRIER" LITHOGRAPH PRINT OF MR. WESLEY



REV. JOHN WESLEY.

Vol. 89. No. 43.

NEW ORLEANS, LA.
THURSDAY, OCTOBER 29, 1942.

The above print of John Wesley was presented to the Methodist Library in New York by Mrs. Mary Ninde Gamewell, daughter of the late Bishop William X. Ninde. Mrs. Gamewell is the wife of Dr. Francis D. Gamewell, a native of South Carolina, long an educational missionary in China who played an important part in the Boxer uprising of 1900. He was chief of staff, fortifications, British Legation, siege of Peking, June 20-August 14, 1900.



WALLET OF THE WEEK



ONE CHINESE ANCESTOR not on their worship calendar is the ancestor of the modern machine gun. Before 1600 A.D., the Chinese developed a repeating crossbow which is held to be at least one of the ancestors of the machine gun. The repeating crossbow was last used in the Sino-Japanese war of 1895. Its magazine held twenty arrows, and its stock had two grooves which permitted the firing of two arrows at once. This unique weapon is an evidence of a genius which the peace-loving Chinese failed to capitalize.

* * *

JAMES CASH PENNEY, a merchant, "the man with a thousand partners," is the son of a Baptist preacher-farmer. He began his business career in a Wyoming town forty years ago. His side-street establishment has been expanded until today there are more than sixteen hundred "Penney Stores" scattered all over America. His hobby is the raising of Guernsey cattle. He has been an active worker in the Christian Endeavor movement, and is a member of the Advisory Council of the Federal Council of Churches.

* * *

THE TYPICAL AMERICAN CITIZEN may be literate, but he is far from college trained, according to 1940 Federal census data. The statistics show that the American citizen twenty-five years old or older is an eighth grader. Of more than seventy-four million citizens twenty-five and above, two million eight hundred thousand are wholly illiterate. Only ten per cent have had one year or more of college training. To say the least, American citizens have quite a way to go before they may be considered highly educated.

* * *

GERMAN OCCUPATION OF FRANCE is said to have registered in a frightful increase of juvenile delinquency, according to figures published in Vichy recently. The figures show that in 1941 there were forty thousand cases of delinquency as compared with fifteen thousand before the war. The number for Paris was given as ten thousand as compared with three thousand in 1937. In the effort to remedy the situation, it is said that the Government is planning to abandon repressive measures against persons under the age of eighteen.

* * *

"EVERY SEMINARY STUDENT is a draftee in the service of the government whom the authorities have released, as they have students of medicine or engineering, to train for a calling considered essential to the national well-being. This means that work must be enterprised and pursued with the same resolve and industry shown on the neighboring campus by midshipmen training for the Navy. We dare not fail to supply the nation with spiritual resources urgently needed for both war and peace. And every seminary student is also in the service of a supra-national society, the Christian Church, training to minister the faith, the understanding, the sympathy which holds its earth-wide fellowship in one across hostile frontiers, and fit it for its task of reconciliation and repair."—Dr. Henry Sloane Coffin.

THE INTERNATIONAL ORDER OF GIDEONS; meeting in Cleveland, Ohio, recently, reported that receipts in 1941 were double the amount received in any previous year. The organization now has 7,472 active and 3,138 associate members. They placed a fourth order for a million copies of the Gideon Testament and Psalms in their program of Bible distribution. A. E. Lewis of Eau Claire, Wisconsin, was elected president, and Robert C. Van Kampen, Chicago, was elected treasurer.

* * *

WOMEN PRAYING AT THE POLLS in recent prohibition elections in Kentucky were challenged as being illegal attempts to influence the election. The Attorney General decided that the women were within their rights if they held their lobby with the Lord fifty feet from the place of voting. He held that the burden of proof as to whether the prayer was an undue intimidation of the voter would be upon the complainants, before the election could be invalidated. Kentucky wets, whatever the reason, lost six counties.

* * *

FORT WORTH, TEXAS, PUBLIC SCHOOLS are to add the Bible to their curriculum as a major subject with full credit toward graduation. The course will be elective, will be taught on the regular school schedule, and at no extra cost for the textbook. The teachers will be selected and paid through the General Ministerial Association, but the school board will check their qualifications. The teachers will be selected from Texas Christian University, Texas Wesleyan College, and Southwestern Baptist Theological Seminary.

* * *

THE BIRTH CONTROL ISSUE is to the fore in the Massachusetts general election in November. Massachusetts and Connecticut are the only states with laws which forbid physicians giving patients birth control advice. At the end of a court fight, a referendum on the 1879 law dealing with "crimes against chastity, morality, decency, and good order" will be voted upon by the electorate of the state. To the proposition, the Democrats, mindful of the heavy Irish-Catholic vote, have said "No." Governor Saltenstall, Republican, has declared himself as being personally against the measure, and Mayor Roger Lowell Putnam, his opponent, accuses the Governor of fence-sitting.

* * *

JOSEPH T. ZOTTOLI, associate justice of the municipal court of Boston, is quoted as saying that ninety-five per cent of all the prisoners in the jails and houses of correction in the state are there because of alcoholism and crimes connected with it; that fifty per cent of the men in the state prison and reformatory are there for the same reason; and that ninety-five per cent of those on the state farm were there for crimes connected with liquor. He declared also that under the Eighteenth Amendment jail and prison inmates for a forty year average were reduced from twenty-five thousand to four thousand three hundred. He said that today the state is where it was forty years ago.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

LAYMEN IN THE PROGRAM OF PROTESTANTISM

The history of the Christian Church bears the unmistakable stamp of its ministry. In evangelical Christianity, the belief in the divine commission of the preacher gave him special recognition, but his superior intellectual attainments and experience also helped to give him prominence in fixing the course of events. In addition to the factor of a mystical designation, Protestantism had the guidance and the inspiration of spiritually instructed and relatively capable men.

Today men still respect the sacredness of the ministerial vocation and they are willing to follow the preacher whose character and wisdom entitles him to such recognition. On the other hand, there is far less awe of the mystical factor than was once the case. In cultural attainments, the pews of the church today are filled with men and women who are intellectually abreast of the best in the ministerial ranks. They have achieved a sense of intellectual self-sufficiency which has taken the edge off the feeling of awe. More and more ministers are brought to realize that laymen have their own ideas of church administration and they are becoming increasingly self-assertive. The minister's position does not give him preeminence unless his wisdom and understanding justify it. The columns of the religious press are filled with pronouncements which bristle with challenge. The minister's sermon and his program of work are under constant review. In these war days and experiences, laymen are facing the issues of life realistically, and they are not being swept off their feet by pietistic sentimentalism. To be sure, they demand a consecrated leadership, but it must be sound in thought and constructive in design.

If this situation should become a revolution out of hand, it might result in great harm to the Church. It might easily veer to the left and become any one of the forms of totalitarianism without assuming a name to indicate it. If the world shall be kept on an even keel through the days ahead, we must have a ministry with a great experience of salvation, a courageous faith, and a program for the Church worthy of its Lord and fitted to the need of a disordered world. Laymen are not being misled by the so-called liberalism which conceals a lack of thought and tends to divert attention from superficial designs. They hunger for a spiritual and social philosophy capable of being translated into great living. If the minister is to continue the position of leadership which he has inherited, he must back his divine commission with thoughts and deeds worthy of this day in the world's history. He

must realize that the world is on the march, or lose his preeminence.

WINNING MEN BY DRAMATIC SUBTLETY

Some years ago we read an article which gave a brief analysis of a certain movement, and a limited index of its literature. It concluded with the suggestion that a subtle method of attack might prove to be the way of wisdom for the achievement of a perfectly worthy ideal and aim. With the purpose of that article we are not concerned here, but only with the method of attack proposed.

We believe that one of the most potent factors in the spread of the Gospel has been its frank facing up to all the facts and its courageous meeting of every issue. Jesus met the moral, social, and spiritual issues of his day by direct appeal to the will of his Father whom he represented. Over and over again, Jesus set at naught the petty and prejudiced philosophies of his adversaries by the overwhelming certainty of his own soul. That method has been abundantly justified in the history of the Christian Church. Through two thousand years of constant change and sometimes of cataclysmic upheaval, the Church has faced openly and fearlessly every form of opposition without trimming a sail or resorting to subterfuge. It has survived because of its loyalty to its Lord.

The article, to which we made reference at the beginning of this editorial, commends a dramatic and an impersonal method for the inculcation of doctrines which have encountered strong currents of opposition. To us it involves the trapping of the allegiance of people by shielding from them the ultimate implications of the course advocated. We believe that this undertakes to jockey people into action which we can and should secure by an advocacy born of the boldness of being backed by unconquerable legions. The writer climaxes his argument for a dramatic presentation by citing the work of a demented German refugee and the suggestion that plays may be the way of the new wise men.

It is our feeling and belief that temporary gains in the promotion of truth might be achieved by dramatic subtlety, inoculation, but permanent results can be secured only by the thorough understanding of our ends and aims. The use of cunning and subtlety in religious work seem to us to deny the sovereignty of God. We are told that a chief weapon of the serpent in his approach to Mother Eve was his inordinate smartness. He offered knowledge and kept carefully concealed any view of the terrible consequences of disobedience. Through partial knowledge, therefore, the tides of woe were released upon the world,

and the gates of earthly perfection closed. Jacob's condemnation was that he won by subtlety the birthright to which he was not entitled. For the effort to betray the heart of Sergius Paulus, Paul denounced the sorcerer as being full of subtlety and mischief, as an enemy of righteousness, and a perverter of the ways of the Lord.

ALLERGIC REACTIONS

Allergic reactions are believed to be caused by a mother's yielding to food cravings during the period of gestation, according to an article in October Hygeia by Dr. Herbert F. Jackson. Because of this, it is said that a child may show sensitiveness to foods which it has never tasted. Among the trouble-makers discovered are eggs, nuts and chocolates. It is also urged that babies should not be forced to eat food which they do not want, as such foods may be the causes for unleashing allergic tendencies.

HOLY COMMUNION

In using this title I realize that the word "holy" is not usually employed by the so-called evangelical churches in referring to the Lord's Supper, because it smacks of



Dr. A. P. Hamilton

the liturgical and formal usage. But I am using it intentionally and with "malice aforethought," so to speak. You remember that St. Paul upbraided the church at Corinth for the unholy way in which they were celebrating this holiest of all the sacraments of the Church. If Paul were living today he would have good reason to be shocked at the way in which this sacrament is celebrated, in our Methodist churches, at least. In a good many instances it is done in the most casual and thoughtless manner possible, without due preparation and without reverence; just as something that is prescribed by the Discipline and that must be done as a matter of routine duty.

It can be made the means of high spiritual experience, with the proper preparation and emphasis. Of course I know that in a great number of small churches in our rural areas the facilities are meagre, and in these cases a curtailment of the ritual of the Communion is often excusable. I am not thinking so much of the omission of parts of the ritual as I am of the manner of conducting the service itself. The very fact that the average Methodist minister thinks he is bound to preach a sermon before communion is an evidence of the attitude on the part of the general membership of the church to put the Communion to one side as not so important in itself, but only an appendage to the rest of the service. It seems to me that we have here a complete service in its own right, considering the beautiful music, the prayers and all the responses. To make it incidental and of secondary importance seems to me almost sacrilegious.

Bishop Decell told me of an experience he had when he was a presiding elder on one of the districts in the Mississippi Conference. In one of his rounds he was stopping with a pastor of one of the smaller charges, where he was scheduled to hold quarterly conference.

As the time for service drew near he asked the pastor if preparations had been made for the celebration of communion, and he replied that everything would be in order. A few minutes before time the minister went down to a corner grocery store and bought a few soda crackers and several bottles of grape soda or some concoction that imitated the taste of grape juice, and these were served as the elements of the Lord's Supper on that day. What a mockery and travesty of holiness! The bishop did not tell me what he said to that pastor, but I can imagine that at least he gave him some "fatherly admonition."

The committee in each local church charged with the duty of preparing the elements should feel a high sense of responsibility in this office, which has to do with one of the most important and meaningful services of the church.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

PEDAL PREPARATION

At present, I find that I have a pair of shoes for every day in the week—it's the pair I have on now. To be sure, these shoes are a good deal like a flat tire—they look all right on top, but not so good on the bottom; but by having them shined on Saturday they do very well for Sunday; and by staying off wet ground they make the week out. So I am well fixed for dress shoes.

In addition, I have another pair of shoes and a pair of boots. The shoes are worn only occasionally and only for pleasure—when I go fishing. They are reputedly built of horsehide. They are too big and too long, but by putting on one pair of heavy socks or two pairs of medium weights, I can wear them with reasonable comfort. After I get to the creek and get them thoroughly wet, it doesn't make much difference whether I have on any socks at all or not—they adjust themselves reasonably well to the foot itself.

I haven't worn the boots for a couple of years, but they are in pretty good shape. I used to don them when I was headed for the farm, with the prospect of a good deal of walking across fields where a snake or two might be lurking. Heavy boots are not especially comfortable on a hot day—neither is a snakebite.

I have thus been looking over my store of footwear in view of persisting reports that we shall soon have gasoline rationing, with consequent reduction in the number of miles we can travel in our cars. It looks as if we shall have to stay at home a good deal, or find a substitute for motor fuel. It is with the idea of a substitute that I have been considering the possibility of pedal preparation for locomotion. One pair of shoes, one pair of fishing shoes, and one pair of boots—maybe I can keep going for quite a while. I am beginning to wonder, though, what I shall use for feet. The ones I have are pretty flat—not very good for walking.

Well, since gasoline rationing is an indirect method of saving rubber, maybe I can apply the same principle and save shoes and feet both by walking on my hands.

A man never knows what he can do till he tries.

"AMEND"

(Note: After four months of criticism, the action of the Conference of British Methodism on the subject of card playing and dancing on church premises, here is an editorial analysis of the facts touching British Methodism which appeared in the Methodist Recorder of September, 1942. We insert it without the profanation of change, deletion, or interpretation.—Editor.)

Amendment in regard to the continued decrease in the membership of the Methodist Church, says the Conference Pastoral Address, is the first duty of the Methodist people. Though professing deep concern about the decrease, the Address unhappily gives no intimation of the course which amendment should follow. The obvious suggestion, "Get new members," might result in arresting the numerical decline, but in itself this expedient does not amend the actual falling away. This is the real problem. Why do so many withdraw from our fellowship? The Conference is not minded to listen to excuses. It faces the disquieting fact and calls on all concerned "to try to amend it." The phrase seems to hint at the presence of a cause affecting more than those who "cease to meet." Without, therefore, descending to particulars, is not the root cause a general lowering of the sense of the importance and privilege of church membership, a growing impatience of authority, and indeed of any restraint on personal freedom, and a consequent slackness in the observance of Church discipline?

The use of this last word may possibly cause some surprise, for to many the very notion of discipline seems foreign to their conception of Christianity. Pains and penalties are not to the mind of the Free Churches. Nevertheless, every Church must have its system, order and practice, to which those who voluntarily associate themselves are expected to conform. In the early centuries much attention was given to doctrine and belief, and the ban of the Church fell on heresy. Since the Reformation greater stress has been laid on conduct, and the aim of the Church has been to develop character through living faith in Jesus Christ as the Saviour from sin and Lord of all. Methodism has from the first kept to the fore the idea of fellowship, especially in the quest for Scriptural holiness. According to Wesley, the Methodist is one who loves God with all his heart and his neighbor as himself, and in that love avoids all possible evil and does all possible good. To further this end special means were used in addition to Sunday services and sacraments—class meetings for Christian fellowship, "bands" for the express cultivation of the higher life, lovefeasts for Christian testimony, watch-nights, family prayers, five o'clock services before going to work. Rules for members enjoined simplicity of life, the avoidance of worldly fashions in dress, truth, sobriety and kindness of speech, abstention from theatres, dancing, card-playing. Speaking generally and of the majority, this discipline was honoured and observed during the first hundred years of Methodism; and in that period, and especially in its last half, Methodism grew by leaps and bounds and became a great power in the land.

During the second hundred years the rate of progress has been much slower; and it is questionable whether today Methodism is numerically as strong as it was twenty-five years ago. Many considerations may be advanced to account for this humbling dis-

covery. Possibly the law of diminishing returns operates to some extent in the life of societies as well as in economics. Moreover, Methodism no longer has the virtual monopoly of aggressive evangelistic effort it had a hundred years ago. But it is significant that since that time it has neglected or abandoned its characteristic forms of spiritual nurture. One by one they have fallen into abeyance. The five o'clock service was the first to go. Gradually the "bands" declined in number and are now extinct. Lovefeasts were given up; family prayer was found difficult. Class meetings were said to be jejune and wearisome; attendance declined, and now in too many churches they exist only in name. Worldliness has crept in, fashion is allowed to determine dress and expression; the ban upon theatres went with the opening of picture-houses—against which there was no law; card-playing (of course not for money) was tolerated; and now dancing is considered so much a part of the life of the young people that the door of church premises, hitherto secured against it, has been opened to accommodate them. The distinctive features of Methodism, designed to keep and promote its evangelistic zeal, having so largely gone, is it surprising that its distinctive energy has correspondingly declined?

Of course, changed conditions may render certain specific disciplinary enactments, especially prohibition, obsolete and meaningless. Their retention, it was argued at Conference, may lead to hypocrisy. On the other hand, however, their removal may open the way to presumptuous sin. Yet, granted that some of the older forms are unsuitable today, what has been substituted for them? Where do open confession of Christ, cultivation of the spirit of holiness, evangelistic fervour, now find favourable conditions of growth? True, Christ came to preach liberty to captives and to free His followers from the law. But if they are free for self-expression, they may also use their freedom in self-denial. His disciples realize that they are "under the law to Christ." As good soldiers they expect to undergo suitable training, so as to keep themselves spiritually fit and ready for every good work. They recognize, therefore, the necessity of daily bearing the Cross. In what way, then, does modern Methodism provide for the cultivation of this spirit?

For answer, it points to its insistence upon the duty of united worship and its recovered appreciation of the high value and rich provision of the Lord's table. It commends, moreover, the observance of Lent as a season of self-denial and self-examination. It seems somewhat incongruous to regard participation in those inestimable benefits and privileges as instruments of discipline, and the occasional foregoing of some small self-indulgence as satisfying the requirements of a consecrated life. But will Methodists make a beginning by a resolute shouldering of this easy yoke and light burden? In recent years observance of Sunday as a day of worship has grievously declined. Even before the war congregations were diminishing. The sparse attendance at the morning service, especially in some of the northern towns where in former days large congregations assembled, constitutes a reproach. At present, when heavy demands on physical and mental powers are made, some effort may be required in order to be present at church. Yet there is something unique about this first service of the day when the mind is fresh and open to impressions. It is preeminently the service for believers. The united praise and prayer are the opportunity for the

Church's witness to the world. Such a service, well attended, hopefully entered upon, and intelligently and heartily conducted by the people as well as the minister, is of incalculable evidential value, as well as of immense personal profit. A deliberate and sustained effort in the spirit of love to make the morning worship worthy of Him to whom it is offered would be a fruit worthy of amendment; and would be found favourably to react on the whole of our Church life.

It is not the only reform overdue. It may be difficult and even impracticable to restore some of the lost characteristics of Methodist energy. It is, therefore, the more incumbent upon all church members to strengthen the things that remain.

—Editorial in Methodist Recorder.

MERIDIAN DISTRICT

One of the most beautiful social affairs in Meridian in recent days was the celebration of the 89th birthday of Rev. R. F. Witt, a retired minister who lives on 24th Avenue. The occasion was beautiful especially for its simplicity, and the age and life of the honoree.

The living room, and dining room of Bro. Witt's home were decorated with Halloween colors and characteristics. A large, delicious, most beautifully adorned birthday cake graced the dining table, with accessories of tiny baskets of mints, and bricks of ice cream.

The guests began to assemble about 3:30 p.m., October 23rd.

They sang "Happy Birthday To You," and offered many good wishes and congratulations to Bro. Witt, who reclined on a cot in his bedroom adjoining the living room; he being too feeble to stand or even to sit in a chair to greet the guests.

After greeting Bro. Witt, and enjoying a short social period with him, the guests assembled in the large dining room to partake of the birthday cake and ice cream. Rev. J. W. Ramsey cut the cake. The skill with which he sliced and served this lovely delectable indicated that he had been accustomed to serving on such occasions.

The guests attending and enjoying the occasion were the district superintendent, Rev. J. L. Neill and wife; Revs. J. W. Ramsey and W. H. Lewis, retired ministers and their wives; Rev. and Mrs. T. M. Brownlee, Rev. and Mrs. H. A. Gatlin, Rev. and Mrs. A. S. Oliver, Rev. and Mrs. G. E. Allan, and the writer.

After enjoying the Birthday feast, and a lovely social hour, the guests bade Bro. Witt a most loving and tender adieu, and departed, leaving many beautiful and valuable gifts for Bro. Witt to enjoy.

Bro. Witt joined the Mississippi Annual Conference in 1881. He served the Church as an active itinerant minister for 33 years. He has been a retired minister for 28 years, and is dearly loved and highly esteemed by his brethren.

He is very fortunate to have living with him his daughter, Mrs. Alva Emily Hooper, and her husband, Dr. W. D. Hooper, to protect him and minister to his physical needs.

T. J. O'NEIL, Reporter.

"The sense of wonder is at the roots of science and philosophy; it has been and will continue to be one of the footstools of religion."—J. A. Thomson, the biologist.

Good habits are not made on birthdays, nor Christian character on the new year. The workshop of character is every day life.—Maltie D. Babcock.

CONFERENCE NEWS AND PERSONALS

Rev. E. W. Day writes that every obligation of the Ringgold, La., charge has been met with an increase of \$200 on the pastor's salary for another year.

Rev. R. G. Moore reports the closing of a good and fruitful year at First Church, Water Valley, Miss. He says that this year has been probably the best of the four he has spent there.

Rev. C. M. Hughes writes: "We have had a good year and the charge will pay out in full, of course. These are a great people and it seems that there is dawning a new day for the church in this section."

Rev. J. W. Moore, pastor of the Walnut Grove, Miss., charge, reports his work as going well and with the promise of a full report at Conference. His people gave him a two-weeks' leave in order to visit his mother who is ill.

Rev. L. B. Wimberly, formerly of the North Mississippi Conference, who was transferred to the West on account of a break in his health, has been changed from Sierra Blanca to Goldsmith, Texas, according to request for change of address.

A letter from Mrs. T. W. Lewis, Memphis, Tenn., renewing her subscription to the Advocate, contains a message of appreciation of the paper, for which the editor is sincerely grateful. We hope that the paper may continue to be a source of comfort and help to her.

Rev. L. R. Nease, Jr., of Boyce, La., left on October 25 for the Chaplain's School, at Harvard University. Boyce church had paid in full before Bro. Nease left and his report was ready for the Conference. Following the completion of his course, Bro. Nease will take up duty as an Army chaplain.

Friends of Dr. John B. Peters in the Louisiana Conference will be interested to learn that he has been transferred from the St. Louis Conference to the Memphis Conference, and his address is 1191 Peabody Avenue, Memphis, Tenn., which is the address of the parsonage of St. John's Methodist church.

Mrs. N. E. Cunningham, Advocate representative for Gibson Memorial church, Vicksburg, Miss., continues her good work of looking after renewals and promoting in every way the Advocate cause. In addition to her age she has not been very well and we appreciate her devotion all the more for that reason.

Rev. J. P. McKeithen, pastor of Grand Cane, La., charge, sends a list of 8 subscriptions completing his quota for the year. Three Sunday school rooms have been built and the auditorium of Grand Cane church has been remodeled. The cost of all the work was \$1,750, and it was done without debt.

Mrs. E. E. Dorr, who is in great sorrow on account of the loss of her husband on September 28, has moved from Sardis to Waterford, Miss. Sister Dorr writes that we have lost one of the best friends the Advocate had in the going of her husband. We are glad to have had some part in ministering to him through its columns.

Rev. J. A. McCormack, who was forced to give up his work on account of ill health, has moved from Abbeville, La., to his home

in Mer Rouge. He finds compensation for having to give up his work in the fine fellowship which he has with the people of Mer Rouge. Many friends in Louisiana will join him in the prayer and hope for his speedy recovery.

Friends in the North Mississippi Conference of Mrs. W. C. Harris, Forney, Texas, whose late husband was long a beloved member of that body, will appreciate a word from her. She writes: "The Advocate affords me the most genuine recreation from cover to cover. The Prayer Room Today is worth the subscription price, and on the

Senatobia on October 13, the theme of discussion for the day being: "The Church During Total War." Several ministers discussed the theme, and Mr. A. B. Friend, district lay leader, closed the program with a forceful message concerning a total church with a tempo increased to meet the greater needs of the world. Rev. C. T. Floyd, district superintendent, entertained the ministers and guests at a luncheon served by the Moore Hotel.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. R. H. Clegg, our beloved district superintendent, has served us as district superintendent for the past six years and as a result of this time limit will be sent from us to other fields at the coming Annual Conference; and

Whereas, in these six years he has shown himself to be a friend and Christian Brother to all within the bounds of the Scotland charge; and

Whereas, due to his kindness and brotherly love he has endeared himself to us all, and to the whole membership of all within the whole charge; therefore be it

Resolved, that we the members of the fourth quarterly conference of said Scotland charge, now in session, do by this means and vote of this quarterly conference, show to him our love and appreciation and hereby express to him our desire that God may continue to bless him in his labor wherever he may be; be it further

Resolved, that a copy of these resolutions be presented to Brother Clegg, a copy be sent to the New Orleans Christian Advocate, and a copy spread upon the minutes of this quarterly conference.

Signed: D. W. Ulmer, W. A. Baliss, G. B. Gaskins, Mrs. W. A. Baliss, W. D. Jackson, E. E. Cade, W. D. Kimble, G. W. Lee, Louis Norton, Mrs. D. W. Ulmer, Mrs. D. W. MaGee, M. E. Saxon.

INTERDENOMINATIONAL RELIGIOUS CENSUS AT ALEXANDRIA, LOUISIANA

All churches of Alexandria cooperated in the fourth city-wide religious census, Sept. 20. Each of eleven churches furnished a proportionate number of workers. Those cooperating were the three Baptist churches, and one each of the Catholic, Christian, Church of God, Episcopal, Lutheran, Nazarene, Presbyterian and Methodist churches.

A DAILY PRAYER IN WAR TIME

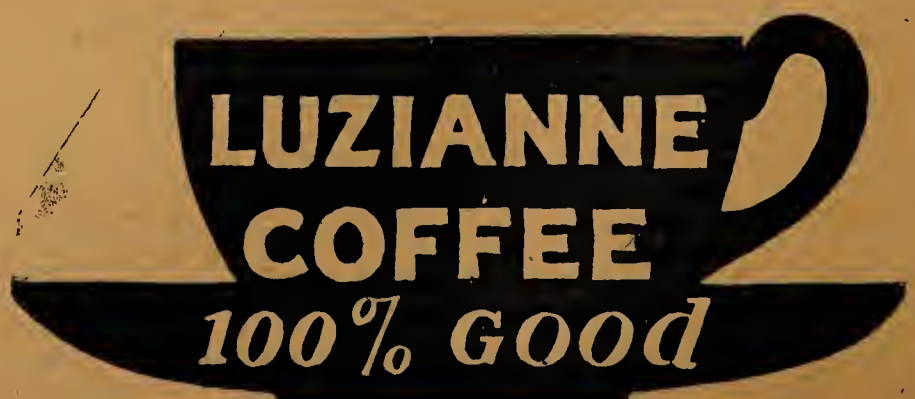
For Daily Strength in War

O patient Father in Heaven, who throughout eternity art carrying on the control of the universe, and sending help, in Thine infinite wisdom, to needy human souls, we bring before Thee a prayer for sustaining strength. As the days come and go, many of them dark and difficult, we are beset by sag and slump. It is difficult to keep our spirits up to the high level of our own noblest purposes and of our Cause's standards. We look to Thee for grace to carry on at our best. May all the considerations of our Nation's and our Allies' needs; of our devotion to truth, liberty and brotherhood; and of our particular care for dear ones in service, conspire to exalt and maintain our hearts. Help us to endure all things for the sake of the joy that is set before us. Day by day may our strength be renewed in the closet of prayer and from the pages of Thy word. Thus would we be good soldiers of our Country and of Thee; patiently battling for sure victory in the Name of Thy Son, who triumphed by a cross. Amen.—W. T. E.

cover of October 15 number was expressed my own sentiments."

This has been a year of debt-paying and church improvement in the Sardis district. Six churches have been dedicated this Conference year by Bishop Peele—Olive Branch and Hernando in November, 1941; Sledge in June; Lake Cormorant, Emory, and Horn Lake in October of this year. The financial outlook for the district is also very encouraging. In addition to an increased assumption by the district the assumption will be overpaid.

The ministers of Sardis district met at



About five hundred workers were enlisted by the eleven local church directors.

Three meetings were held in preparation for the census. Local newspapers and church bulletins publicized the purpose and urged public cooperation which was graciously given. A mass meeting of the census takers was held in the Calvary Baptist auditorium at 1:15 Sunday afternoon where final instructions and suggestions were given by the general director, W. H. Souther.

Dr. C. R. Shirar, host pastor and president of the ministerial association welcomed the workers after the invocation was given by Dr. John R. Richardson, Presbyterian pastor. A short inspirational talk was made by Dr. B. C. Taylor, Methodist pastor. Rev. Theodore McElroy gave the benediction and the census takers went to their assigned territory.

Each church had a specified section of Alexandria to work. Two workers were assigned to each block or square. Hundreds of prospects were located. Very few non-church members live in Alexandria.

REPORTER.

NORTH MISSISSIPPI CONFERENCE

Board of Ministerial Training

The Board of Ministerial Training of the North Mississippi Conference will meet at 2 o'clock Wednesday afternoon, November 4. All applicants for admission on trial, and all undergraduates will be expected to meet the Board in the Louisville Methodist church. W. H. MOUNGER, Chairman.

Accepted Supplies

All persons who are expecting to be placed on the list of accepted supplies, North Mississippi Conference, are expected to meet the Committee at 4 o'clock Wednesday, November 4th. The place of meeting is the Louisville Methodist church.

W. H. MOUNGER, Chairman.

Meeting of Board of Superannuates

The Board of Superannuates of the North Mississippi Conference will hold its first session on Wednesday, November 4, at 2 o'clock p.m. We hope each member of the Board can be present.

J. H. HOLDER, Chairman.

MISSISSIPPI CONFERENCE

Board of Missions and Church Extension

The Board of Missions and Church Extension of the Mississippi Annual Conference is called to meet Wednesday, November 18, at 2 p. m. in the Crawford Street Church, Vicksburg. The district missionary secretaries are asked to be present.

B. M. HUNT, President,
J. W. MOORE, Secretary.

ATTENTION! MISSISSIPPI CONFERENCE

To the District Superintendents, Pastors and Golden Cross Committees

I had a report on October 15 from Conference Treasurer on the Golden Cross, and the report showed that seven charges in the Brookhaven District had sent in their payments; sixteen in the Hattiesburg District; five in the Jackson; seventeen in the Meridian; six in the Seashore, and six in the

Vicksburg. This makes a total of 57 charges that have remitted to the Treasurer, and there are 108 that have not reported anything up to the 15th of October, and among this number are some of the larger churches.

I hope that each charge in the 108 mentioned will take an offering as soon as possible and make it as liberal as possible, and send the money to Mr. F. Y. Whitfield, Treasurer, and indicate that it is for Golden Cross.

It would certainly be fine if we could have a 100 per cent response for this worthy cause, and I urge these 108 charges to take the offering without delay and send it in.

Again thanking each of you for all that you can do to help reach the GOAL.

Sincerely,
W. D. HAWKINS,
Golden Cross Director.

NOTICE! LOUISIANA PREACHERS

Several inquiries are coming in to me about how the offerings from the Communion Service, for the "Fellowship of Suffering" should be reported in the Statistical Reports to the Conference. This is a new

Congratulations

Aberdeen district, Rev. N. J. Golding, the pastors, and people of that territory, have our sincere thanks for bringing to successful conclusion the Advocate campaign which was held open for them at the request of the district superintendent. They have achieved success under difficult circumstances. We record our deep appreciation of their loyalty and wish for one and all great pleasure and profit from the visits of the paper.

item and no place is provided in the Report Forms. On your Table No. III. line 29, "Other Current Expenses and Incidentals" is the only place it can be reported, as I understand, the only blank line, No. 35, is to be used for the Memorial Mercy Home-Hospital. It will simply be added to the other various items reported for incidentals, current expenses and other items for which no space is provided, and reported on line 29.

Sincerely,
ROBERT W. VAUGHAN,
Treas. La. Annual Conf.

WATERPROOF HAS A GREAT REVIVAL

The Waterproof church has just closed one of the best revival meetings, perhaps, in its entire history. For four years the church has been working along the lines of organization, building and education. The pastor and his people this fall thought the time had come for a real revival, and they have had it. It began on October 11 and closed on October 18.

The guest preacher for the occasion was the Rev. Henry A. Rickey, pastor of the Methodist church at Tallulah, La. The entire church has been revived and twenty-five new members were added. The services were largely attended and the interest was strong all through the meeting.

Rev. Rickey did fine preaching, which was well received by the Waterproof people. He

is sane and logical and positive in his utterances. He stays to fundamental truths, and through such he brings a telling rebuke to sin and sinful living. His sermons are well-prepared and well-delivered, and they hit the spot.

THE PASTOR.

WATERPROOF HAS SUCCESSFUL REVIVAL

One of the most successful revival meetings in the history of this church came to a close Sunday evening, October 18, after a week's series of forceful and effective services, conducted by Rev. Henry A. Rickey, of Tallulah. Some of the services found the pews more than filled when extra seats had to be provided. All other services were well attended.

An outstanding and effective feature of this revival was the prayer services by several groups each day throughout the town and community. In all of these services the boys in the Service were constantly remembered.

Twenty-three accessions were made to the church, and the entire community is rejoicing in the spiritual revival this meeting has afforded.

Brother Rickey possesses an outstanding personality and is blessed with vast capabilities. He made many warm friends during his short stay, and we were fortunate in having him with our good pastor, Rev. C. M. Hughes, for this wonderful revival.

MAE S. MITCHELL.

MAPLES MEMORIAL METHODIST CHURCH

This church is closing probably the best year in its history. This first year as a station has been an excellent one in many respects. The attendance upon worship has been the most for any year yet, the membership has increased ten per cent. The educational work has continued in a fine way. The church is well organized, with all the organizations functioning splendidly.

Christian literature is used intensively. There are sixty paid subscriptions to the church periodicals and magazines, including 11 National Advocates, 19 Conference Advocates, 11 Methodist Laymen, 12 World Outlook, and 7 Methodist Woman. Seventy-five copies of the Upper Room, hundreds of leaflets distributed, a Sunday bulletin, and a monthly church paper mailed to all families.

Finances have increased thirty-five per cent over last year, with an anticipated increase for next year. Much other detailed information might be given to indicate that which has been accomplished but consideration of space forbids. Suffice it to say, Maples Memorial—a lovely people, growing in grace and loyalty, making progress, bringing happiness to the parsonage family, creating a greater respect for the church, and giving glory to Almighty God. What a privilege and joy to be associated with these good people! We are grateful to them and unto God for this enriched Christian fellowship.

Respectfully,
E. L. JERNIGAN, Pastor.
Olive Branch, Miss., October 20, 1942.

"Die when I may, I want it said of me, by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow."

—Abraham Lincoln.

MEMORIAL CHIMES INSTALLED AT COFFEEVILLE, MISS.

Dear Dr. Duren: I wonder if you could tell the readers about what the people of Coffeerville have done? In June we lost a young man of our church in the service of his country. We suggested a war memorial to bear his name. Last week we installed an "Airline Church Chime System;" this is the Robert H. Gray Memorial Chimes. We all enjoy the beautiful music which can be heard all over the community. We would appreciate your telling the folks about this.

Cordially, Your friend,

J. V. STEWART.

ATTENTION MISSISSIPPI CON- FERENCE PASTORS!

Please mail Tables I and II to me by November 3. Be sure your membership is correctly reported. Check all your additions and subtractions.

If any of the new preachers are uncertain about how to make out these reports ask some of the brethren to help you.

Bring Table III to the auditors on the first afternoon of the Conference.

On Table III use line 12 to report all benevolences of a general nature not included in line 11. (For instance, amounts sent to the Methodist Committee for Oversea Relief and the Methodist Commission on Camp Activities and Chaplains, and other). If any of the funds reported on line 12 have gone through the Conference Treasurer's hands please write "to Conf. Treas. \$000" somewhere on the line so the auditors can check your report without calling you from the Conference floor.

Use line 13 to report amount sent to the Chaplain at the Sanitorium.

Use line 32 to report amount sent to the Memorial Mercy Home-Hospital.

Use line 35 for District Work Paid.

Please help the Statistical Committee by sending Tables I and II by November 3, and the Auditors by turning in Table III on the first afternoon of the Conference.

A. W. WILSON.

Washington, Miss.

MINIMUM SALARY

By Dr. D. B. Raulins

The Louisiana Annual Conference at its session in 1940 took forward and commendable steps in its adoption of the report of its Committee on Minimum Salaries, composed of Revs. Guy M. Hicks, J. Henry Bowdon and W. H. Bengtson, who had given long and careful study to the matter. This report is found on page 51 of the 1940 Annual. The report closes with this statement, "We feel confident that this plan will meet our immediate needs until such time as the Conference can work out a more detailed plan." This plan, more or less, indefinite, was operated on the district basis, that is, the funds raised in a particular district were distributed to the preachers of that district.

At the 1941 session of the conference this same committee having made more extended study with observation of the working of the plan brought in certain revisions. This report was adopted without a dissenting vote. The plan as revised is a decided improvement over the former one in detail and definiteness. Provision is made that

the preachers in full connection be assessed one per cent of their cash salaries. Though optional with them the churches are asked to assess themselves an amount equal to that paid by the pastor. This report is found on page 64 of the 1941 Annual; and it closes with the statement, "We believe this plan will be a further step in the right direction to assist our brethren who are underpaid in the ministry of our church."

Dr. W. L. Doss, Jr., superintendent of the Baton Rouge District, according to recommendation of the plan, convened the committee and duly set up the Conference organization.

Few would doubt the value and practicality of this plan. That is evidenced by the unanimity with which it was adopted. We now approach the end of the first year during which it has been in operation. We are fully justified in anticipating for it the happiest sort of effectiveness.

So much for one side of the plan. And this may be called the giving or paying side of it. What may be said for the beneficiary or receiving side of the plan? And it is this side that will go far toward making permanent and effective the scheme.

Both pastor and people of such charges will be the beneficiaries of the plan. Is it too much to urge the following? 1. Let the quarterly conference set up the highest salary they can pay. 2. Also let the churches place in this sustentation fund an amount equal to that paid by the pastor. 3. Let a dependable and constructive financial plan or system be set up for each church, with budgets, every-member canvass and systematic payment such as is provided in the Discipline. 4. Let the pastor assist in the financial program by promoting its effective operation.

Exhortation: Conference is almost here. Let us as preachers with the churches that have pledged amounts to this fund complete payments now so the treasurer of the conference may be able to issue checks before that date.

NEW PROSPECT CAMP MEETING

My Dear Dr. Duren: It was my privilege last week, October 15-16, to visit the scenes of my childhood and attend services at the New Prospect campground on the Vancleave charge in Jackson county, Mississippi. Plans for the campmeeting were carefully and effectively made by the pastor, Rev. G. H. McBryde, and his helpers in the various surrounding churches. Bro. McBride is in high favor with his people. Incidentally, Bro. George Huff, whose name Bro. McBride bears, was active in the New Prospect campmeeting in its early days. Bro. Campbell, the genial superintendent of the Seashore District, held quarterly conference on Friday afternoon, at which time the charge reported everything paid in full, and with more being paid the pastor than in any one year of the charge's history.

Rev. Andrew F. Gallman, an ordained elder in our Conference, a recent graduate of Asbury Seminary and engaged in evangelistic work since that time, did the preaching during the week, except for an occasional sermon by a visiting brother. It was a pleasure to be associated with Bro. Gallman again and to hear him preach. Rev. D. M. Ulmer, of Ocean Springs, led the song services in his usual effective manner. Both Mrs. Ulmer and Mrs. Gallman were present during the campmeeting and worked with children and young people, as well as helped in other ways.

New Prospect campmeeting was estab-

lished in 1880, while Rev. John Stewart Calhoun was pastor of what is now the Vancleave circuit, and Rev. Thomas Stirling West was presiding elder of the Seashore District. The late Dr. I. W. Cooper, then pastor at Ocean Springs, preached the first sermon. Campmeetings have been held regularly since that time, with the exception of the years 1896-98 and 1918, the latter on account of the influenza epidemic. This, therefore, is the 59th annual campmeeting. New Prospect is not nearly so old as Salem, which was established in 1822, Shiloh (1832), nor Topisaw (1843), but it is getting to be an old campmeeting itself. I saw on the ground this time three persons who were present at the first service: Bro. John Flurry, whose father, Rev. John A. Flurry, local preacher, was one of the founders; Mrs. Margaret Byrd O'Neil, widow of the late Brewer O'Neil, her father, George Byrd, also being one of the founders; and my mother, Mrs. Nettie Fletcher Cain, whose grandfather, Rev. Henry Fletcher, was one of the pioneer local Methodist preachers in that section.

It was my privilege on Friday morning to preach at the eleven o'clock hour, which was the anniversary of my reception into the church at New Prospect campground, using the same text that Rev. T. L. Mellen used on that occasion (II. Kings, 7:3).

Visiting ministers at this campmeeting were C. H. Gunn and William Fulgham, Biloxi; P. O. Nix, Wiggins; W. B. Jones, Lucedale; V. S. Coleman, Americus; S. E. Flurry, Superannuate, and R. B. Vaughn, Vancleave.

Sincerely,

J. B. CAIN.

FROM SCHLATER, MISSISSIPPI

Dear Dr. Duren: I read Bro. A. L. Davenport's report of the Greenwood District preachers' meeting which was interesting to me because I am one of the preachers' wives of that district.

When my husband and I first started out in the ministry twenty-three years ago this approaching Conference, I felt the need of the advice and encouragement of some more experienced preacher's wife.

I expressed that need to some preachers and presiding elders who said I would learn and get along all right. I also said that I thought the preachers' wives should have some kind of conference, at which these wise men smiled indulgently.

The need for some contact with the other preachers' wives remained. Even though I learned as was predicted, it would have been such a help and joy to have shared in the broad experiences of some older preacher's wife.

As was reported to the Advocate, last spring Mrs. H. F. Brooks invited all the preachers' wives of the Greenwood District to have lunch with her which gave all of us an opportunity to know what such contacts and associations could mean to us. As a result we made a permanent organization.

We bring lunch and have the preachers eat with us which gives us an opportunity for fellowship which is enriching our lives.

The programs which are planned each time are built around our own problems and experiences which we share.

I should like to see this idea spread and become a Conference-wide organization, and even church-wide with a federation of preachers' wives of The Methodist Church. It would be very worthwhile I am sure. Aside from its social and experimental value

the spiritual and moral courage derived from such an organization would permeate and inspire the whole church.

The program of the Greenwood District Preachers' Wives for October was as follows:

Call to order by Mrs. H. F. Brooks, chairman.

An inspirational devotional by Mrs. J. E. Stephens, followed by the business session.

Luncheon followed at which time several speeches were made. The lunch, the speeches, and the presence of several visitors were enjoyed.

The chairman called us to order in the ladies parlor, and the program continued with the following ladies taking part: Mrs. J. T. McCafferty, Mrs. T. H. Dorsey, and Mrs. E. S. Lewis. They told of the most pleasant and most disappointing moves of their experiences as preachers' wives, and the outcome. The outcome was that the Lord and his people had seen them through both the difficult and the happy times.

The above mentioned ladies (Mrs. McCafferty, Mrs. Lewis, and Mrs. Dorsey), who are the wives of the three preachers of our district that will retire at the approaching session of the North Mississippi Conference, were presented gifts of lovely vases in token of our esteem by the youngest member, Mrs. George York, for the organization.

A round table discussion of experiences was led by Mrs. H. F. Brooks.

A word of appreciation for Mrs. Brooks and her work in the district was expressed by Mrs. N. D. Guerry, which was endorsed by a unanimous rising vote.

After dismissal we went to join our preacher husbands, carrying a spirit of fellowship and happiness with us.

MRS. N. D. GUERRY,
Secretary.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: When the Conference year is drawing to a close and the active preparations for another annual conference session are evident, there is an intensified desire and effort to bring the year's responsibilities, activities and achievements into a picture of highest possible realization and most satisfying portrayal. We entered upon the year with an engaging program in Methodism's plan for the Church, with great determination and hope, with full realization of difficulties to be met. Some of these difficulties are of the same character as those that have been faced through the years and constitute the common challenge to the united determination and spiritually militant and evangelistic attitude of the Christian Church. Some are the perplexities and sacred responsibilities peculiar to the present disturbed world situation and appeal to a cooperative spirit of effort and adjustment.

The great question with us is, what are the evidences of progress and marks of victory for the forces of the Church in the Mississippi Conference? Our ministry approach the annual conference session ready to report on their evangelistic effort and numerous labors in season and out of season, but with continued solicitude for the full and interested cooperation of the laity that every goal may be reached. It is this need of participation on the part of the great mass of our membership that I would emphasize here. We have many consecrated and de-

voted members among the men, women, and young people of the Church, and among these are many efficient leaders, but a careful study of the problem has revealed that, as in the case of other branches of the Church, less than forty per cent of our membership contribute to the support of the Church and still fewer regularly attend the worship services. Less than twenty-five per cent of the laity have any definite connection with the church program of service and a very small per cent practice the stewardship of tithing. The Board of Lay Activities is definitely committed to cooperation with all other agencies in developing our laity until the Methodist Church is more genuinely and effectively:

"A Worshiping Church;
A Fellowship Church;
An Evangelistic Church;
A Stewardship Church;
A Missionary Church."

Much may be done during the remaining month of this Conference year, and we look forward for marks of progress in the final report. We are face-to-face with a new challenge to world service and world responsibility. Last year a Compassion Day offering of nearly a million dollars was raised, over and above World Service, and this year no such offering has been made, though the world is in greater misery and suffering. Let us see that the budget for World Service and the benevolent program is fully met. Herewith is given the report of our Conference treasurer on these items through September 30, 1942:

Brookhaven District.—Adams, \$323.13; Barlow, \$32.65; Bogue Chitto, \$47.60; Brookhaven, \$539.35; Crystal Springs, \$632.56; Foxworth, \$41.90; Gallman, \$241; Georgetown, \$61; Harrisville, \$9.90; Hazlehurst, \$595.09; Magnolia, \$250; McComb, Centenary, \$63.51; McComb, LaBranch St., \$74.11; McComb, Pearl River Ave., \$266; Meadville and Bude, \$149.92; Monticello, \$243.71; Nebo, \$41.40; Osyka and Fernwood, \$24.85; Prentiss, \$565.34; Sartinsville, \$29.65; Scotland, \$86.07; Silver Creek, \$82.84; Summit and Felder, \$208.38; Tylertown, \$298.31; Utica, \$8.54; Wesson and Beauregard, \$152.25. Total, \$5,069.06.

Hattiesburg District.—Bay Springs, \$63.48; Bonhomie, \$106.60; Bucatunna, \$134; Clara, \$66.29; Collins, \$60.54; Ellisville, \$215.77; Hattiesburg, Broad St., \$319; Hattiesburg Circuit, \$83.77; Hattiesburg, Court St., \$669; Hattiesburg, Main St., \$1,453.89; Heidelberg, \$132.62; Laurel, First Church, \$770; Laurel, Kingston, \$169.82; West Laurel, \$84; Magee, \$194.92; Montrose, \$174.80; Moselle-Soule's Chapel, \$76.13; Mt. Olive, \$151.50; New Augusta, \$119.35; Ovette, \$85; Petal, \$112.60; Richton, \$126.33; Seminary, \$33.99; Sumrall, \$57.81; Taylorsville, \$147.60; Waynesboro, \$492; Waynesboro Circuit, \$139.55; Williamsburg, \$117.98. Total, \$6,358.34.

Jackson District.—Benton, \$355.07; Bolton and Raymond, \$458.33; Brandon, \$373.19; Camden, \$7.60; Canton, First Church, \$375; Canton, North Side, \$79.76; Carthage, \$179.74; Carthage Circuit, \$9.25; Clinton and Ridgeland, \$105.86; Fannin, \$78.50; Flora and Benton, \$125.30; Florence, \$7.48; Forest, \$200; Greenfield & Richland, \$54.69; Harpersville, \$65.76; Homewood, \$113.83; Jackson, Bessie Shands, \$6.90; Jackson, Capitol St., \$1,629.36; Jackson, Galloway Mem., \$4,622.16; Jackson, Glendale, \$230; Jackson, Grace, \$333.68; Jackson, Millsaps Mem., \$57.99; Lake, \$22.22; Madison and Pocahontas, \$146.19; Mendenhall, \$26.12; Sharon, \$5; Shiloh, \$185.82; Terry, \$17.62; Vaughn, \$98.92; Walnut Grove, \$153.24; Spring Ridge, \$14.41. Total, \$10,139.99.

Meridian District.—Chunky, \$111.02; Cleveland, \$53.59; Collinsville, \$70.73; Decatur and Hickory, \$109.06; DeKalb, \$11.81; DeSoto, \$172.91; Enterprise and Stonewall, \$272.10; Hope, \$29.62; Lauderdale-Daleville, \$17; Matherville, \$42.88; Meridian Circuit, \$118.08; Meridian, Central, \$1,570.41; Meridian, East End, \$593.66; Meridian, Fifth St., \$777.62; Meridian, Hawkins Memorial, \$168.54; Meridian, Poplar Springs, \$236.52; Meridian, Wesley, \$88.21; Newton, \$168.30; Pachuta, \$108.34; Philadelphia, \$521.21; Philadelphia Circuit, \$16.76; Porterville, \$53.64; Quitman, \$169.05; Rose Hill, \$93.75; Scooba, \$67.86; Shubuta, \$192.93; Union, \$132.70; Vimville, \$65.75. Total, \$6,034.05.

Seashore District.—Americus, \$82.85; Bay St. Louis, \$88.45; Biloxi, Main St., \$197.33; Brooklyn-Bond, \$81.25; Coalville, \$11; Columbia, \$559.15; Escatawpa, \$124.88; Gulfport, First Church, \$317.88; Handsboro, \$89.71; Kreole, \$171.87; Leakesville, \$46.67; Logtown, \$10.19; Long Beach, \$70.54; Lucedale, \$65.04; Lumberton, \$86.11; Mentor, \$28.83; Moss Point, \$92.73; Ocean Springs, \$84.19; Pascagoula, \$378.99; Picayune, \$168.09; Purvis, \$99.27; Saucier, \$113.11; Vancleave, \$122.72; Wiggins, \$55.41. Total, \$3,146.26.

Vicksburg District.—Amite Circuit, \$548; Anguilla, \$185.82; Centerville and Liberty, \$127; Eden, \$25; Edwards, \$154.75; Fayette, \$252.35; Gloster and Crosby, \$20.64; Hermandville, \$100; Lorman, \$42.44; Louise and Holly Bluff, \$25; Mayersville, \$69; Natchez, \$352.55; Port Gibson, \$183.86; Rolling Fork and Cary, \$164.20; Roxie, \$93.18; Satartia, \$127.98; Silver City, \$13.38; Vicksburg, Crawford St., \$500.62; Vicksburg, Gibson Mem., \$483.84; Washington, \$95.38; Woodville, \$101.93; Yazoo City, \$362.67. Total, \$3,487.07.

Grand Total, \$34,233.77.

Seven charges have no report.

J. M. SULLIVAN.

REV. C. W. LAHEY HOME FROM HOSPITAL

Dear Dr. Duren: I am back on the job again and have been in the homes of many of my people. I feel it will not be so long until I will be able to take over my work in full swing. The doctor said I must not preach for six or eight weeks but I will see you at Conference.

I want to take this means of telling the Conference what a swell district superintendent the Monroe District has. He, Bro. H. M. Johnson, did the best he could to keep my work going while I was absent, and also what a fine bunch of preachers he has in his district. I do not know how he did so much in such short time but he has a way of doing things and he and the "boys" sure stood by me in a financial way which made the pain easier to bear. I wish to take this way to thank them.

Also so many friends sent flowers, cards and telegrams or made personal calls. When you are ill you find out some of your friends.

Cordially,

CHAS. W. LAHEY.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

November, 1942

November 1st—World Temperance Sunday.

November 8th—Peace Sunday.

November 11th—World Government Day.

November 26th—Thanksgiving Day.

* * *

World Temperance Sunday

There seems to be some confusion as to the date of World Temperance Sunday, but the "Church Woman" lists it as November 1st, and it has always been observed on the first Sunday in November. We hope that our pastors will all preach sermons on this day on our responsibility as Christians for driving the evil of alcoholic beverages and hard liquor from our land. Call your pastor's attention to Paragraph 1204 of the 1940 Discipline.

Writing in the October Adult Student, Dr. Edwin Lewis says:

"Unfortunately, many of the channels of publicity are controlled by the liquor interests. The billboards along the highway, drinking scenes in even the better class moving pictures, the columns of advertising in newspapers, and especially the incredibly skillful advertisements in magazines—all these agencies keep continually before the public the alleged advantage of alcoholic liquor.

"Those who are interested in delivering mankind from the drink scourge have no vast funds at their disposal. But they do have the truth, which they must proclaim in all possible ways. Falsehoods must be challenged by facts.

"Legislation can help remove temptation, especially from the young. It can make access to liquor more difficult. It can make the sale of it less profitable. It can help break the connection between places of drinking and dens of vice. It can increase the penalties against law violators.

"But we shall get no such legislation unless we demand it."

With the population of our state being increased by thousands of young men, enlisted in the service of our country, it becomes our Christian duty to see that they are protected from this evil while they are our guests. Have you looked about your community to see the conditions? Too many of us just "hold up our hands in despair and feel there is nothing we can do." If you start by offering to back up your officials when they perform their duty, you will have made a good beginning. They tell us that we are quick to criticize, but seldom commend them.

For many months we have been writing to Washington about "Sheppard Bill S. 860"

—some of us have grown a bit weary of writing as congressmen and senators come and go, but a few days ago we read that more letters have been received in Washington concerning the liquor sold in and around army camps than about any other matter. Our letters are beginning to be felt—just keep up the writing, especially to our new congressmen and senators.

* * *

Peace Sunday

Many of us have recently completed our study, "Planning for Peace," so an observance of Peace Sunday can easily be planned, even where there is no preaching service on that Sunday.

This would be an ideal time to promote world peace through the setting up of the Church Committee on World Peace, as provided in Paragraph 1297 of the 1940 Discipline. We do not want to drop our study of the ways in which we may help to create a public opinion for a "just peace." This committee is to work in close cooperation with the Board of Education, the Board of Missions and Church Extension, and other agencies of the Church—educating our membership along the lines which we have been studying.

"Nothing has happened or can happen which removes from the Christian Church its obligation to give itself to the ministry of reconciliation among men. The Delaware Conference expressed this conviction: "We believe that a supreme responsibility rests with the Church—the Church, being a creature of God in Christ Jesus, is called to proclaim to all men everywhere the way of life. Moreover, the Church, which is now in reality a world community, may be used of God to develop his spirit of righteousness and love in every race and nation, and thus make possible a just and durable peace. For this service Christians must now dedicate themselves, seeking forgiveness for their sins and the constant guidance and help of God!"

"We believe that, as Christian citizens, we must seek to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living. We must strive within the life of our own nation for change which will result in the more adequate application here of the principles enumerated as the basis of a just and durable world order."

* * *

World Government Day

For the past two decades November 11th has been observed as Armistice Day. On that occasion we have honored those dead who gave their lives 'to make the world safe for democracy' and 'to win the war to end wars.' Today we see that neither objective was attained; that they must be obtained at the end of this war or our civilization is threatened with extinction and in its place will be slavery and death.

"This possibility places a special responsibility upon each of us, and we are asked to observe November 11 as World Government Day, looking forward to a better world. We must see to it that our nation

takes an active part in a world organization which will be open to all the peoples of the earth, guaranteeing to them all the four freedoms."

As a beginning we must take an active part in our own government.

* * *

Do You Vote?

The National Democratic Committee has expressed concern over the very small vote cast in Mississippi in our recent election—less than one-third of our qualified electors participated. That means that more than two-thirds of the people who could vote in Mississippi were not interested enough to do so.

How can we expect to have the kind of a government we want, if we are so uninterested?

Since the church women in Lauderdale county have been working to improve certain conditions, they have discovered that many of our Christian women have not become qualified voters "because politics is so rotten," but if they had known some moral issue would come up, they would have qualified.

Let's not only observe November 11 as World Government Day, but let's observe November as the month when we urge our women to become qualified electors and take part in making ours a better state and nation.

We hope that many societies will spend part of the day in a prayer service—one in which all denominations participate, similar to our World Day of Prayer service.

* * *

Thanksgiving Day

Do you remember the way in which we observed Thanksgiving Day when we were young?

Remember how we decorated the church with produce from the land—corn, and potatoes, and sugar cane, and peanuts, and pumpkins, etc.? And after the service these things were taken to those in the community who really needed them?

And we took time to "count our blessings" and to thank God for them.

Well, we have been living such busy lives since we "grew-up" and we have not had time for the old way of doing. . . Really, we have not had time to go to the House of the Lord and have a service.

Don't you think this would be a good year to revive the custom? Talk with your pastor about it and offer to decorate the church and help with the service.

* * *

Latin American Missions

Mrs. E. V. Perry, our Secretary of Missionary Education and Service, is receiving many requests for suggestions concerning places to send offerings given at Fiestas and Teas in connection with the study of "Latin American Missions." She makes the following:

1. After studying the Methodist work with Latin Americans and seeing the great need for trained workers, it seems to me one of the best ways to help would be to give

(Continued on page 11)

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

GEORGE W. NOBLE, The Christian Co.

Dept. 9-G, Pontiac Bldg., Chicago, Ill.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Fourth Quarter—October, 1942

1. Business meeting.
2. (a) Plan Week of Prayer—Order Offering envelopes.
- (b) Check Life Memberships.
- (c) Check on Student Secretary Fund.
2. Finish Mission Study.
- (a) Prepare for Children's Mission Unit through Children's secretary.
3. Send boxes of supplies to Malvina Community House, Malvina, Miss., or to ministers recommended by the district superintendent, and report values to the Conference Secretary of Supplies, Mrs. G. B. Blake, Houlika. If money is sent, it must go to Mrs. D. H. Hall, New Albany.
4. Monthly program with items from the Methodist Woman.

* * *

Fourth Quarter Prayer Calendar

- October—1. Cooperation with pastor in observance of World Communion Sunday.
2. The observance of the Week of Prayer and Self-denial.
- November—1. Prayer and work for Peace and World Communion Sunday.
2. Thanksgiving Service.
- December—1. Plan for Bible Study.
2. Pray definitely for divine guidance in the selection of officers for the coming year.
3. Deepen the spiritual tone in Christian activities.
4. Pray for successful closing of the year's work.
5. Participate in watch night services.

* * *

What is the Wesleyan Service Guild

The Wesleyan Service Guild is that part of the Woman's Division of Christian Service which has been organized for the employed women of Methodism.

Because women who are gainfully employed outside of their homes cannot usually attend the women's meetings, the Wesleyan Service Guild gives to them through its own organization with its evening meetings the same privileges enjoyed by the other women of the church in the Woman's Society of Christian Service.

The Guild is definitely a part of the Woman's Division of Christian Service, using the materials, adapted to the needs and interests of employed women, and supporting the work of the Woman's Society.

The unit of the Guild in the local church, however, has its own organization—officers, memberships, meetings, program, budget.

The president and the treasurer in each local unit of the Guild are members of the executive committee of the Woman's Society of Christian Service in the local church.

The policies and program of the Guild are determined by a standing committee of 22 chosen from the Woman's Division of Christian Service, the six jurisdictions and the Guild membership at large.

There is a very large and active Guild at Clarksdale. The Malvina Community House is at present enjoying a radio sent them by this group. Last Sunday the young people and the leader almost forgot that the sun goes down and there are no street lights or paved walks, they were so interested in a

certain broadcast. We thank you over and over again for this very much needed addition to the social life of the Center.

* * *

Cuban Work

Latin American countries are much in our thinking this fall. The radio carries frequent messages from these countries. Our music is often dedicated to them. Half of our Week of Prayer money goes to five schools there, and our mission study is on Latin America; so we add this report from Cuba to the many articles you have in the Methodist Woman and the World Outlook:

* * *

Report of Centro Cristiano, Matanzas, for the Year 1941, to the Cuba Annual Conference, January, 1942

During the year 1941, the long-established playground of the Centro Cristiano has been continued, with competent Cuban leaders in charge of the four groups of boys and girls. In addition to outdoor sports for all and certain indoor handwork for the girls, each group has Bible study twice a week and all come together once a week for a devotional service. Two popular new activities have been offered by volunteer helpers—a weekly song hour by Miss Kelley, of Irene Toland School, and knitting classes by Srta. Josefina Trelles.

Two evening basketball clubs have been organized, one for young men and one for young women, of former playground members who have passed the age limit or who are now working in the daytime. Each club meets twice a week. The year's enrollment for the six club groups is 74 girls and 86 boys.

Members of the local church Young People's Division and settlement club members of corresponding age form an indoor recreation group which meets for parlor games one evening a week for the hour just preceding the worship program of the Division. This recreation hour has greatly promoted interest in and attendance at the service; and, on the other hand, the worship service and other activities of the Division have had a marked influence on club members not formerly connected with the church.

The Scout Troop, for better-privileged boys, has had a busy year, not only concerned with studies and weekly meetings, but including the summer camp at Varadero Beach, a shorter camp at Loma del Pan, and participation in the First National Jamboree held by the Boy Scouts of Cuba. The director of boys' work at the Centro and Scoutmaster for the Province, Dr. Moises Boudet, was made executive manager of the Jamboree. Heretofore, the scout organization in Cuba has comprised only the first three classes. Recently an advanced fourth class has been authorized, and already eleven young men, former members of the Centro troop, have been organized into a patrol of this class. The class of 1941 finds 48 active members in all the patrols of the troop.

In the local church the Centro staff serve on all boards and as teachers and officers in all departments. The interest manifested

by the young people in their Division is a result of tireless efforts of the counselor, Srta. Dulce Horscheck, of the Centro staff. A daily vacation Bible school is conducted every summer; the enrollment in 1941 was 53, a number of the children being from outside club and church school constituency.

In July Miss Earnest left on furlough, and Miss White returned. The new staff members were added in September: Sr. Jose Rosell, graduate of Colegio Irene Toland, for playground leadership, and Miss Eulalia Cook, missionary on language study, for half-day service. In addition to helping in clubs and church, Miss Cook has visited extensively in homes and in Cuban social service institutions. Among other projects, she has arranged for a public lecture on tuberculosis by a Matanzas physician and a demonstration by a trained nurse before a group of mothers of the bathing and care of a baby.

On the material side, a number of improvements have been made in the grounds—lights installed for evening basketball games, and terraces built for extension of activities and sightliness and against erosion of the sloping land. At present a fence with masonry foundation is in process of construction along the most exposed stretch of the boundary lines. Indoor improvements have been the screening of bedrooms and the installation of hot water tank in the kitchen. A great need is an addition to the building which will provide office space and a worship room outside the one game and assembly room.

MARY LOU WHITE,
Head Resident.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

the offering to the Scarritt Scholarship Fund, that more girls and boys may be trained for workers in this needy field. This money should be sent to our conference treasurer, Mrs. L. O. Todd, Decatur, Miss., marked "Scarritt Scholarship Fund."

2. Send it with your usual money at the end of the quarter as an extra love gift to missions, which will ultimately help in the Latin American work. Give "over and above" that which you have pledged.

3. If you have not made an offering to the Emergency Fund, send this offering to Mrs. Todd marked "For the Emergency Fund." This, too, will eventually help Latin Americans.

* * *

Commend Governor Johnson

We are all distressed because of the three lynchings which have occurred in Mississippi this month.

Governor Johnson has met the situation courageously, and we should let him know that we admire his stand. Sit down and write him a little note of commendation—if you cannot write a letter or a note, write a card. Remember, our public officials tell us we quickly criticize, but they long for a word of encouragement.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

By Mrs. G. W. Pomeroy

Emergency Gifts

The first totals in the giving for the Emergency Gifts were given by Mrs. McConnell at the executive committee meeting in Bunkie. We realize that some churches have been late in sending in their money and we hope that the total will reach \$3,000. At present the total is \$2,803.43. The district totals are as follows: Alexandria, \$260.61; Baton Rouge, \$321.55; Lake Charles, \$350.65; Monroe, \$476.63; New Orleans, \$337.68; Ruston, \$524.68; Shreveport, \$531.53.

If you have neglected to send in your gift, please mail it to Mrs. Gilman McConnell.

* * *

Week of Prayer Offering

Many of us have had our "Week of Prayer" programs this week. Some had three meetings. Many have spent the entire day and had a sacrificial meal. Our offering has been taken, but what about the offering? Did the emergency gift take away from this important part of our work? Is there one who was sick but planned to give her contribution? What about the shut-in who always wants to feel she is not left out? Don't forget any who will help us have a generous offering for this worthy cause.

* * *

The Student Program

Channelling Names

One of the important things we as student secretaries are supposed to do is to channel the names of students and boys and girls in service in order that these may be contacted by the church. In August the conference secretary sent out cards asking that names of students be sent in at once. To date only seventeen out of 262 societies have sent in names of their students. Won't you see if those of your church have been sent in? If not, please mail all names in and out of the state to Mrs. G. W. Pomeroy, 522 Avenue B., Bogalusa.

* * *

Important! Important! Important

All names of boys and girls in schools and colleges, and all names of all boys and girls in defense camps and industries are to be sent to the conference secretary. This means those in the state and those out of the state.

* * *

Introduction Cards

Introduction cards, similar to cards used by clubs, which fit in a card case or bill-fold, have been provided by the Division. These are designed for use by the local church. They should be ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. These are filled out and signed by the local society secretary of Student Work and the local pastor and given to each boy and girl leaving the church to enter the Service or defense industries of our country. These cards will properly introduce the bearer to any group of people and should be kept for future use.

Help create the right attitude in your

church towards strangers; particularly those in uniform.

* * *

Packets to be Sent Out

The Packet of Missionary materials provided for use on College Campuses is now available. The executive Committee voted to provide these for each of our Campuses. In the near future these will be mailed from Mrs. Porter in New York to each of the Campus Secretaries. Please see that this is placed where student leaders and directors may refer to it constantly.

* * *

Work on College Campuses

We have one new worker in our Conference this year, Miss Florence Jones is the new worker with students at Louisiana Tech, in Ruston. Miss Betty Glasson, and Miss Mamie Chandler are continuing their work at Lafayette and Louisiana State Normal. I think you would be interested in hearing of their work. The following excerpts are from their reports received since the opening of the Fall Semester:

LOUISIANA STATE NORMAL

Miss Mamie Chandler

The members of the Wesley Foundation Council were on the campus to greet the incoming Freshmen on the day that Normal opened. They visited the Freshmen in their dormitories and invited them to the Wesley Foundation Center, where the Counselor gave them a cordial welcome. The annual Freshmen party was given using the theme, "The American Scene." A committee from the Woman's Society of Christian Service served the refreshments for the evening. One hundred students and a number of Faculty members attended the party.

There is a Student Class which meets on Sunday morning. The Wesley Foundation meets on Sunday evening and a Friendly is held on Wednesday evenings.

All eleven Commissions of the Wesley Foundation, Worship, Personnel, World Friendship, Bible Study, Drama, Peace Education, Recreation, Public Relations, Literature and Training, Church Relations and Music, are organized and functioning. More than one hundred members are on the various Commissions.

Miss Chandler says, "We feel that we have made a good start on our year's program. Our Council members are very enthusiastic and are devoted, loyal and cooperative. The administration of the College is giving us intelligent support and cooperation."

LOUISIANA POLYTECHNIC INSTITUTE

Miss Florence Jones

The Wesley Foundation at Tech. has enrolled 439 students, 266 living on the Campus, 118 living in Ruston and 55 driving in.

A retreat was held before the opening of school for the Council. Three other council meetings have been held since the opening of School. The local Society secretary of Student work served the supper for the retreat. The last week of October a Freshman Council will be elected.

Several days before the opening of school in cooperation with the Baptist, the interior

of the religious center was redecorated. A new Speed-O-Print has been purchased for the center.

Open house was held for Freshmen at the beginning of school. They were also entertained by a "College Daze" party. One of the most successful activities for the freshmen has been the waffle breakfast on Sunday morning. Each week five freshmen receive an invitation for the breakfast. Different members of the council serve the breakfast each week. This is proving to be one of the best methods for really getting acquainted.

On the first Sunday morning of the new semester Methodist students were given the opportunity of becoming affiliate members of Trinity Methodist Church. One hundred and three students went to the altar to renew their vows of church membership, and assume the affiliate relationship.

SOUTHWESTERN LOUISIANA INSTITUTE

Miss Betty Glasson

A large room, once a part of the old college library, has been completely redecorated by the college, to be known as the Protestant Student Center. This Center is used co-operatively by the Methodists, Baptists, and Presbyterians. Women of the three churches help to make open house during Freshmen Week a success.

There are two hundred and twenty-seven Methodist students enrolled. Much fine leadership material has come in with the group of new Methodist students. During the month the group had as a service project the contacting of Methodist boys in the army camps. Letters, clippings and copies of Motive Magazine were mailed to them.

In one discussion group current movies are being evaluated. As an outgrowth of this study there should come greater interest in the current reviews and a more intelligent enjoyment of the movies. Members of the W. S. C. S. prepare and serve the Fellowship suppers on Sunday night.

Activities include a College Class, a Youth Choir, Sunday Vespers followed by a fellowship hour, Youth Fellowship meeting, Wesley Foundation meeting, and Noon-day Devotional Service.

Miss Glasson says, "The students of 1942 have come to college to work. They sense the seriousness of the hour. As leaders in the church it is our duty and privilege to make our program vital, growing, and big enough for the challenge of present-day living."

* * *

Our Goals for This Year

1. A Student Secretary in every church.
2. Names of all students before September.
3. Names of boys and girls in Army Camps or Defense Industry channelled through the Conference Secretary.
4. The use of introduction cards for these boys and girls.
5. The active organization of Campus Secretaries.

We should give God the same place in our hearts that He holds in the universe.
Anon.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, NOVEMBER 1, 1942

By Rev. W. C. Newman

THE CHRISTIAN VIEW OF MARRIAGE

Lesson Text: Genesis 2:18-24; Matt. 19:3-6; John 2:1-5.

Golden Text: Let marriage be had in honour among all.—Hebrews 13:4.

Next to religion, the worship of God, the oldest emotion of humankind is love. Marriage is an older sacrament than baptism; the home is an older institution than the church.

Indeed, I shall go on to say that as between the two, the home and the church, the Christian home is much more indispensable to religion than is the organized church. And so it is to man's well-being and happiness. Of all the thousands of young people in our nation, the most of them look forward to marriage. And upon the outcome of their marriage depends more than anything else the success or failure, joy or sorrow of their lives.

A very much older preacher, giving some much needed advice to a young, unmarried preacher, said to him: "Son, marry a woman with common sense and religion, if you can find one. If not, marry one with common sense. If she has common sense she can get religion. But if she has only religion, she can't get common sense."

Marriage Requires Preparation

It is a significant fact that the laws of our land require that before a boy or girl is permitted to practice medicine, teach school, secure a government job, or be an officer in the army they must undergo a long and arduous period of training. Yet no such training is required of them who are to become the parents of the children of the nation.

But by any intelligent measure parenthood is equally as important, if not vastly more so, than any other occupation or profession in the world. Nevertheless, all that one needs to do to get married is to obtain the small amount necessary for a license, secure the consent of someone equally as silly, and get a marrying parson to say the ritualistic words. One may be a moron, syphilitic, a criminal, or just worthless—but none of these things prevent him from being married and becoming a parent.

Marriage Requires High Motives

As a counsellor of the people who come under my ministry it has been my observation, and my firm conviction, that more marriages fail because they are improperly or inadequately motivated than for any other single reason.

Some people marry for adventure, some for romance, some for convenience, some on impulsive fascination. But the Christian motives for marriage go much deeper than any or all of these. Christian marriage, undoubt-

edly, is for companionship, sharing both of sorrows and of joys, the establishment of a home that is a refuge and strength to all the family, and for the creation and training of children in Christian character.

But such motives lead people not to complete idleness and luxury, but to sacrifice and toil and prayer and diligence. None should marry unless willing to accept these inevitables. And most of the people who tell me they are unhappily married attribute their unhappiness to the necessity of sacrifice or toil or some other such grievance. Which is to say that they lack Christian motivation for marriage.

Marriage Requires Faith

None but those who have faced them can know the depth of the problems that face those who deeply desire to make a Christian home and to rear Christian children. So constant and so perplexing are those problems that I am amazed that any should ever undertake such a tremendous task. And the fact is that none is capable of meeting those problems in his own wisdom or strength. At no other point in our existence do we need religion so desperately.

I think that soldier who goes into strange lands and mortal combat during this war with the memory of a wholesome Christian home is doubly armed. And I am sure that those mothers who wait in loneliness and anxiety for the return of their sons will have need of an unshakable faith to retain their sanity and peace.

These are but two of many situations in the home that require a religion that is intelligent and strong.

"EQUALITY OF SACRIFICE"

(The following open letter to Senator Walter F. George, Chairman of the Senate Finance Committee, is sent to the press for publication).

Hon. Walter F. George, Chairman,
Senate Finance Committee,
Washington, D. C.

My Dear Senator George:

I have followed very carefully the progress of the Tax Bill, its passage by the Senate, and its reference to a Conference Committee. I regret to write that the provisions of the Bill appear to me to violate exceedingly the principles of "Equality of Sacrifice." It seems to me to be very unfair in its treatment of men and women in the lower income brackets. It is difficult for me to think that the framers of the Bill, or the Senators and Congressmen who voted for the Bill, are really acquainted with the facts concerning the income and the necessary expenses of three-fourths of working men and women, not simply the "white collar" class, but the unorganized workers, who are not in labor unions, and who have no pressure power to demand amazing increases in wages and in prices of farm products.

"A recent survey, made by the Y. W. C. A., of 60,000 'white collar' workers reveals that the medium wage in this group remains between \$80 and \$90 a month."—New York Times. In the Virginia Methodist Conference there are around 200 preachers who receive from \$1,000 to \$1,500 per year, and most of them have families to support. The great majority of men and women in the wage-earning and salary class are not specifically on defense work, although their labor is absolutely necessary to the carrying on of that work. They have not received large increases in wages or salaries. This Bill bears down unjustly upon these millions of loyal, hard-working men and women.

The Bill not only provides for a lowering of exemption to married couples to \$1200, and to single persons to \$750, and the allowance for dependents from \$400 to \$300, but also, in most sweeping fashion, imposes a tax of 5% upon all persons with an income of more than \$625. This lowering of exemptions, and this so-called Victory Tax places a grievous burden on those of our citizens who are least able to bear it. For example, a woman who is paid \$20 a week, a total of \$1040 a year, will have to pay a Victory Tax of \$22, and will also have to pay a 6% Income Tax on \$300 income above the \$750 exemption, a total of \$40. And this in face of the fact that prices of all of the necessities of life have steadily increased: eggs are costing from 50 to 60 cents per dozen, butter from 50 to 60 cents per pound, ham from 40 to 55 cents per pound, beef, lamb and pork around 50% increase, canned vegetables, fruits, fruit juices and preserves from 25% to 50%. The thought that this bill has as a main purpose to prevent inflation does not apply at all to the lower bracket group, which composes over 20,000,000. This great increase in the cost of living estops effectually any inflation from this group. The capture of disproportionately higher wages and profits in other groups is very desirable, but if the proverb, "Temper the wind to the shorn lambs," has ever any proper application, it should certainly be applied in the shaping of this Tax Bill. The amendment proposed by Senator Downey, of California, that the Victory Tax should not apply to any with less than \$1200 income, and should be 10% on all with an income of over \$2500, is not only in accordance with the principle of "Equality of Sacrifice," but it seems that it would also produce more revenue.

The writer thinks that a Sales Tax would not only produce more revenue, but would

(Continued on page 16)

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

MEDALS

By Vivian T. Pomeroy

It was just too bad. William Augustus and John Arthur were seven and eight, and they had got their new bicycles, and could hardly wait for Saturday afternoon, and then it was wet. They couldn't think of anything to do, so they rang up Christopher John, who was also seven—he always had good ideas—and they said, "Come and play." And he did.

They all went into the playroom, and Christopher John said, "See that huge big chair. That's an airplane. We can bounce in it and we'll be flying. See? Then there will be a burning house and we'll swoop down and rescue William Augustus." "I don't want to be rescued," cried William Augustus, "I want to fly." "All right," said John Arthur, "we'll get mother, and she can knit, and then she can be in the house on fire, and we'll all save her."

That was good. So they got mother and she came with her knitting. Mother didn't quite like the idea of jouncing so much in the big chair, but she agreed to it when they told her that the chair was an airplane. "Wait a minute," she said; and she went out and got a box. In the box were a number of medals made of chocolate and tied with ribbon. "When I am rescued," said mother, "I will give a medal to the brave airmen who saved me."

So the three airmen leapt into the chair with a roaring noise, and they were just about to take off when the door opened and in came Martha Jane, who was four. "Go away!" shouted the airmen. "We're flying. You'll get hurt." "I want to fly," said Martha Jane. And then the trouble began. At last, mother said, "Martha Jane, you come and sit with me, and you shall be rescued, too." "Oh, mother," cried Augustus, "there isn't room for five in this plane." "Then I must perish," said mother. "I refuse to be saved without my Martha Jane."

Martha Jane so much wanted to fly, and she screwed up her mouth, and the others knew she would cry if she couldn't fly. Then Martha Jane looked at mother. She dreadfully wanted to please mother; so she suddenly screwed up her mouth the other way, and, although she felt like crying, she laughed and hopped on to mother's lap. Mother put away her knitting and said, "Brave Martha Jane."

Bump, bump, went the chair. Roar, roar, went the airmen. Soon mother cried out

"Fire! Fire!" And Martha Jane cried out "Fire! Fire!" And the airmen swooped down, landed close by, and hustled mother and Martha Jane into the plane. And zoom! Away it went. It was a close shave, I can tell you, and a very tight fit for five in that plane. But all were safe.

And just as they landed, in came father. He heard all about it and knew quite well how Martha Jane had wanted to fly to the rescue. Mother said, "Now father can give the medals." So father made a speech and tied the medals on the three airmen. He said, "Gentlemen, allow me to shake your hands and to thank you from the bottom of my heart for rescuing my wife and daughter." That was fun. Besides, not every airman can eat his medals.

And then, what do you think? Father took another medal and tied it on Martha Jane. "Oh, father," cried the two boys, "Martha Jane wasn't brave. She didn't rescue us."

Father said, "As I understand it, Martha Jane laughed when she felt like crying. If that isn't brave, I don't know what is." And then he added, "Martha Jane, this medal is for conspicuous bravery under heavy fire."

Martha Jane didn't know what that meant, but she knew it was good and she had a medal, so she laughed again. And just as the boys were going to say something more, it stopped raining. And a good thing that it did.

THE FUN-LOVING OTTER

By Gladys Jordan

Slipping like a swift, dark shadow through the water the otter pursues his prey. His thick whiskers twitch and his small black eyes gleam as his strong curved claws close over the slippery fish that tries so unsuccessfully to evade him.

Having captured his prey he brings it to the shore where like a true epicure he devours it at leisure and in a most methodical manner. Taking the fish in his front paws he begins at the head and eats always toward the tail. Having reached the tail he examines it carefully and then lays it aside. Either his appetite is satisfied or it fails to tempt him for he invariably discards it.

The otter is a great fisherman and the Chinese make use of this fact and train it when young to catch fish and bring them ashore. In Bengal the fishermen train the otter to drive the fish into waiting nets. Here in America the fishermen have not yet gone into partnership with the otter, as far as the writer knows.

The otters are mostly nocturnal animals. They enjoy swimming about at night, often wandering from stream to stream in the winter time. They build their burrows near some stream, often digging some depth into the bank. The nest is lined with leaves or grass. They can swim beneath the surface for a long time and handle themselves marvelously while in the water. They twist and turn their lithe bodies in swift gyrations when pursuing their prey. The flattened tail seems to act as a rudder to guide them, and their short, powerful legs send them swiftly forward.

Otters are both fun-loving and original. Their favorite game is sliding downhill. They gather in numbers on a sloping bank

by the river or sometimes on a hillside, then throwing themselves flat down upon their bellies, their forelegs bent backward, away they go. Their hind legs give them a strong send-off in this game. Perhaps our New England school boys of an earlier day got their idea of sliding from these otters.

The American otter is larger than the European. *Lutra Canadensis* is the common North American variety; the South American, or Brazilian otter is known as the coypu. They are an interesting animal to study and a beautiful and graceful creature to watch. They seek their food according to nature's law and live a happy life if not molested by man.—Our Dumb Animals.

THE CYCLIST

I have to thank the war for this little story. But for the war I should probably have been driving a car. He would probably have been driving a car. In that case we should never have talked as we did.

What happened was that, pedalling against the wind, I gradually overtook the cyclist ahead. He was finding it hard work, for he had a large basket of apples—and it was just about all he could do to ride in such wind.

"Oh, for a car," I sang out, coming abreast. "My kingdom for a gallon of petrol," he gasped.

"You've some nice apples!" He nodded as his pedals creaked. "Not mine," said he, as best he could. "Indeed?"

"John Beddoes gathered them this morning! Asked me to take them to Mrs. Stephens."

"Good of him to give them; good of you to take them!" I said.

He grinned bravely. "She wants them for the harvest festival," he told me.

"Then you're all good!" I declared. He turned to the right, I to the left. "Hope I get my harvest home!" he panted.

"Amen," I murmured. Thus we parted; and I thought that here was a very precious by-product of the war.

—The Methodist Recorder.

THE LEECH AND THE JACKASS

A fable often conveys more wisdom than a proposition stated in an ordinary way. Here is one that registers one hundred per cent.

A jackass suffering from the heat sought relief in a pond. A leech attached itself to the jackass and proceeded to suck blood.

"Kindly remove yourself," said the jackass; "I do not like your company."

"Not so fast, my dear jackass," said the leech; "I have a proposition to make that will be to our mutual advantage."

"I do not expect any sensible suggestion from you," sneered the jackass; "but let me hear it."

"Well, here is the plan: You license me to suck your blood; for every ten drops that I withdraw I will pay you back one drop as revenue. This will enable you to balance your budget and place you on easy street."

"Really," said the jackass, "your sagacity astounds me! I gladly accept your proposition."

An owl, overhearing the conversation, remarked: "Only a jackass should fall for that kind of economics."

Moral: The idea that it is profitable to license the liquor traffic for revenue is the absolute in asininity.—Grit.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

LETTER FROM MRS. W. A. TERRY

Dear Dr. Duren: Mr. Terry and I had the pleasure of attending a District Rally in Birmingham Ala. recently, while visiting our daughter, Mrs. R. E. Smathers, and our old friends, Brother and Sister K. T. Moore, formerly of Hattiesburg, Miss.

We heard a wonderful address by Bishop Moore, and saw our old friend Bishop De-cell, and heard some wonderful reports from the pastors.

We were delighted to see that so many of the charges were paying all Benevolences asked for. This is as it should be. It makes me feel ashamed when I see churches cutting down on the Benevolences. It reminds me of an experience I had years ago when I was trying to make some of our Woman's Missionary Society members realize the importance of paying our pledges. I finally "put it over" but you can imagine how I felt in the fall when the pastor asked for the Benevolences, and one lady told him she had been paying \$5 every year, but that she was now giving that to the W. M. S., and couldn't pay on the Conference collections. When will our churches wake up? I wish every one could have heard Bishop Moore's stirring appeal to the Church. We will have to give until it hurts—we must put God first in everything.

Our son, Henry Osmond Terry, A. M., 3/c, left for the West Coast today after spending more than two weeks visiting relatives and friends in Louisiana, Mississippi, Alabama and Tennessee. He is one of the survivors of the ill-fated Vincennes. He spent six hours clinging to a raft before being picked up. He has only a small scar to show that he was hit by shrapnel. He jumped overboard just before the ship was blown up.

We are grateful parents, but, Oh, how our hearts do go out to the many mothers whose boys have been reported "missing." We pray that God will sustain them in their dark hours.

Mr. Terry is not very well so I don't think he will try to go to Conference.

Respectfully,
LELA LEWIS TERRY.

It's a little package, when a man is wrapped up in himself.—Selected.

"The non-church goer never will be reached by the non-going church."
—Selected.

AN APPRECIATION

On Tuesday, October 6, the Woman's Society of Christian Service of the Waynesboro Methodist church lost one of its most faithful members, Mrs. Josie Davis Russell.

She was a charter member and interested in and cooperated with every phase of the work. She spent a useful and active life in her community. Her counsel and influence will be greatly missed; her good life will continue to live.

"Sunset and Evening Star,
And one clear call for me,
May there be no moaning at the bar,
When I put out to sea."

Whereas, the W. S. C. S. has sustained a severe loss; therefore, be it

Resolved, that we shall miss her fellowship and help in the furtherance of God's Kingdom. We cherish her friendship, and her faithfulness will remain as a benediction. We extend our love and deepest sympathy to her family, assuring them that we share in their sorrow.

Resolved, further, that a copy of these resolutions be spread upon our minutes, a copy be sent to the Wayne County News, and a copy be sent to the New Orleans Christian Advocate for publication, and a copy be sent to the family.

MRS. J. H. JOLLY,
MISS MARY McPHERSON,
MRS. C. A. MASSEY.

B. T. GALLAHER—RESOLUTIONS OF APPRECIATION

To the Quarterly Conference of the Trout-Goodpine Methodist Episcopal churches, October 11, 1942:

Your committee on resolutions appointed at your last regular session begs to report as follows:

Whereas, Belve T. Gallaher, a member and friend of this community and these churches, departed this life June 1st, 1942.

Whereas, it is fitting and proper that the members of these churches officially assembled as a quarterly conference, make a matter of permanent record their grief and loss, and their heartfelt sympathy and condolences extended to the bereaved wife and son.

Whereas, Brother B. T. Gallaher became a member of this community, or, eminently more correctly, a founder of this community, in the year 1904, and remained one of its most constructive and upright citizens throughout the remainder of his life.

Whereas, he both personally and materially participated in, and supported the religious activities of the community from the beginning of his residence here, and made public and formal declaration of his position and belief by joining the Trout Methodist Episcopal church in July, 1920, which he served as steward and secretary and treasurer until his death; he took an immense interest in the state and national organizations of the church of his choice; his activities were numerous and varied; he was a frequent delegate to Annual Conference, a member of its Church Extension Board, an associate district lay leader, an enthusiastic and ardent supporter of the MacDonnel Mission School for Acadian descendants at Houma, La., for which he endowed two scholarships and made the financial donations necessary to install the School's clinic and dispensary; he was ever interested in

church properties and the success of church enterprises, this spirit leading him to hearty support of Camp Brewer and making possible the Lighthouse on the camp grounds, which is symbolic of the high purpose of the institution; he built the Goodpine church from private funds and was ever vitally concerned with its organization and activities, the same being one of his fondest religious efforts and the one that probably claimed the largest share of his affections; his private charities were numerous and accomplished without the light of publicity; his private life was unblemished and above reproach; he walked the high road before men; his personality and love made his family life eminently happy and wholesome; he ever strove to set before others the practical example of being a Christian gentleman; from a civic and business standpoint, he was ever constructive and a builder, as is shown by the fact that in 1929, when the pine mill at Trout had finished and it seemed inevitable that the happy little community which many people had learned to call home was doomed to the fate of a "ghost town," he practically single-handed effected a business organization which guaranteed the town a mill and continued life as a community; he was an expert in his industry and by sheer ability and will was a great factor in the success of the corporation with which he spent practically all his business life; he was ever interested in things that were new and progressive; he enjoyed living and from life he got a great deal of happiness; into whatever effort he entered he injected energy and enthusiasm and until the actual beginning of his last illness he felt and lived a desire to be up and doing and an absolute intolerance of idleness and inertia.

Whereas, life was full and worthwhile and his passing an immeasurable loss to all classes and creeds; therefore be it

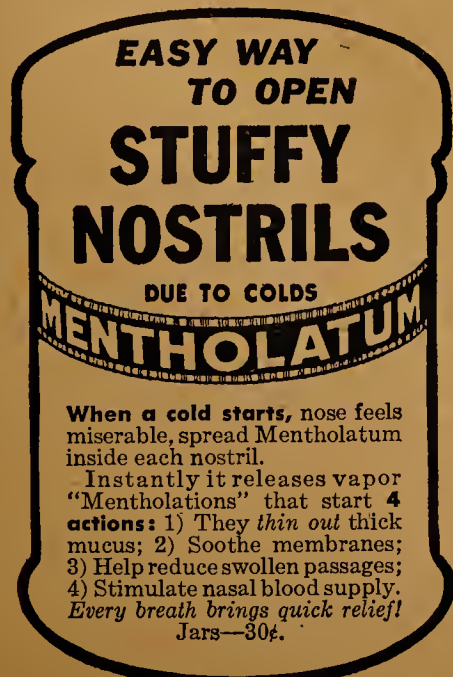
Resolved, first, that this resolution, as an expression of appreciation for him and his life, be made a part of the permanent records of the quarterly conference and church;

Second, that the same be presented to the proper officials and section of the Annual Conference.

Third, that the same be published in the New Orleans Christian Advocate.

Fourth, that a copy be placed in the hands of the bereaved wife and son, with every assurance of its sincerity and the unexpressible sense of loss and sorrow of his fellow churchmen; and the hope that as time heals the sharp pain and torturing pangs of grief, they may grow happy in the memory of the life and deeds of a great Methodist.

G. B. VALENTINE,
MRS. G. B. VALENTINE,
MRS. J. M. KITTRELL,
MRS. E. C. MEEK.



"EQUALITY OF SACRIFICE"

(Continued from page 13)

leave to each individual to determine his purchases in accordance with his income, whereas, the Victory Tax, the increase in the Income Tax from 4% to 6%, the reduction for support of dependents—sometimes two or three children in the teen-age, and aged fathers and mothers, requiring medical care—are rigid, positive requirements. The statement attributed to you in the press, that the limit of taxation has been reached, unless there should be serious damage to our economic structure, is certainly true concerning this very large group in the lower income brackets. The press statements, that the Treasury Department expects to call upon Congress to provide \$8,000,000,000 more revenue, is in direct conflict with this position attributed to you in the press.

It is certainly to be considered very carefully that this present war is being fought for the preservation of freedom of speech, of the press, of conscience, of religion, of the rights of human personality, not for this generation alone, but for our children and grandchildren. If the men of this generation are to risk wounding and death, the coming generations should do their full share in the payments of debts contracted to fight the battles for freedom.

At the end of World War I, Great Britain had an indebtedness of between \$35,000,000,000 and \$40,000,000,000. The greater part of this indebtedness had been floated by making very attractive offers of four, four and one-half and five per cent interest-bearing bonds, running for thirty to forty years, redeemable in ten years. The offer of such bonds today by the United States would, in the writer's judgment, do more to stop inflation than a Tax Bill that is exceedingly

oppressive and unjust in its application to the lower income brackets, as compared to the taxes by those with unprecedented wages and salaries. A Victory Tax of 5% on a Senator's or a Congressman's salary is only \$500 out of \$10,000. A tax of \$40 on a woman with a salary of \$20 per week is a grievous lack of "Equality in Sacrifice." I am writing this letter, not for any personal reasons, but because a wide acquaintance with those in the lower income brackets, especially throughout the South, constrains me to protest against this "Inequality of Sacrifice."

JAMES CANNON, JR.

N. B.—Since the above was written, I note that the Treasury offering of \$4,000,000,000 of subscriptions to bonds received a total subscription of only \$4,100,000,000, which means that issue was over-subscribed by a bare 2½%, whereas, the customary over-subscription to Government offerings has been from 30% to 50%. The reason was that the interest rate was put at 2%, and was not attractive to investors. Should the interest rate be made more attractive, the bond sales would increase so as to do more to stop inflation than anything else could.

Richmond, Va., October 14, 1942.

W. B. MAULDIN—RESOLUTIONS

Whereas, Brother W. B. Mauldin has been called from our midst to his eternal reward, and,

Whereas, Brother Mauldin had been a loyal and generous member of First Methodist Church, serving for many years as a member of the Board of Trustees, and,

Whereas, in his going, not only has our church lost a most valuable official, but our community has lost one of its highly esteemed and worthy citizens; therefore, be it

Resolved, by the fourth quarterly conference:

First, that we do express to Almighty God our thanks for his Christian life so uniformly expressed in service and devotion.

Second, that, while we bow in submission to the will of God, we commend his faithful wife, and other members of the family, to our God of grace and comfort.

Third, that a copy of these resolutions be sent to Mrs. Annie Kee Mauldin, wife of our deceased brother, and to the New Orleans Christian Advocate, and a copy be filed in the minutes of this quarterly conference.

I. J. Marrs, Maury Fly, K. R. Simms, J. G. Carpenter.

RESOLUTIONS OF RESPECT— MRS. MAUD JUNE

Whereas, on August 21, 1942, God, in his infinite wisdom, called from our midst a co-worker and long-time member of our society, Mrs. Maude June; and,

Whereas, we, the members of the Woman's Society of Christian Service of the Amite Methodist church, desiring to give expression to our deep sense of loss and our appreciation of the kindly helpful life she lived among us; and,

Whereas, she was from early girlhood a faithful and devoted member of the Methodist Church and Woman's Missionary Society, and served as its president for many years; therefore, be it

Resolved, that we deeply regret her passing. Be it further

Resolved, that a copy of these resolutions be put in the minutes of our society, and that copies be sent to her husband and the local press and the New Orleans Christian Advocate.

Signed:

MRS. J. H. McCLENDON,
MRS. ELMER FORSHAG.



AMERICA DEFENDS

THE RIGHT TO WORSHIP!

In America, Faith has no limits. America believes in and hallows the religions of the world.

To Americans, the right to worship as they choose is as fundamental as the right to own their own property, or to choose their own life's work. But to our enemies, America's way is intolerable. The very precepts upon which our American life is built are the things they seek to destroy.

Faith and courage . . . initiative and honest sweat . . . a passion for liberty and justice and equal rights for free men—those are the seeds from which the American way of life has sprung. Today, America's Faith is undaunted. The light of freedom burns indelibly in the hearts of free American men, fighting today until Victory.

NEW ORLEANS PUBLIC SERVICE INC.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

The record of the past gives ground for confident hope that to Christianity belongs the future. It was through faithful souls who in adverse days refused to despair, but had vision to venture in new areas, and resolution to hold on in regions in which the faith was threatened that Christianity went on. Some even turned defeat into victory. So it is proving in our day.

—Dr. Kenneth S. Latourette.

THE PRAYER-ROOM TODAY

Help me, my God, that I may find in Thee indeed my all-sufficient Good. Help me to love Thee in all Thy gifts. Help me to love Thee above all Thy gifts. Help me to love Thee still in the deprivation of all Thy gifts. Help me so to know Thee that I shall desire nothing on earth but to know Thee better. Help me so to learn to love Thee here on earth that hereafter in heaven I shall love Thee more perfectly. Amen.

Millsaps College Library
Jan 43

Millsaps College
Library

THIS ISSUE DEDICATED TO

Rev. and Mrs. H. H. Wallace, Drew, Miss., and their five sons and son-in-law in the Armed Services



REV. AND MRS. H. H. WALLACE

IN THE SERVICE

Private W. J. Wallace in Record Office at Camp Shelby, Miss. Graduate of Mississippi State College. A teacher.

Lt. H. C. Wallace, Camp Callan, San Diego, Calif. In Coast Artillery. Graduate of Delta State Teachers College, Mississippi. A teacher.

Cpl. Bitsy Wallace. In the Marines. Somewhere in the Pacific. A student at Millsaps College, Jackson, Miss., when he joined the Marines.

Harold F. Wallace. First Class Seaman with the Medical Corps. Pearl Harbor. Senior in High School.

H. Ray Wallace. First Class Seaman with the Medical Corps. Pearl Harbor. Junior in High School.

Johnnie Morris, son-in-law, a private in the Anti-Tank Division at Camp Hood, Tex. Attended University of Mississippi and University of Alabama.



WALLET OF THE WEEK



MAHATMA GANDHI is said to have gotten his idea of civil disobedience from an essay written by Henry David Thoreau on "Civil Disobedience." Thoreau is said to have written the essay after he was jailed for refusing to pay his poll tax, the proceeds of which would be spent on the war against Mexico. Gandhi came upon the essay when he was in South Africa struggling against the oppression of Indian laborers there. Nehru, spending his eighth period in jail, also found comfort in Thoreau's essay.

* * *

HITLER'S INVASION OF RUSSIA cost the Soviet Republic up to July 1942: more than six per cent of its territory; thirty per cent of its population; thirty-six per cent of its farm lands and crops; one third of its wheat; thirty-seven per cent of its railways; half of its coal; sixty per cent of its iron ore, pig iron, and steel; thirty per cent of its machine building; and fifty-seven per cent of its rolled iron. They have not lost either their bravery, or their devotion to their country.

* * *

THE YIELD OF GUAYULE SEED, according to Senator Downey of California, was one hundred and thirty thousand pounds, or eight times what had been expected. He estimated that the stock of seed on hand was sufficient to seed two hundred and seven thousand acres of land. The guayule rubber harvest of 1944 has been estimated at thirty-three thousand tons. That is a long way from supplying the shortage made acute by official shortsightedness in the East Indies, but it is at least a step toward achieving rubber independence.

* * *

EGYPTIAN GOLD ORNAMENTS found in the tombs of kings and other mortuary shrines is said to range from seventy-two per cent pure to ninety-nine and eight tenths per cent pure. The preciousness of these ancient treasures is further revealed in the process used in the production of the gold itself. It was secured from sand by what is known as the process of "washing" or "panning," done by hand. Add to this the exquisite design and art work and one has some idea of the honor accorded the royal dead.

* * *

RUSSIAN RESISTANCE to the German invaders has developed into a grim contest for the homeland in which all classes are writing a heroic story in blood and death in order that Russia may be the home of their children. Herdsmen from the Caucasus, farmers from Tajikistan, men and women from the highlands and steppes, and from Siberia and Central Asia are joined heart and hand in the heroic struggle on a battle line from Leningrad on the north to the Black Sea on the south. Every class is making its contribution either on the farm and in the factories, or on the battle front.

CONFUCIUS' BIRTHDAY was celebrated by the Confucius Association on October 6, but most Chinese celebrated it on August 27. The great sage and teacher of China is supposed to have been born about 551 B. C. and he lived until 478 B. C., or seventy-one years. The Chinese reckon his age by the old Chinese lunar calendar, and the recent celebration was his two thousand four hundred and ninety-third anniversary. Confucius is without a rival among the Chinese people.

* * *

DR. F. W. NORWOOD, a Baptist minister of England who was the minister of City Temple, London, a few years ago, has been pastor in Vancouver, British Columbia for some time. In England he was Chairman of the Congregational Union and was one of the most vigorous and forceful personalities of the English pulpit. Recently he was invited to the pastorate of St. James United Church, Montreal. What answer Dr. Norwood gave to the invitation was not disclosed in the account mentioned.

* * *

DR. FREDERICK BROWN HARRIS, the newly elected Chaplain of the Senate of the United States, was born in Worcestershire, England, April 10, 1883, is a graduate of Dickinson College, and Drew University, and has been pastor of Foundry Methodist Church, Washington, D. C., since 1924. He is an interested student of questions dealing with international affairs and his one book, *The Blossoming Bough*, is a study in international friendship. He is a Republican and as Chaplain of the Senate will draw a salary of sixteen hundred and eighty dollars per year.

* * *

THE ARCHBISHOP OF CANTERBURY is believed to have broken another precedent when he made a formal visit to the British Fleet in wartime. The English primate made the visit at the invitation of the Commander of the Home Fleet, and he took shipping on a destroyer at a Northern port. He was entertained aboard the flagship of the Fleet. On Sunday morning he held a service on the catapult deck which was attended by more than a thousand men. During the afternoon, the Archbishop held a conference with fifteen chaplains from ships of the Fleet.

* * *

THE AMERICAN LUTHERAN is undertaking an experiment in religious journalism by the establishment of a column devoted to archaeology. It is the purpose of the magazine to relate discoveries in the field of archaeology to books of the Bible and to dramatic episodes like Joseph's sojourn in Egypt, Sennacherib's campaign against Judah in the time of Jeremiah, and other such movements. It is designed to help the preacher and the teacher in a correct interpretation of incidents and passages which are extremely difficult without the knowledge furnished by these discoveries.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

A CHRISTIAN COLLEGE

In 1933, when the support of great educational foundations began to dwindle and interest rates on investments began to approach the vanishing point, we foresaw the fact that our small church institutions would be forced to exist by a "hand-to-mouth" policy—a policy based upon tuitions and student fees supplemented by denominational subsidies. Such a policy would of necessity involve a greater burden for owner-denominations and would require increased loyalty of all parties affected. These reflections led us to the conclusion that any appeal for greater educational sacrifices upon the part of our church people must have back of it a rigid economy in the administration of funds and an outstanding contribution to Christian character by such institutions as compared with state and other institutions which do a superb piece of educational work, but without a distinctively religious appeal. We had no doubt then, as we have no doubt now, that worldliness reinforced by the profligacy which goes with squandering thousands of dollars of hard-earned church money upon athletics means the alienation of those in whose interest the small college is maintained, and its abandonment to a pleasure-seeking, sport-loving clientele who have little interest in Christian ideals.

Our Methodist institutions, as every student of history knows, were "born and reared in the tradition of righteous simplicity." We need cite only Kingswood school in England and Cokesbury College in America. This ideal has been referred to as the "harder tradition" of education, but we doubt that the evidence would sustain the conclusion that its abandonment is wholly justified. Softness is the reproach of higher education today. Eleven years ago, at the depth of the depression, a school was established for the sons of Canadian wheat farmers. It was a community enterprise designed to meet a distressing emergency. One of the students said of the school, "It is a place where a fellow can grow." After eleven years existence, that little school furnished more pilots for ferrying bombers across the Atlantic to England than any other school of the Dominion. It "grew" men for a country's need.

Another incident bearing upon this point occurred in Britain about a year ago when Whitehall Street, London, witnessed the appearance of a deputation of churchmen at the education offices of the Government. The deputation was composed of leaders of Anglican and Free Churches who were making joint demand for Christian teaching in the schools of the land. They demanded "Christian teaching," not religious education. Anglican and Free Church alike were aroused by the utter failure

of English schools and colleges to produce men of indomitable will, sterling character and constructive thought. Their united demand was for a good education, a sound body and a heart attuned to eternal things. Only recently a two-day debate in Parliament on the proposal of those churchmen called forth from Lord Rochester, then Vice-President of British Methodism, the declaration: "The aim and end of Christian education should be directed to bringing the children to a personal experience of the saving knowledge of Jesus Christ."

In the autumn number of *Religion and Life*, Dr. Aubrey, of the University of Chicago, writes: "The big universities can give better intellectual discipline, despite their numbers, if it is just a training of the mind that you want. But the smaller college has a definite function in the cultivation of moral and religious attitudes, since these are developed within a community life such as the great university does not as an institution enjoy." He said further, "It is that a Christian college can do, if it will, through the radical and whole-hearted Christianizing of its own internal life." He followed a reference to "snap courses in the Bible, and the dreary formalism of compulsory religious organization" with the biting question: "Is it any wonder that we have to put quotation marks around the word 'Christian' when we speak of a Christian College today?"

A recent article by Professor S. Vernon McCasland, of the University of Virginia, *Christian Century*, Dec. 17, 1941, makes a plea for vital and positive Christian education as against a secular and emasculated public education. He says that more and more formal religious training is being taken over by the public schools, and that thousands are receiving this formal tuition in religion as compared with the relatively few who come under the influence of the church college. For the past quarter of a century, the public schools of Virginia have gradually adopted religious education courses, and in 1940, twenty-eight thousand children received this instruction. In addition, the University of Virginia has now a full professor of religion on its faculty. He might have added that the same is true of the University of Oregon and Oregon State College, and probably others. In all this, he was arguing that if the church shall fail in the task of putting religion and education together, the state must do it and do it to the hurt of vital religion.

In *The Christian Advocate*, Chicago, of Feb. 5, 1942, ex-Governor Alf M. Landon, summarizing his views on the Christian college, included these two paragraphs: "The colleges that have forfeited their right to ask for support as Christian colleges must be properly pruned from the list of church schools. If any college is to get

support from its Church, it must be under the control, guidance, and direction of that Church. Too many colleges have been started under a church name and then have disregarded their obligations to the Church in return for its early support and help.

"Personally, I believe in Church control of church colleges. It is not reasonable to ask a church to pour its hard-earned money into a college, unless the college is closely connected with the life of the church."

In *The Christian Advocate* of October 15, Dr. Roy L. Smith has a strong and timely editorial on "The Reason for a Church College." We quote the second paragraph: "No teacher, regardless of his technical skill, has a moral right to accept a position on the faculty of a Church college who is not ready to accept that spiritual responsibility in addition to the responsibilities involved in his academic field. If he cannot qualify as a spiritual leader, he is as unfitted for a teaching position in a Church college as he would be if he were not prepared according to scholastic standards."

He refers to the fact that at this very moment Church colleges are threatened with being taxed out of existence. If such colleges offer no distinctly Christian differentiation, we see no justification for withholding the blow. It is up to the Church to assert itself, not by circularizing Congress, but by seeing to it that its colleges are Christian. If such a demand cannot be enforced, then neither we nor the country need them. The Church must heed the handwriting on the wall or be prepared for the worst. No church has a right to sanction the use of the holy appellation, "Christian," by an institution whose loyalties are alien and whose campus life is a reproach to the Church to which that institution looks for support. **Our colleges must be controlled, or we should be rid of them at once.**

THE OTHER FELLOW HAS POSSIBILITIES

We have been writing a good bit lately about the other fellow. It has been pointed out that he is right here in our midst. We live with him, see him daily, eat with him, work alongside him, play with him, worship with him.



B. P. Brooks

We are so constantly present with him, so accustomed to seeing him that, like sunshine and pure air, and food and raiment, we take him as a matter of course. We take little time to realize he has needs. He needs advice; he needs encouragement; he needs sympathy; he needs love. We would like to remind our readers, too, that the other fellow has possibilities. That friend who sees possibilities in the other fellow and helps to lead him to the full fruition of his capabilities has proved himself a friend indeed. Many men have been obscure in their origin and birth, but someone saw virtue in them and helped them to become great and glorious in life and in death.

Columbus was the son of a weaver, and a weaver himself whom some one led to greatness. Terrence was a slave whose life was inspired by a friend. Benjamin Franklin was the son of a soap boiler. Someone placed the spark of ambition in him which led to fame. Whitefield was the son of an innkeeper; Milton, a bookkeeper's son; Robert Burns, a tenant farmer; John Jacob Astor once peddled

apples on the streets of New York. The list could go on indefinitely. Some rich soul came their way, ennobled their lives by the contact, and fanned the little spark of courage, or determination, or faith, which led to victory.

There was a young man who had been in constant companionship with another for three years. They had grown very fond of each other. The second young man, however, got into trouble because his ideals and standards of living were so far above those of the men of his day that they hated him. His enemies seized him and were threatening his life. A girl in the crowd saw this man's companion of three years and called attention to the fact that they had been seen often together. The man denied this friend and, when pressed, swore that he had never seen him before. One of the most contemptible of all shortcomings is disloyalty. It is an evidence of extreme cowardice. If a man you or I believed in sincerely were to prove as faithless as this man, I rather strongly suspect that we would be ready to condemn him bitterly and certainly would henceforth have no faith in him.

This remarkable man, however, looked deep into that cringing, cowardly soul and saw there something of greatness which you and I would have overlooked. He saw rare possibilities in the fellow, and, when the opportunity came, he assured this man of his faith in him, which act inspired the other with such love and trust and fortitude that we see him later the great preacher of all times, and upon his faith, loyalty, and determination the imperishable Church of God was founded, against which the gates of hell never have and never shall prevail.

Maybe that fellow in your neighborhood who seems down and out, whom the community has condemned as of no account, has possibilities. Who knows?

B. P. B.

Editorial Miscellany

By Dr. H. T. Carley

HAYSTACKS AND NEEDLES

The value of a stack of hay depends upon the point of view. To the farmer, it is a symbol of industry, good weather, and foresight. It reminds him of the arduous labor of cutting, raking, curing, and stacking, and of the fair days that made possible the saving of the crop. It is a compliment, too, to his foresight in thus providing provender for his beasts during the dreary weeks of winter.

To the mule, the haystack means rations when, otherwise, the pickings would be scanty. He can picture in his mind's eye the bare fields and an empty crib of the improvident farmer and his own consequent unhappiness when feedtime became only another reminder of how hungry he was; with plenty of hay in sight, he tosses care to the winds, and devotes what time he will to concocting such devilment as will afford pleasure to his mulish nature and at the same time vastly vex his owner. He remembers also that he can rest in comparative comfort on the side of the stack when the wind shifts to the north.

To the field mouse, the haystack is a thing of beauty and the assurance of comfort when winter comes. It will be his home, where he can make snug his nest, travel

at his leisure up and down, in and about, and always find refuge when the shadow of a hawk overhead warns him that danger is on the wing. So he runs in and eats a bite—instead of being one.

To the seamstress, the haystack is a snare and delusion, a blot on the landscape, an unnecessary evil, a thing to be avoided at all costs—suppose she should lose her needle in it!

As a strict matter of fact, we have never heard of anybody's losing a needle in a haystack; but we have heard all our life of things "as hard to find as a needle in a haystack." So somebody must have lost one there—and had a terrible time finding it. We have a kind of feeling that it served him—or her—right. We can't imagine any business anybody could have with a needle on a haystack. Keep it away, and it won't get lost there.

A lot of things are lost where they had no business to be.

PERSONAL NOTES AND INCIDENTS

Mr. and Mrs. J. M. Fly, of Summit, Miss., have moved to New Orleans and are located at 3212 Louisiana Avenue Parkway. They are members of Rayne Memorial Church.

Rev. H. W. Ledbetter who has been supplying the work at Dry Prong, La., has moved back to his home in Shreveport at 147 Egan Street, according to notice requesting change of his paper.

Miss Tryphena Rogers, daughter of the late Rev. W. F. Rogers of the North Mississippi Conference, renews the subscription of her mother's paper and adds that it is a great joy and comfort to her. Miss Tryphena, being a daughter of a Methodist parsonage, is greatly interested in the affairs of the church and the ministers.

Rev. Clarence W. Quaid added a note to a recent letter which we are sorry to



Rev. Frederick Brown Harris, D. D.
Chaplain United States Senate

have overlooked. He says: "The Sweet Lake Church of the West Lake charge, has recently redecorated its interior. Much time and care was given to developing it

into a better place of worship. We are indeed proud of the splendid results. The Sweet Lake Church is located in the heart of southwest Louisiana's rice fields. God has blessed us with an abundant crop, and we are planning a program of dedication for our rice and also for our finer church. This will be in the form of a Harvest Festival."

Rev. E. M. Mouser has had a prosperous and happy year on the Hall Summit charge of the Louisiana Conference. Old Carroll Creek Church was moved and rebuilt and was dedicated three weeks ago. Wesley Church has been wrecked and is being rebuilt using some sills from the original building which were hewn out by the late Rev. Bloss Williams fifty-five years ago. It will be a beautiful building when it is completed. Only two thousand feet of new lumber was used in rebuilding the Carroll Creek Church. It has been painted inside and out and is a thing of beauty. In addition to all this improvement program Wesley and East Point churches gave the parsonage a generous pounding on the eve of the conference.

PREACHERS OF MISSISSIPPI CONFERENCE

The Millsaps Club of the Mississippi Conference Annual Supper will be served on Friday evening from 5 to 7 o'clock at the Crawford Street Methodist Church in Vicksburg during the session of the Annual Conference there. Plates will sell for seventy-five cents each. If you plan to attend, you are urged to make your reservations as early as possible. If possible, do so now, by writing the secretary-treasurer of the Club, Frank E. Dement, Jr., Monticello, Miss. No reservations will be accepted later than noon Thursday, November 19.

The Club feels that an interesting and helpful program has been arranged for the evening. The feature will be the address of Dr. Ross Moore of Millsaps College.

Just how long our familiar friend, the crow, lives no one seems exactly to know, but there died this year in the Arnold Arboretum of Boston an albino crow which had been a continuous resident for thirty-nine years.—Our Dumb Animals.



THE METHODIST CHURCH, ZWOLLE, LOUISIANA

ZWOLLE CHURCH DEDICATION NOVEMBER 8

Rev. Alfred M. Brown and members of the Zwolle Methodist Church are pleased to announce that the new church will be dedicated Sunday, November 8, at 3 p.m. Dr. A. M. Serex, district superintendent of the Shreveport District, will bring the dedication day message and lead the ritual of dedication. Other special features include a short history of Zwolle Methodist Church by Mrs. R. E. Pearson, and special music by the choir under the leadership of Mrs. Carver Deloach. Following the ritual of dedication a group picture will be made in front of the church. Members and friends are then invited to return to the Sanctuary where a special moving picture in technicolor will be shown by Senator R. L. Gay. This picture will show the demolition of the old church and the erection of the present structure. Open house will be held later, with the ladies of the Woman's Society of Christian Service serving coffee and tea, while visitors are invited to inspect the building.

The new structure was completed in January of this year. It is an eight-room building, including a large chapel room behind the sanctuary and a kitchen. Its value with equipment is \$7,000.

A cordial invitation is extended to all former pastors, members and friends to attend the dedication.

ALFRED M. BROWN.

NOTICE—LOUISIANA CONFERENCE

Board of Temperance and Social Service

This Board will meet at 1:30 p.m. Wednesday, November 11. Every member both Clerical and Lay is urged to attend. Dr. E. C. Gunn and Mrs. H. H. Hoff have been invited to meet with us and explain how we can cooperate with the Committee of One Hundred in its aims and program. The Clerical members are: C. W. Lahey, A. D. St. Amant, Jr., L. N. Hoffpauir, E. P. Drake, A. R. Hoffpauir, T. F. King, and A. C. Lawton. Lay: Russell Allen, Henry May, Helen Mayo, Mrs. D. C. Metcalf, Mrs. C. H. Free, Mrs. S. L. Cole, and H. E. Hoppmeyer. To date the members of the Committee of One Hundred from the Louisiana Conference are the District Superintendents.

A. C. LAWTON, Chairman.

CONFERENCE NEWS AND PERSONALS

Rev. Watt H. Royal, who was transferred from the Louisiana Conference, is now stationed at Luling, Texas. Bro. Royal sends love to all.

Dr. B. C. Taylor, First Church, Alexandria, reports that he is back on the job after his operation, is feeling fine, and will round out the year with a good report in every way.

The editor regrets missing the visit of his good friend, Bro. Chas. G. Bingham, of Gulfport, Miss., on Wednesday of last week. We hope that he will always find time to call on us when he is in the city.

Mrs. Eleanor Castle Rawls, daughter of Rev. and Mrs. Hugh Castle, Philadelphia, Miss., has been made supervisor of a nursery school in Lompac, California. Mrs. Rawls is a graduate of Millsaps College, Class of 1940.

Rev. T. O. Prewitt, Crawford Street church, Vicksburg, Miss., is sparing no effort to complete arrangements for the handling of the Mississippi Conference, beginning November 18, and for the comfort of all who may attend.

Dr. Dana Dawson, pastor, First Methodist church, Shreveport, La., will deliver an address over Station KWKH on Thursday, November 5, from 8:30 to 9:00 p.m. His subject will be "The Japanese Evacuation—Yesterday, Today, and Tomorrow."

Mr. E. W. Turnley, of the Nashville Chair Company, Nashville, Tenn., was in the city on business last Friday and paid a much-appreciated call at the Advocate office. Bro. Turnley is one of the interested laymen of Tennessee Methodism and is a member of Tulip Street Church, Nashville.

Rev. Jeff Paul, pastor at Pleasant Hill, La., says that the 49 retired preachers who are beneficiaries of the superannuate funds have rendered an average of 30 years of service. He made this calculation in order to show how well the superannuate money is being used.

Rev. O. S. Lewis, Court Street, Hattiesburg, Miss., says that his church had a good report last year and will have a better one this year. Bro. Lewis writes that his son-in-law and daughter, Mr. and Mrs. L. L. Trent, have been transferred from Key West Florida, to Atlanta, Georgia, where Bro. Trent will be on the staff of the Y. M. C. A.

Bro. J. H. Fleming, local preacher and merchant, at Crandall, Miss., has secured two subscriptions each to the General and to the Conference organ. In remitting these subscriptions, Bro. Fleming expressed his appreciation of the good year which they have had under the leadership of Rev. J. F. McClellan, pastor.

Lt. David F. Tarver, chaplain, 358 Motorized Infantry, stationed at Camp Barkeley, Texas, remembers us with enclosure regarding his work and other papers relating to the history of Methodism in this section. Mrs. Tarver is with him and is taking organ at McMurry College, Abilene, Texas. Bro. Tarver's friends in the Louisiana Conference will be glad to have this word from him.

Rev. James H. Felts, writing from his home in Fulton, Ky., says that he does not expect to be able to attend the session of the North Mississippi Conference. He is entirely well, but the schedule is such that he would lose a night's sleep both going and re-

turning. He expects, instead, to attend the session of the Memphis Conference as a guest of friends at the Peabody Hotel.

Rev. M. Kinsey, 4423 Airline Drive, Houston, Texas, a retired member of the Mississippi Conference, says that he gave 36 years of service to the Church, but he cannot do much now except to keep up with his friends through the church paper. He says that we do not publish the superannuate rate. A rate of \$1.00 to superannuates has prevailed so long that it did not seem to us to be necessary to publish it.

A DAILY PRAYER IN WAR TIME

FOR CHILDREN IN WAR TIME

With the dear name of Father on our lips, we pray to Thee today for all the little children who live under the cloud of war. Shield them from the terrors of this cruel strife. May their tender spirits not be warped or weakened or affrighted by the atmosphere and perils of this woeful war. Instead, may they quietly absorb the great truths of patriotism and loyalty and sacrifice and endurance and brotherhood; that they may be furnished to carry on the world for which we fight. Increase reverence and family affection in their hearts, that our homes may be better in days to come. Especially do we plead with Thee for the child victims of war's horrors overseas: the homeless, the hungry, and the orphaned. Speed the day of their deliverance, and fill our hearts with sympathy and our hands with succor. All this we pray in the name of the Saviour who was once a babe in Bethlehem and a child in Nazareth. Amen.—W. T. E.

MISSISSIPPI CONFERENCE NOTICE

Commission on Evangelism

Please announce that the Mississippi Conference Commission on Evangelism will meet at Crawford Street Church, Vicksburg, Miss., at 3 o'clock Wednesday afternoon, November 18.

The Commission on Evangelism will have charge of the morning prayer service during the conference, meeting at 8:15 in the room assigned. Our devotional messages will be given by some of the brethren who are to retire at this conference. On Thursday morning the speaker will be Rev. Percy

Vaughan. Dr. C. W. Crisler will be the speaker Friday morning, and Rev. Wiley J. Ferguson will make the talk on Saturday morning. We earnestly hope to have a large attendance at each of these very important prayer services.

O. S. LEWIS.

LOUISIANA CONFERENCE NOTICE

Training Committee Meeting

The Ministerial Training Committee will meet in the room to be designated at the First Methodist Church, New Orleans, on November 10, at 3 p.m. All men who are to come before this committee are asked to be present at that time.

B. C. TAYLOR, Chairman.

To All Supplies and First Year Men

The Correspondence School has just informed me that several ministers have not enrolled for any kind of work. Those coming up for admission on trial must pass the Admission On Trial course. All B. D. graduates are required to take the course on the Discipline. Supplies must take both the admission course and the four year course of study, and there is a limit of eight years in which all of this is to be completed. Men over sixty are excused. A preacher doing itinerant work for twenty-five years may also be excused.

B. C. TAYLOR, Chairman,
Committee on Ministerial Training.

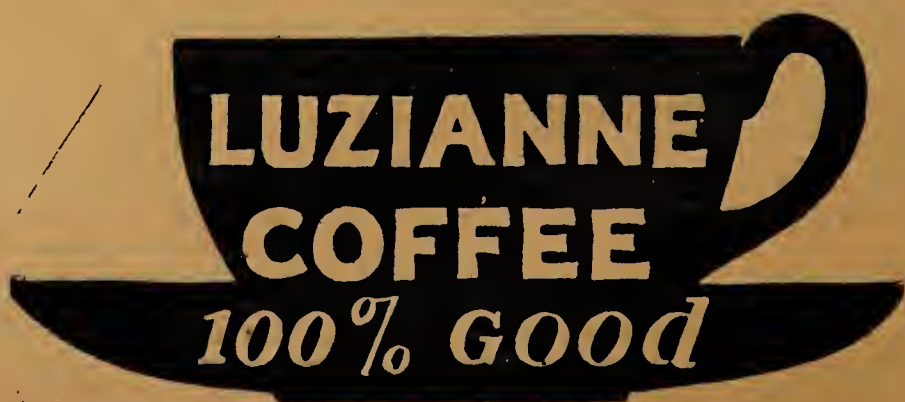
WORK OF CHAPLAIN WARE APPRECIATED

Bishop A. Frank Smith,
2308 Southmore Blvd.
Houston, Texas.

Dear Sir:

May we take the liberty to commend to you Rev. R. T. Ware and the splendid work that he has been carrying on among the patients at the Charity Hospital during the past two years?

It is perhaps not generally known how urgent the need is in an institution like this for the type of service that Rev. Mr. Ware has been rendering. Many of the patients are afflicted with chronic diseases which make it necessary for them to remain in the hospital for weeks or months. Most of these are from outlying parishes and are seldom, if ever, visited by their pastor. To such unfortunates regular visits by a minister of the Gospel make their burden easier to carry.



Not only has Bro. Ware ministered to the spiritual needs of this rather large hospital congregation, but he has also often provided for material necessities, perhaps beyond his means.

The hospital staff has the highest regard for Bro. Ware and looks forward to him continuing his valuable work in this institution.

Yours respectfully,

EDGAR GALLOWAY, M.D., Supt.
W. H. BROWN, M.D., Chief Res. Sur.
H. I. SLATE, M.D., Sen. Res. Surgeon;
W. R. MATHEWS, M.D., Pathologist.

FROM WISNER, LA.

Dear Dr. Duren: We are closing out our second year at Wisner in a fine way. We are today filing our reports with everything in full.

During these two years we have added 110 names to the membership. Have organized a new church with 80 members, and have a new church building painted, partly ceiled, a good supply of song books, a nice organ, attractive altar and pulpit, and lighted with electricity, and free of indebtedness. It is only eight miles from Wisner, and is served Sunday afternoons. I held a meeting in a grove last year, organized with 42 members and began at once to plan a building. This year we held our own meeting and increased the membership by 38. I have seen a hundred at the Sunday School. This is in a community where the "Holy Rollers" have held sway for years. People walk two and three miles to attend services. I have seen as many as five babies in arms at a Saturday night service. When we organized last year there were four who were sons of Methodist ministers counting the pastors. W. W. Brown (first cousin of Newton and Robert Brown) is our Sunday School superintendent, and our leading steward.

Last year a substantial increase was made in the pastor's support. This year's record will show another increase, and the amount they will pledge for the support next year will lack only \$100 of being twice the amount when we became the pastor two years ago.

A most excellent class of people compose the membership at Wisner, and that preacher who may be assigned to this pastorate another year will be fortunate.

Cordially,

J. M. ALFORD, P. C.

HIGH POINTS OF THE WORK AT BROADMOOR, SHREVEPORT

Dear Dr. Duren: This is a summary of the high points in the work of the Broadmoor Methodist Church of Shreveport, La., for the current church year.

1. Two weeks ago we purchased a well appointed three bedroom parsonage, located at 123 Albert Avenue, and furnished it completely. To date \$1,334.50 has been raised in cash and pledges on the parsonage fund. The house was purchased for the sum of \$4,500 and the value of the furniture is over a thousand dollars. Members of the parsonage committee are, Prof. Wm. G. Phelps, chairman; Mrs. L. R. Sanderlin, Mrs. C. E. Ray, I. R. Graves, and W. M. Daniel, Jr.

2. This year we have also raised \$2,500 more on our church building fund, bringing our total in War Bonds to over \$11,000. This helps our government and also prepares us for the time when there will be

an abundance of material to build with.

3. We are proud of our report on church membership for we have received into the church this year 135. We have lost 41, giving us a net gain of 94 with two weeks left in this church year. All of our finances will be in full. This good year has been made possible by the working of the Spirit of the Living God in the hearts of our people. Our people are very happy in their place as one of the Methodist churches of the Louisiana Conference.

Sincerely yours,
GEORGE PEARCE, JR.

FORCES OF RIGHTEOUSNESS SOUND AN "ALERT"

An important meeting of the executive committee of the "Louisiana Moral and Civic Foundation" was held in Alexandria, La., Thursday, October 29, with every section of the state well represented. Dr. Edgar Godbold, president of the Foundation, presided at the meeting. He is a layman and is president of Louisiana College. Among important matters attended to was the setting up of a committee of one hundred for the promotion of the work of the Foundation. These were selected from every part of Louisiana and include prominent laymen as well as outstanding ministers and women. They are being requested to serve and their names will be published as soon as they accept.

Another matter discussed was the selection of a full-time, paid executive to be known as "Director" for the Foundation. Several men are under consideration and one will be announced as soon as funds are available. President Godbold stressed the importance of the immediate need for funds to be given by citizens interested in the work of the Foundation. He urged that all contributions for the work of the Foundation be sent as soon as possible to the treasurer, Rev. M. M. Snyder, 1013 Dante Street, New Orleans, La. Receipts will be issued in every case. It is urged that churches put the Foundation in their budgets, if possible, for some sizable sum. Individuals are urged to make regular contributions to the work.

Plans were laid for the cause of the Foundation to be presented to the various denominations at their annual conventions or conferences which will be held this fall.

The executive committee selected Sunday, January 17, 1943, as the day for the work of the Foundation to be presented by every pastor in the State in an educational way, and that memberships and pledges for the work be secured at that time. It is expected that a large response to the appeal will be had on that day.

J. D. GREY, Chairman Publicity.

THE LOUISVILLE METHODIST CHURCH—NORTH MISSISSIPPI CONFERENCE

By Rev. V. C. Curtis

We have no records of the organization of the Louisville Church, but tradition says it was about 1835, one of the first Methodist churches organized in Winston County. The Rev. Lorenzo D. Langford was appointed to a charge which included Louisville, in 1838. In 1839 the church was changed to the Grenada District. No further records are available until 1870, when the North Mississippi Conference was organized. The Rev. J. O.

Woodward was appointed as pastor in 1870, and the Rev. A. W. Langley served as pastor in 1872-73. Bro. Langley returned and preached a sermon for the congregation fifty years later. In 1876 Rev. J. D. Newsom was appointed pastor. It was through his efforts that the first Methodist Sunday School was organized. Mr. W. B. Shumaker was appointed superintendent and Dr. G. Y. Woodward was elected secretary. His grandson, Dr. Guy B. Woodward, succeeded him.

In 1894, the wife of the pastor, Mrs. D. C. Foust, organized the first Woman's Missionary Society. The ladies had done effective work before that time as an Aid Society.

The first church building was erected on the lot north of the present site, where the home of Mrs. T. J. Lee now stands. This building was used till the pastorate of Rev. J. A. Leech, 1885-89. Bro. Leech had the house and lot sold and a new building was erected on the site where the present church stands. He also built a new parsonage which was remodeled under the pastorate of Rev. W. H. Mounger, and is among the best homes for the preacher in the Conference. In 1913, the church was damaged by cyclone and had to be abandoned. Rev. J. D. Simpson, the pastor, appointed a building committee composed of the following: W. J. Newsom, E. L. Tomlinson, R. L. Suber, A. Y. Woodward and J. B. Gulley. H. C. Wood and J. E. Tusset were added later. Before the actual work began, Rev. J. D. Simpson was succeeded by Rev. W. C. Carlisle. Under his administration the work was completed. The Court House was used for worship while the building was under construction. Rev. J. W. Dorman succeeded Brother Carlisle, and under his pastorate the entire church debt was liquidated. The building is a gray brick, with Sunday school facilities and modern appointments. The plant cost about \$35,000, but could not be replaced for less than fifty thousand dollars at this time. It is interesting to note the fact that Mr. T. J. Lee gave one-tenth of the entire cost of the building. He proposed at the outset to pay one dollar every time the congregation raised nine dollars. The church was dedicated by Bishop Ainsworth during the pastorate of the Rev. W. H. Mounger. The water oaks which line the lot were planted by the beloved pastor, Rev. D. W. Babb, and are regarded as a memorial to him.

The church now has a membership of approximately six hundred, with a Sunday school enrollment of three hundred. The Woman's Society of Christian Service is active; the Epworth League is an enthusiastic body of young people.

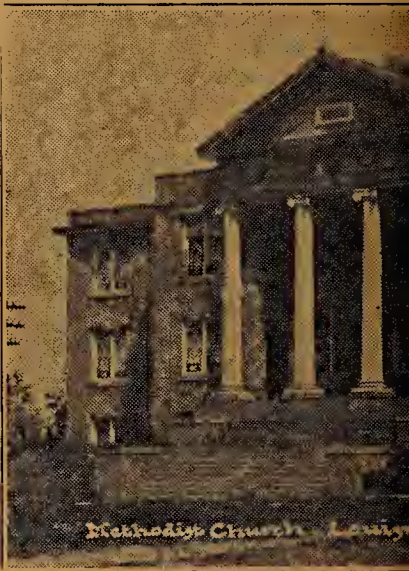
The following is a list of the pastors who have served the church since 1870, the numbers indicating the year served and not the date of appointment: J. O. Woodward, 1872; A. W. Langley, 1873-74; J. G. Carlisle, 1875-76; J. D. Newsom, 1877-80; J. T. Moody, 1880-81; Eugene Johnson, 1883; J. W. Gooch, 1884; A. J. Foster, 1885; J. A. Leech, 1886-89; F. P. Spencer, 1890; W. W. Williams, 1891-92; J. M. Barnes, 1893; J. A. Leech, 1894; D. C. Foust, 1895-96; D. W. Babb, 1897-1900; D. L. Cogdell, 1901; J. W. Treadwell, 1902; J. A. Hall, 1903-05; W. D. McCollough, 1906; J. H. Smith, 1907; J. W. Raper, 1908-09; E. E. Langford, 1910; S. B. Myers, 1911-14; J. J. Smylie and J. E. Stephens, 1915-16; J. D. Simpson, 1917; W. C. Carlisle, 1918-19; J. W. Dorman, 1920-23; J. T. McCafferty, 1924; W. H. Mounger, 1925-26; T. H. Lipscomb, 1927; Lipscomb and Ellis, 1928; W. L. Stormont, 1929-32; L. M. Lipscomb, 1933; J. A. George, 1934-35; C. T. Floyd, 1936; E. R. Smoot, 1937-38; V. C. Curtis, 1939-40; J. J. Baird, 1941.

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NOVEMBER

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NOVEMBER 4, 1942

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We, the church, and as individuals, must eagerly seek and use every available means of helping to promote world peace and world brotherhood. Participation in a well-planned study class is one way to stir us into conviction, repentance, and dedication to a Christian adventure."

—Helen B. Bourne.

* * *

Planning for Peace

A large number of societies reported having studied the approved course, "Planning for Peace."

It was most interesting to note how often Mr. Wilkie's report of his world tour coincided with the facts brought out in this study. We were also interested in his estimation of the value of the mission schools and hospitals in the building of the reservoir of "good-will" toward the United States, in the nations which he visited.

* * *

Latin American Missions

Two of the schools which we will study in the "Latin American Circuit" will be of special interest to the women of the Mississippi Conference, since it was at Colegio Piracicabana, in Piracicaba, that Sarah Bennett studied Portuguese, and at Instituto Methodistista, in Ribeirao Preto, that she now serves—both in Brazil.

Beginning with Brazil, on Sunday, October 25th, the Memphis Commercial-Appeal will give a series of 10 informative articles and maps on the Republics of South America, "the great continent with which we share the Western Hemisphere."

The National Geographic Society, as a part of its many educational activities, has prepared the basic data and accompanying maps from its rich resources of geographic knowledge and surveys. By clipping this series from week to week, we may acquire an up-to-date collection of maps and notes on our neighbor continent to the south.

There are many ways in which we may promote good-will and understanding among the Americas, and following is a list made at our Pastors' School in June:

* * *

Practical Things Women Can do to Promote Goodwill and Understanding Among the Americas

Assumption: (1) That the women have completed study as outlined. (2) That the women have earnest desire to do something about promoting better inter-American relations.

1. Start with own family—talk about

Latin America; show how other Americans are striving for same goals as we.

2. Try to get public schools to teach history, geography, language of South American countries. Have students exchange letters with students in Latin American countries.

3. Help develop better trade relations: (a) by consciously and consistently using the products. (b) Use influence both direct and indirect toward free flow of business among the Americas.

4. Where there are Latin American exchange students, entertain them in homes.

5. There are a number of South American artists who are traveling through our country under the auspices of the Committee on Inter-American Affairs. A concert or exhibit might be arranged in the community.

6. Exercise your right to vote. Study questions on economics, trade relations, education, etc., and be able to vote intelligently.

7. Keep up with developments and create better informed public opinion regarding United States relations with Latin America.

8. The Negro in your kitchen has the same ancestors as the ones in Haiti, Brazil— (a) Help social conditions, health, etc. (b) Investigate education facilities. (c) Many Negro churches need literature. (d) Remember that part of the Axis propaganda concerns our treatment of the Negroes—South America is watching us.

9. Spread information and create interest throughout community: (a) To women in clubs who did not take course. (b) Suggest study to civic clubs.

10. Ask librarian in schools and public libraries to feature volumes on Latin America which they have on their shelves. If they have none, provide them with pamphlets, etc.

11. Subscribe for some Latin American magazines or newspapers.

12. Organize an adult class to study Spanish.

13. Urge publishers to put out good translations of Spanish books, so that the literary exchange between North and South America will not be limited to Don Quixote and "Gone With the Wind."

14. Remember always that our schools in South America (church supported) are doing a fine piece of work in promoting good-will. Help them with funds and prayers.

15. No matter what we do to promote good-will, if it is not done in the Christian way, we defeat our purpose. In the final analysis, our mission is to help the people of South America—Latin America—to live the abundant life as taught by Christ.

16. Ask manager of local theater to have travelog of Latin American countries.

* * *

Union Hill Organizes W. S. C. S.

The women of the Union Hill community, Meridian District, assisted by Miss Catherine Ezell and Mrs. E. D. Simpson, organized a W. S. C. S. recently, with the following officers: President, Mrs. Arthur Nester; vice-president, Mrs. Gilbert Stuart; treasurer, Mrs. Marvin Weaver; assistant treasurer, Mrs. Homer Nester; recording secretary, Miss Christine Green; corresponding secretary, Miss Lelia Shepherd; secretary missionary education and service, Mrs. L.

Shepherd; secretary C. S. R. and L. C. A., Mrs. Harry Permenter, with Miss Nora Thornhill as assistant.

The society expects to meet twice a month, regardless of the shortage of gasoline and tires—one woman walked four miles to attend the organizational meeting.

* * *

Requirements for Conference Study Grants

Some changes have been made in the methods of awarding study grants. To be qualified for a grant (formerly called "scholarship") a young woman must have one year of successful experience and at least two years of accredited college work. She must apply for full time service, meet either a Regional Committee or the Joint Committee on Missionary Personnel, and be recommended by the Board physician.

Applying for full time service does not mean the candidate must necessarily stay in missionary work for a lifetime. It does mean that when she applies she has this desire, but when she has fulfilled her study grant obligations—two years of service for each year she uses a grant, or a refund in cash—she can be married or withdraw from the work.

The Woman's Division Personnel Committee has asked that all applications for study grants be in by April 15 of each year, so the applicants can meet the Personnel Committee at its June meeting.

Please send the names and addresses of girls interested in full time Christian service to

(Miss) MARY THORNTON LINDSEY,
849 Bratton St., Jackson, Miss.

PHILIPPINE MISSIONARIES "SAFE AND WELL"

By W. W. Reid

Dr. Ernest E. Tuck, superintendent of the Methodist Church in the Philippine Islands, and some twenty-five other Methodist missionaries there, none of whom have been heard from by the Board of Missions of the Methodist Church since the archipelago was taken over by the Japanese, are now reported "safe and well." A cablegram received by the Board through the American Red Cross, says: "Japanese Red Cross requests transmission of message 'safe and well' to Board of Missions, 150 Fifth Avenue, New York City, from Ernest Tuck and group."

It was not a soft creature who said: "All things work together for good to them that love God." That a brave, wise man should write this, after being bludgeoned, imprisoned, shipwrecked, and blackguarded, is remarkable. He so invested his life that from it mankind is still reaping dividends. He apprehended the cosmic significance of Jesus and the eternal message of the Cross, so that his words have unplumbed depths of inspiration for those who are prepared to dig deep in the wells of spiritual truth.

—W. Erskine Blackburn, in the Presbyterian Tribune.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Fellow-Workers:

A letter came from Louise Killingsworth, Shanghai, China, the first word to be received since last November. No one knew what her fate had been. Now we find she is well and her school finished a good year. Read her letter in the New Orleans Christian Advocate of October 22nd.

Our new rural worker, Miss Cora Lee Glenn, has arrived at Malvina and we are getting fine reports of the work she is doing.

Mr. Harold Patrick, student secretary at State College, has his year's program under way, seeking to meet the spiritual needs of our boys at State.

These are three areas of work which are maintained by you—a foreign school, a rural center, Christian leadership for our own boys. If I had the time, I could extend this list, but you know where our centers of service are located, schools, hospitals, Wesley and Bethlehem centers, at home and abroad.

To each area of service we have pledged money, prayer, service. They cannot be maintained on any other basis. Our conference treasurer finds we are not as far along with our financial obligations as usual this time of year, yet we have been blessed with abundant crops and increased incomes.

The great commission to teach, preach, heal—until every person has been reached, has not been fulfilled nor withdrawn. As Christian women, we have no alternative but to continue, at all costs, to build a Christian world. We are facing tremendous difficulties as we maintain our work, but Methodist women have maintained and advanced their work through other wars—shall we do less?

Check: (1) Your specials, which support necessary work in the conference; (2) Your pledge, which supports our entire program at home and abroad; (3) The Emergency Fund, 25 cents per member, made necessary by increased cost of furloughs, travel, and rates of exchange—all because of war measures.

We are keeping faith with you and with our work and workers at home and in the foreign fields.

As you lay your pledges of money, prayer, and interest on the altar we go forth through these days of trial into the future, secure in his Father and call Him by name even as the knowledge that every child shall know the Father knoweth His children who are precious to Him beyond measure. Will you repeat with me: "I will fulfill my pledge of prayer, service, and money to be used in the name of the One whose we are and whom we serve?"

With love and deep appreciation for each of you,

MRS. W. H. RATLIFF, Pres.

Note: To be read at the fourth zone meeting.

* * *

Fourth Quarter Zone Program

10:30 a.m.—Worship Service, taken from Handbook on The Status of Women.

Quiet Music.

Call to Worship:

"The woman's cause is man's; they rise or sink

Together, dwarfed or godlike, bond or free;
If she be small, slight-natured, miserable,
How shall man grow?"

—Alfred Tennyson.

Prayer—Hymn No. 460, Methodist Hymnal, "Lord, Speak to Me."

Scripture: John 4:5-29 (read responsively).

Prayer: Full-eyed and unafraid, our loving Father, we face this hour, willing to speak, serve, and sacrifice not only for freedom, but for the faith that is in us, seeking rather the favor of a just God than of a fickle people. Help us increasingly to show our appreciation for present, unmerited comforts and positions by earnest, sincere devotion to Christ, his church, and woman, and her place in the affairs of the nations of the world. Amen.

Meditation: Vast is the host of women disciples, since Jesus liberated the dear woman of Samaria from the bondage of sex and race to which she had been bound by the prejudices of men and tradition. Indeed, in her we have our first woman minister. Truly, our matchless Christ dignified the person of woman. Suffrage leaders and movements have won a measure of freedom in gaining for her the franchise, wars have opened doors long closed to her in commerce, industry, and even in religion. In Christ, however, any woman, all women are fundamentally and forever free.

Once loosed of age-old shackles, the woman of our lesson, roused by her gratitude, urged by her initiative, could not be silenced as too many modern women have been content to be. Indeed, she "left her water-pot" by the well and went into the city, witnessed of Christ's wisdom, power, and love, and brought men to Jesus.

Let us, therefore, come again, humble, to the Water of Life, drink, and be filled, leave our water-pots of material, secular and personal advantage by the wayside, and go and bring hungry, needy souls so that they and we may never thirst again. Then truly, each one may say:

"I heard the voice of Jesus say,

"Behold, I freely give

The living water, thirsty one,

Stoop down, and drink, and live."

I came to Jesus, and I drank

Of that life-giving stream;

My thirst was quenched, my soul revived,

And now I live in Him."

Hymn 454 (Methodist Hymnal)—"The Voice of God is Calling."

11:00. Announcements zone chairman.

11:10. Group Meetings.

Group 1—Presidents treasurers, secretaries and chairman of Life Memberships and Wesleyan Service Guild.

Group 2—Study, Spiritual Life and C. S. R. and L. C. A.

Group 3—Publications, supplies, Octagon secretaries.

Group 4—Secretaries Young Women, Student and Children.

(See separate sheets of suggestions for outline for each group).

12:00 to 1:00. Fellowship lunch.

1:00-2:00. Reports from each group and period for questions after each group has reported. Read the president's letter.

2:00-2:30. Closing worship service. Use the service "Stewardship Ceremonial" (September Methodist Woman). Note: In place of signing the pledge cards as suggested in the last part of the service, it would be very effective to have the group stand and give the closing response.

Group 1.

Outline:

1. Read and discuss pages 33, 34 and 35 in the New Guide, also 18.

2. Using report blanks in secretary book, discuss correct way to fill them out.

3. Discuss value of executive meetings at end of each quarter.

4. Make list of conference officers to whom reports are sent.

5. Discuss items of Efficiency Aim.

Note: District secretary should lead this group. Other items may be added and a summary of your discussion prepared to present to group at afternoon assembly.

6. Check number of societies that have paid Emergency Fund.

Group 2

1. Read and discuss pages 14, 15, 16 in Revised Guide.

2. Note items on Efficiency Aim.

3. Use pages 23 of August Methodist Woman.

4. Study page 30 of Conference Minutes.

Plan year's study program.

6. Write names and addresses of the three conference officers for this group: Mrs. Walter Odom, Durant, Mission Study; Mrs. J. W. Hollandsworth, Calhoun City, C. S. R. and L. C. A.; Mrs. J. D. Dorrah, Malvina, Spiritual Life.

7. Give findings of this group to entire group in afternoon meeting.

Group 3

1. Revised Guide, pages 26, 27.

2. Page on Supplies in September "Methodist Woman."

3. Have you had increase in number of subscriptions to World Outlook and Methodist Woman? Note change in price.

4. Mention Woman's page of Advocate. Send report of your zone meeting to Mrs. Ernest Moore, Malvina, Miss.

5. Shall we fail the Orphanage by our neglect? Send coupons to Home, report to Mrs. J. N. Dunn, Alligator, Miss.

Group 4

1. Read pages 24, 25, Children's Work (Revised Guide).

Read pages 21, 22, 23, Youth Work (Revised Guide).

Read pages 19, 20, Student Work (Revised Guide).

2. Read pages 41, 38, 36, Conference Minutes, 1942.

3. Do you know the answer?

A. What is the present plan for the missionary education of youth? This plan provides for a unified approach, as regards missionary education, to all members of the youth division—boys as well as girls. This is accomplished by merging the former

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

"Emergency Gifts" Honor Roll

Louisiana Goes Over The Top

The Louisiana Conference W. S. C. S. went over the top in the drive for Emergency Gifts. Throughout the state, women gathered together to celebrate the second birthday of the Woman's Society of Christian Service. Many beautiful and interesting parties were held and the birthday gifts carried to those parties will go to all parts of the world, bringing joy and happiness to many peoples of many lands. Seldom have we been privileged to make such a lasting gift. The quota for our Conference was \$2,685.25. From the latest report we are nearing the three thousand dollar mark, showing that the Louisiana women have a real missionary spirit.

The district secretaries and the society presidents deserve great credit for their promotional work in successfully answering the appeal for these Emergency Gifts. The societies eligible for the Honor Roll are those whose membership was 100 per cent in giving (an average of twenty-five cents per member). According to the information received to date from the district secretaries, the following societies achieved the Honor Roll:

ALEXANDRIA DISTRICT

Mrs. T. D. Chapman, District Secretary

Societies and presidents: Bunkie, Mrs. S. E. Lester; Boyce, Mrs. Nelson Lytle; Colfax, Mrs. H. M. Rodgers; Hollis Chapel, Mrs. O. E. Hadnett; Elizabeth, Mrs. B. G. Dowies; Ferriday, Mrs. Holly Hendrixson; Flora, Mrs. J. E. Faust; Glenmora, Mrs. L. A. Blevins; Jena, Mrs. A. I. Breithaupt; LeCompte, Mrs. A. C. Lyons; Melder, Mrs. J. R. Strozier; Montgomery, Mrs. L. J. Harrison; Mt. Zion, Mrs. L. C. Kieffer; Natchitoches, Mrs. J. S. Mitchell; Oakdale, Mrs. T. J. Brown; Olla, Mrs. S. O. Love; Opelousas, Mrs. P. C. Faulk; Pineville, Mrs. N. C. Alsup; Pollock, Mrs. E. M. McKenzie; Pleasant Hill, Miss Susie Haynes; Sicily Island, Mrs. W. S. Peck; Tullos, Mrs. H. E. Mayes; Urania, Mrs. Ed. Blevins; Winnfield, Mrs. F. C. Wren; Rochelle, Mrs. R. R. Rogers; Oak Grove, Mrs. Lou Grigsby.

BATON ROUGE DISTRICT

Mrs. S. J. Fairchild, District Secretary

Societies and presidents: Amite, Mrs. S. M. Kilpatrick; Baker, Mrs. F. Reed; Blackwater, Mrs. Lee Morgan; Bogalusa, Mrs. C. M. Bush; Clinton, Mrs. A. P. Erwin; Covington, Mrs. T. E. Brunning; Deerford, Mrs. L. C. Hunt; First Church, Baton Rouge, Mrs. S. J. Fairchild; Franklinton, Mrs. John A. Burris; Istrouma, Mrs. Zula Williams; Jackson, Mrs. Thelma Bynum; Kentwood, Mrs. Ralph Napier; Live Oak, Mrs. James Z. Underwood; Mangum Chapel, Mrs. Lila M. Sibley; Meadow's Chapel, Mrs. J. C. Cotton; New Hope, Mrs. William F. Hadden; Plaquemine, Mrs. George Pierce; Ponchatoula, Mrs. Eugene Laborde; St. Francisville, Mrs. Harry Daniel; Tangipahoa, Mrs. G. O. Venable; Tickfaw, Mrs. Hance Wilson; University Chapel, Mrs. H. W. Gibbs; Wesley Chapel, Mrs. Frank Mixon.

LAKE CHARLES DISTRICT

Mrs. G. J. Tinsley, District Secretary

Societies and presidents: Crowley, Mrs.

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Mrs. E. C. Gibson, District Secretary

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W. Dance; Haynesville, Mrs. T. H. Arnold; Heflin, Mrs. H. W. Smith; Hilly, Mrs. R. E. Upchurch; Hodge, Mrs. Earl Etter; Homer, Mrs. W. E. Fine; Jonesboro, Mrs. I. J. Allen; Lisbon, Mrs. B. W. McDonald; Marion, Mrs. K. S. Thompson; McIntyre, Mrs. W. J. Cox; Ringgold, Mrs. D. O. Thurman; Ruston, Mrs. G. E. Laskey; Sibley, Mrs. O. T. Slater; Simsboro, Mrs. Earl McGuire; Springhill, Mrs. T. T. Curry; Summerfield, Mrs. W. A. Gray.

The Shreveport District Honor Roll will be published in next week's issue of the Advocate.

CHRISTIAN AID TO GREECE

By Floyd Shacklock

Arrangements have been made for the shipment of powdered milk from Switzerland into Greece, according to cabled information reaching Bishop Herbert Welch, Chairman of the Methodist Committee for Overseas Relief.

The amounts are not adequate to care for all starving babies and children, but it is hoped that the plan may be extended so that increasing amounts of food may be sent. This powdered milk is in addition to the shipments of wheat sent on neutral Swedish ships, by the International Red Cross.

As the winter approaches, the suffering in Greece is literally beyond description. It is now estimated that only one new-born baby in ten lives as long as two months. The others die for lack of food. Probably more than one-third of all babies in Greece, when the country was conquered, have already perished from malnutrition or disease.

"Need more help for buying milk (at) end of month," states the cable from Dr. Adolf Keller, who recently returned to Geneva, Switzerland. He states that aid is given to the Evangelical (Protestant) parishes in and near Athens. The food rations there, he reports, are not sufficient to maintain life, and the people are forced to sell furniture and all other possessions in the attempt to buy food.

"Prompt aid now, transmitted by cable, will save the lives of thousands," says Bishop Welch. Gifts should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York City, N. Y.

WISNER CHURCH DEDICATION

Please announce that we will dedicate our new church at eleven o'clock Sunday, Nov. 8. This will be less than one year from the time the foundation was laid. Rev. H. M. Johnson, our district superintendent, will preach the sermon and conduct the dedication services.

J. M. ALFORD.

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 8, 1942

By Rev. W. C. Newman

MAGNIFYING RELIGION IN THE HOME

Lesson Text: Deuteronomy 6:4-9; II Timothy 3:14-15; Deuteronomy 6:20-25.

Golden Text: Train up a child in the way he should go, and even when he is old he will not depart from it.—Proverbs 22:6.

Psychologists seem to be agreed upon two amazing facts of life. One is that we learn more in the first five years of life than in any subsequent period. The other is that more of our attitudes and philosophy are acquired unconsciously by assimilation than by intentional and formal study.

Which is another way of saying that the home is still the chief of all educational institutions, since it is the home in which these first most important years are spent, and it is in the home that the process of assimilation takes place.

The Home Cannot Abdicate Its Moral Obligations

More and more of late years other institutions have been given the tasks that were once performed in the home. If the children of this generation wish to learn to cook, sew, or work with tools, they must learn these things for the most part in schools. Health, the care of teeth, and principles of etiquette are now a part of the curriculum of any modern classroom. The Boy Scouts, Girl Reserves, athletic coaches, and Sunday School teachers are expected to attend to the character training of every little Johnnie and Susie.

But such things as instinctive courtesy, habitual honesty, consideration of others, wholesome attitudes—these are virtues that are "caught" as one "catches" measles, by being exposed to them constantly in the natural environment of the home. If the home is deficient in these matters no amount of formal teaching will ever quite make up for that deficiency.

There Are no Substitutes for Families

Among other radical experiments in modern Russia, it is said that the state undertook to assume the responsibility for the care and training of all the children. Almost as quickly as the children were born they were placed in an institution. The family was said to be out-of-date, the home no longer necessary.

Then a revealing thing happened. Gradually the family evolved again. A man and his wife would set up a table in the hall of an apartment house so that they might have their meals together. Soon the children would begin to drop in. And after a while the whole family would be back together.

The simple truth is that every person has a deep need for the companionship, understanding, affection, and guidance that only a family group can supply.

There are no substitutes for families.

But a Home Must be a Home

Yet it is undeniable that many families have failed at the point where the need for family is greatest. A man said to me, "The last place I would go to find peace and sympathetic friendship is my own home." A college student said, "Ours is the kind of a home where we have all the luxuries and none of the necessities of life."

What pathetic cripples some of these homes produce! Maladjustments of personality that can never be overcome and that make for unhappiness greater than any mere physical handicap are the inevitable result of them.

A home is only a home when every member of the family has the chance for the expansion of his own personality to the fullest possible extent, and where each will feel perfectly free, perfectly secure, and perfectly welcome.

Happy the Home When God is There

There is a very fine word in this Deuteronomy selection that is likely to escape notice if not carefully read. Speaking of "these words that I command thee," this scripture goes on to say, "Thou shalt talk of them when thou sittest in thine house."

That is, the real home is one in which religion is the perfectly natural atmosphere. This presupposes a wholesome religion—one which may be worn comfortably like an old coat that has settled itself to one's figure, not like a new and flashy coat that is remarkable for being so conspicuous. Even so, the home needs to be one in which it is not embarrassing to speak of God, nor awkward to discuss religion. In such a home a child finds that which no school and no preacher can give—a sense of familiarity with God.

Happy the home where prayer is heard,
And praise is wont to rise,
Where parents love the sacred Word,
And all its wisdom prize.

CHRISTIAN EDUCATION ON THE MORGAN CITY, LA., CHARGE

Some progress has been made in Christian education on this charge during the past two years. This took careful planning and hard work on the part of the leaders.

At the beginning of the year 1940-1941, we had two schools, both using the one-room plan, with the children meeting for worship with the youth and adults, then going to separate class rooms for their lesson period.

In one school all of the children were in one large class with a faithful teacher doing unusually good work under such a handicap. During the year this class was broken up into three classes, carefully graded, giving a Beginner, Primary and Junior class—three classes out of the original one. This brought on the need for more and better rooms and

equipment. This was taken care of at an early date. At our recent promotion, a nursery class was set up and more rooms and equipment were needed, which is being taken care of. The superintendent of this division is now contemplating dividing classes and gradually approaching a class for each year. We are beginning to see good results from the planning and work.

In the other school the children could only go into their class rooms when the weather was favorable, as the roof on the building was such that the rain would come through. Then, too, the building was not heated. It could only be used during dry and warm weather. During last year a new roof was put on the building and paid for. This year a heating system has been installed and paid for, and each room has a heater. This has made possible much progress. The children's division is working as a unit with the following departments and classes: Nursery, Beginner, three Primary classes, and three Junior classes. In addition to the roof and heating system that has been installed, new class rooms have been made and are being painted. We have also purchased new chairs.

In both of these schools the teachers have carried out some carefully-planned, systematic visitation, which always gets results. The teachers meet from time to time for study and planning.

The youth have not been neglected. We have a large number of young people that are doing good work under their leaders.

In addition to the main charge, there is a big mission field on the near-by bayous. We are doing regular work on Bayou Shaffer and Bayou Chene. These points must be reached by boat. There was no Church School at either place. Neither of these congregations has a church building. We hold services in a school-house and in one of the homes.

After careful planning by the Board of Christian Education, three vacation church schools were held.—one in Pharr Chapel in Morgan City, and the other two on the bayous. This is the first one in Pharr Chapel in several years, and the first in history on the bayous. These schools have added much to the advancement of Christian education on the charge. On Bayou Shaffer, at the close of their vacation church school, a Church School was organized with an enrollment of forty. As far as we know, this is their first Church School. They are meeting and carrying on the work well. In a few weeks the community will break up for the winter and go trapping. Each child is to take with him his Sunday school papers for

(Continued On Page 16.)

EYE COMFORT

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THE CHRISTIAN FIRESIDE

THE CHEERY SOUL

We meet from time to time, often at a street corner. She is the lady who helps to wash the floors at the big store. I always enjoy a chat with her—she is such a cheery soul.

If I ask how things are going, she invariably replies: "Oh, well, there's always strength for the day."

I am quite sure she never learnt this from books. I fancy she must have discovered it in experience.

Life was hard for her in peacetime, because her invalid husband is not only a care, but a rather thankless, irritable fellow, inclined to melancholy. Now that there is war, life is harder than ever. Yet I remember the morning when she told me that her daughter had joined the A. T. S.

"How in the world will you keep things going at home?" I asked.

She smiled, straightening a wisp of greyish hair and squaring her thin shoulders. "Oh," said she, "there's always strength for the day."

It was the same that wet day when she told me quite simply that her boy was reported missing. "I reckon I'll have to keep smiling," she said, "or poor Alfred'll get downhearted."

Later she informed me that her son's wife was on munitions. "So I'm looking after his bairns," she said. "A neighbour will keep an eye on them while I'm out."

I was amazed.

"But you can't do all this," I protested. "You'll wear yourself out."

Never shall I forget the way she stood looking beyond me, tears in her eyes even as the old, brave smile played about her lips. Her red hands were folded before her.

"I've come a long way on the journey," she told me quietly. "And I've never been alone. There's always strength for the day."

That was a month ago, I passed her yesterday. She was smiling serenely.

—The Methodist Recorder.

SON

I am dreaming alone beside the road
In the shade of an old oak tree.
There's a muffled tread on the road ahead,
Soldiers, more soldiers, keep passing me.

The dust is thick, the sun is hot;
I strain my eyes to see,
In those shadowy forms that go marching
along,
One that is dear to me.

My boy's in there, a likely lad,
Husky, stalwart and true,
With a back that's straight with a soldier's
gait,
And eyes that are azure blue.

They told me I am "too old to go"

And will have to stay at home,
But didn't say how to keep pain away
That comes from being alone.

He'll make the grade and carry on
For the Dad that he left alone;
He'll never know the force of the blow
That forced me to stay at home.

Tho' the road be rough and the going tough,
We'll all come smilin' through.
I may be old, but my spirit's bold,
And will be in there pitchin', too.

When the nights are dark and the rain
comes down
And the gloom is everywhere,
Don't worry, Son, keep plowing on
For your Dad will be right there.

You won't be able to see me, Son,
Or even hear my name,
But you'll always know from your heart's
warm glow
That I'm in there, just the same.

When all is o'er and you come back
To a life in Peace to reign,
We'll pick it up where we put it down
And start life over again.

But if Fate's decree shall be otherwise
And the last great moments come,
Pillow your head on Dad's old knee
And we'll pray "God's will be done."

And at last, when my work is done
And my Great Moment has come,
We'll meet and greet on that Golden Street:
"Hi, Dad,"—"Hello, Son."

Composed by Dr. G. F. Carroll, and dedicated to his son, Billie Carroll, with the Parachute troops, Fort Benning, Ga.

—Hammond Vindicator.

IRON IN RELIGION

We have strained too much of the iron out of our religion. Our beautiful churches, comfortable seats, just the right temperature, and short, sugar-coated sermons have taken the hardness out of our worship and our service to God. We have almost forgotten that every religion and government has been founded and sustained in blood and sweat and suffering. We no longer have to suffer for our religion; and most of us are willing to serve when it does not inconvenience us. Our country required us, at times, to leave all, go where sent, and die if necessary. That is exactly what Christ said he would require of all citizens of his kingdom. The "soft stuff" won't go over with "Uncle Sam;" and, let us not fool ourselves, it will not go with God. He said, "I will spew thee out of my mouth." Neutrals are out of caste in the world today, and they ought to be out of caste in the church.—Selected.

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill and all things are not well, but all things shall be well, because this is God's world.

—Robert Browning.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

girls missionary societies and the former missionary commissions and committees in the Sunday School and Epworth League.

B. Who in the local church is responsible for developing the program of the missionary education of youth?

The planning and carrying forward of such a program is done through a commission on World Friendship. There is an adult adviser to the commission on World Friendship. Holding an advisory relationship to the commission is a Joint Committee on which the Church Board of Education, the Church Board of Missions and Church Extension and the local Woman's Society of Christian Service have equal representation.

C. How does the secretary of Young Women's and Girls' work of the Woman's Society of Christian Service fit into this program?

It is natural that she represent the Woman's Society of Christian Service on the joint committee. She may also be selected by the joint committee to be the adviser for the commission.

D. What is an interest group?

As a result of the ongoing program in each of the four program areas there may emerge specific interests of which will demand more time for study or fellowship than is available in the regular program. To make possible such additional special emphasis the various commissions may set up special interest groups. In the program area of World Friendship may be: (1) A group of girls studying work of Woman's Division of Christian Service. (2) Boys and girls meeting to study Methodist Youth Fund, Home Missions enterprises, etc. Such groups might meet monthly, weekly, or daily for a period of time determined by the group, the commission, and the adviser.

E. Is the interest group for girls an organization?

No. It is a regular part of the set-up in the World Friendship Commission of the youth group of the church.

Note to the Zone Leaders: This program is planned for an officers' training meeting by using a thorough study of the departments of the work. The outline suggested for each group is only a partial one. You may add other items. Assign a capable woman in your zone to lead each group. Suggest to her that she ask any conference officer for last minute news from her department. Ask the leader of each group to prepare a summary of her group's discussion to give to the entire zone in the afternoon session. Use conference officers when available.

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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JOHN REXDLE MURFF

On January 1, 1942, at the height of his ministerial career, after a brief illness, John Rexdle Murff moved out of his earthly tabernacle and went to dwell in the house of God eternal in the heavens.

He was born in Monroe County, near Gattman, Miss., November 16, 1887. His parents were Connell O'Neal Murff and Allmon Eugenia Brunson Murff. He attended the community school. He joined the Methodist Church as a lad. At an early age he felt a definite call to preach, but did not answer the call until 1913, when he was licensed to preach. His call to preach made a definite impression on him and he never lost sight of the fact that God had called him.

On December 16, 1916, he was happily married to Miss Annie Eugenia Milford, who, with two stalwart sons, Rex and J. C., survive him.

As a local preacher, Bro. Murff served Fulton, Iuka circuit, and Mathiston. He was admitted on trial at Charleston in 1920. As a member of the North Mississippi Conference he served the following charges: Vardaman, Smithville, Sallis, Kilmichael, Arcola, Moorhead, Noxapater and Artesia. He was in the fourth and best year of his pastorate at Artesia when the summons came.

Rex Murff was a man of courage. He knew how to face life and all that life might bring. For more than a quarter of a century he did the work of a minister of the Gospel without fear or doubt. He was against evil of all kinds. He fought sin in his own life, by the grace of God. He fought sin in high and low places. It may be truly said of Rex Murff, he never ran after, or from any man.

Rex Murff was a builder. In nearly every charge that he served he was able to lead the people in building, or rebuilding, one or more houses of worship. He not only was a builder of churches, but he was also a builder of friendships. The writer is thankful to have been numbered among his friends. He never asked more of his friends than he asked of his God—the privilege to serve.

Rex Murff was a great preacher. His favorite sermon was from the 23rd Psalm. He could reach a climax that has scarcely been equalled and never surpassed—when he reached the closing words of the Psalm, "And I will dwell in the house of the Lord forever." That is just what Rex Murff has done, gone to live with God forever.

His funeral was conducted in the Artesia church by Dr. A. T. McIlwain, assisted by Dr. L. P. Wasson, Rev. S. W. Hemphill and the writer. His body was laid to rest in the family cemetery in Monroe County. We shall miss him, but we look forward to being with him again through faith in our Lord Jesus Christ.

T. B. THROWER.

DEATH CLAIMS J. H. HUDSON

Mr. J. H. Hudson quietly passed away Friday evening, October 9, at the age of 70 years. He is survived by Mrs. J. H. Hudson, three sons, all of whom are stewards—Raymond, Germantown, Tenn.; Harrison, Olive Branch; Paul, Byhalia, and two daughters, Mrs. W. P. Bailey, whose husband is pastor at Minter City, and Mrs. David Covey, Sikeston, Mo.

Brother Hudson was a native of Cockrum community and a life-long resident of DeSoto County, Mississippi. He had been a member of the Methodist Church nearly all

his life. He was a Mason. He loved his pastor, his Church, and his Lord. By those who knew him he was acclaimed "a good man."

The church could not hold the people who came to the funeral in respect, love, and memory. The funeral was held from the Maples Memorial Methodist church, Olive Branch, Miss., Sunday, October 11, at 2:30 p. m. The service was conducted by his pastor, being assisted by the Baptist pastor, Rev. Chas. Millican.

The family will miss a loved one for a while, the church has lost a good layman, and the country has lost a loyal citizen. A good man has gone from us. Peace to his memory. Blessings upon his family.

E. L. JERNIGAN, Pastor.

RESOLUTIONS

Whereas, God in His infinite wisdom has called home, and to the Church Triumphant, our beloved Brother, Mr. A. E. Dewes, who for twenty-one years was a faithful member of this church, and for seventeen years the able and faithful teacher of our Men's Bible Class, and for a number of years was a member of the board of stewards and board of trustees, and for as many years a member of this quarterly conference; and Whereas, First Methodist Church, Homer, Louisiana, has lost one of its ablest and most consecrated members in the passing of Brother Dewes; therefore, be it

Resolved, that we of this session of the fourth quarterly conference of this church do lament his demise, and feel that we shall always keep sacred the memory of his excellent Christian example and leadership in our church and community.

To his family we extend our sincere and prayerful sympathies.

S. L. ORR.

MRS. E. W. SCOTT—RESOLUTIONS OF RESPECT

On July 21, 1942, a divine summons came to call our beloved friend, Mrs. E. W. Scott, home. She was a faithful and loyal member of the Clara W. S. C. S. for two and one-half years. We, the members of the Society, desire to pay this tribute to her memory; therefore, be it

Resolved, that we bow in humble submission to the will of our Heavenly Father in his decree; that we express our appreciation of her interest in the women's work of the church of which she was a member. She served God faithfully in her church, her home and her community, and lived a noble Christian life. She is not dead, for her influence will still live on in the lives of her family and friends, for in her gentle way she touched many lives.

Resolved, that, as a testimony of her good life, we extend our love and deepest sympathy to her family and relatives; be it further

Resolved, that a copy of these resolutions be sent to the family, a copy placed on the records of our Society, and a copy be sent to the Wayne County News and the New Orleans Christian Advocate.

AN APPRECIATION OF MRS. EDITH SPINKS

Mrs. Edith Spinks moved from Tallulah to St. Francisville early in 1941. She passed from this earthly life on the 22nd day of September, 1942, at the age of 60 years.

During her short residence in St. Francisville she was a very dependable worker in the Woman's Society of Christian Service and was zone leader of zone 5 of the Baton Rouge district at the time of her death.

Early in her married life her husband entered the ministry of the Methodist Episcopal Church, and she served faithfully with him in various places. He passed away early in life and she was left with the sole responsibility of rearing four sons and one daughter. All of her children survive her.

She lived in Tallulah for many years and was active in church work there. She served as counsellor for the Epworth League there before coming to St. Francisville.

Some few days before her death she was presented with a life membership in the Woman's Society of Christian Service by her zone. The St. Francisville Society and zone 5 of the Baton Rouge district have suffered a real loss.

Submitted by

The Woman's Society of Christian Service of the St. Francisville Church.

MRS. HARRY DANIEL, President.

RESOLUTION IN MEMORY OF MRS. B. W. BERRY

Whereas, God, in his allwise providence, has called our friend, Mrs. Kate Smith Berry, from her earthly labors, we count it a great privilege to express our appreciation of her devout Christian life and for her untiring services for the Master and to humanity; and,

Whereas, the fact that we who knew her best can bear testimony that her daily life was lived in holy communion with our Lord, thus a benediction to us, a monument in our memories depicting faith, strength, loyalty and inspiration; therefore, be it

Resolved, that we, members of the Methodist church of the Waterproof charge and of the quarterly conference, do hereby express our heartfelt sympathies to her loved ones; be it further

Resolved, that a copy of these resolutions be sent to her husband and children, that a copy be sent to the Tensas Gazette for publication, and a copy to the New Orleans Christian Advocate.

Respectfully submitted,

MISS JENNIE BONNEY,

MRS. E. H. BIGGS,

MAE S. MITCHELL.

THE OAKDALE, LA. CHARGE

Dr. R. H. Harper, district superintendent of the Alexandria District held his fourth and last quarterly conference at Oakdale, Sunday afternoon, October 25, with a goodly number of the members present.

At the close of the business session of the conference, resolutions were presented and unanimously adopted, commending the work of Dr. Harper during the six years of his labors in this field; and also including expressions of profound regret because of the loss of the services of this valiant servant of God.

Resolutions were likewise adopted requesting the return to this charge of the present pastor, Rev. J. C. Sensintaffar.

E. J. WATSON,

Secretary and Rec. Steward.

One resolution I have made and try always to keep is this: "To rise above little things."—Jonathan Edwards.

BYHALIA BENEVOLENCES

Byhalia charge has for years stood in the front ranks of the charges of Sardis-Grenada District in supporting benevolences. Back in 1937, it paid \$345 to benevolences with a salary of \$1,100 to the pastor. Bro. W. C. Beasley was here then. In 1939 it paid to Benevolences \$400, and to mission special \$95, with a salary of \$1,200. Bro. H. D. Suydam was then pastor. In 1941, after Conference Claims and Bishops' Fund were lifted out of the benevolences, it paid \$472 to benevolences, \$98 to C. C., and \$31 to Bishops' Fund, or a total of \$601 to causes formerly classed as benevolences. The pastor's salary was \$1,400. In 1942, with pastors' salary at \$1,500, it paid to benevolences \$514, C. C. \$105, Bishops' Fund, \$34, or a total of \$653. Also, during the year the members laid \$106 on the altar of Communion of the Fellowship of Suffering.

Early in the fall I heard one of our prominent laymen say that he believed every charge paying an adequate salary to the pastor could and would pay full askings if the pastor would take the lead.

H. P. LEWIS.

BOOKS

I Married a Minister, edited by Golda Elam Bader. Abingdon-Cokesbury Press, New York, Nashville, pp. 188. Price \$1.50.

This book is not so much a symposium on the subject of the woman of the parsonage as it is a joint study of the theme, in which the assignments more than the contributors furnish its variables. It does not claim to be an exhaustive treatment, but it does set forth in a striking manner many of the fine characteristics which the wives of ministers share in common. It is also true that the planning of the work is such as to direct attention to the primary aspects of the life and contribution of the minister's wife. Being a study mainly from the inside, there is naturally an atmosphere of sympathy and understanding which could not have been achieved if the study had been more objective.

The lack of the book, as we see it, is in the fact that its contributors represent too largely the urban ministry of a limited section of the country, and that fact is reflected in both its culture and its social philosophy. The denominational distribution of the contributors does not make it fully representative, especially when each contributor is limited to a particular phase of the subject. For instance, we do not think that the study of the "hobbies" of the minister's wife and the transplanted daughters of a bishop are sufficient to make the book representative of the network of Methodist parsonages which cover the land. So also, a rural worker's view of the woman of the country parish is essentially objective, even though that worker be the wife of a minister.

Central Certainties, by Arthur James Moore, a Bishop of the Methodist Church. Abingdon-Cokesbury Press, New York, Nashville, pp. 142. Price \$1.

The five chapters of this little volume constitute the Jarrell Lectures delivered at Emory University in 1942. They are really five sermons which gather up the experience, the faith and the devotion of the man behind them. The discriminating introduction, written by Bishop William N. Ainsworth just three days before he entered in-

to a perfect understanding of all that is involved in these courageous messages, gives a forceful interpretation of the impulse, the background and the outlook which brought into being this study of the "Central Certainties."

The titles given the chapters of the book furnish a clue to its message and an index to the life and work of its author. They proclaim a deathless and a prevailing Church, with an adequate message and a world mission, and offer personal immortality for every individual of every race. Of course, the book is suffused with the high idealism of the end to be achieved, but it does not overlook the temptations and the inconsistencies which have caused a veering of Church life from the course charted by its divine Captain. The chapter on the World Mission of the Church reflects both the evangelistic passion and the world scope of Bishop Moore's ministry and work. Whatever may be said of other courses of lectures on this Foundation, this series will rank with the best and it will hold a place in the esteem of those who believe in the ultimate victory of the Church of Christ.

Evangelicals, Revolutionists and Idealists, by Francis John McConnell. Abingdon-Cokesbury Press, New York, Nashville, pp. 184. Price \$1.50.

Here Bishop McConnell gives us brief but discriminating biographies of six outstanding religious and social leaders of the eighteenth century whose work and views were influential in shaping the course of events in America. Under the terms of the lectureship, he could only develop the story of each personality, leaving the religious and social synthesis and the application to the American scene to be made by the individual reader. The author finds that while Thomas Paine was the religious antithesis of the others, yet all, including Paine, had a common cast of mind, they were utopian. On the threshold of the series, one meets the study of James Oglethorpe, the founder of Georgia. Bishop McConnell's study of his life and character is an inspiring departure from the common understanding which we have had, and it will make one eager to follow him through the series, including Wesley, Whitefield, Paine, Berkeley, and Wilberforce. Naturally Bishop McConnell finds support for his own social and industrial views, but it will not be necessary to agree with him in order to appreciate these biographies with their flavor of sarcastic humor.

A Book of Little Crafts, by Margaret Powers. The Manual Arts Press, Peoria, Illinois, pp. 115. Price \$2.50.

This rather unusual book presents in its forty craft ideas the genius of the artist, the training and experience of the teacher, and the profound interest of a mother. Margaret Powers was a capable teacher of art in a city school, and when she faced the responsibilities of caring for and developing the powers of her own children she used the child mind and ability in adapting her knowledge and experience to that end. The Little Crafts are based upon natural ability and interest and easily obtainable and inexpensive materials. The scheme of the crafts include experimenting with color and design, shapes, sound and dramatics. The page illustrations offer their own appeal to the child, and if his choice should prove too difficult, easier experiments are outlined to help him to the skill necessary for more difficult work. The forty ideas offer more

than one hundred pieces of work which suggest the developments of color and design and tend to create a thirst for the artistic to which the unskilled hands of the child are unequal. As a means of entertainment, this book will be of more permanent value than expensive toys of which the child knows nothing except the interest of their novelty. It seems to us that this volume, "Little Crafts," offers more for the price, \$2.50, than any other book of the kind that we have seen.

CHRISTIAN EDUCATION ON THE MORGAN CITY, LA., CHARGE

(Continued From Page 13.)

the three months that he is to be away and keep up his study, and when they return in February, reports will be made of their experiences while away. We hope that this plan will help each boy and girl to keep the value of his school during his absence. Nearly all of these bayou people live in floating houses and can be moved to any place that their work calls them. They will move the house with them to the trapping grounds and keep on living as usual.

As a further aid to our bayou work, we have arranged with one of our laymen, who owns a large fishing boat, to bring one of our congregations in to town from time to time for service. This was done during our vacation church schools, when the entire bayou school was brought in. The two schools, Bayou Shaffer and Pharr Chapel, participated in the closing program in the church. They sang together and enjoyed it very much. After these exercises, games on the church grounds were enjoyed by the young people, after which refreshments were served. This brought our people more closely together. Then, on a Communion Sunday, two boats brought forty-six members of the congregation to town to church and they all participated in the Communion. Thanks to our Conference Board of Missions for providing the funds to take care of the boat hire.

We closed the summer campaign with a training class, "Education in the Small Church," taught by our own conference executive secretary, Rev. G. W. Dameron. I have never felt that more good and lasting results have ever come from a training class than have come from this one. It set our workers to thinking, and they have gone to their tasks with greater faith and determination to win.

Back of all of this progress lies the interest that has been created among the membership by frequent "fellowship" meetings, when the entire congregation would be invited to enjoy an evening together in fellowship at the parsonage and at the church. The needs were always presented and the progress that was being made was noted. A mother-daughter banquet and a father-son banquet, each played a great part in creating interest among parents.

Our plans for 1942-1943 call for the organization of an "Official Board" in line with the Discipline, which will take care of the whole program of the church. A vacation school in every church, and several training classes. More and better trained teachers. A big increase in attendance and in offerings.

D. B. BODDIE.

"The only way to keep some things is to give them away—especially happiness. Man doesn't live unto himself alone."—Geo. H. Knox.

New Orleans CHRISTIAN ADVOCATE

Millsaps College Library
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1918

ARMISTICE DAY

1942



THE LIVING CHURCH

Some of God's greatest servants would never have known the Kingdom's glory had they not been ready and waiting to march when, just for a moment, His lightning showed them a path in the darkness.—Hugh Redwood.

THE PRAYER-ROOM TODAY

My Father, let me learn the lesson of Thy love. Show me how every day, as unwearied as the sun, Thou dost set out afresh to win me for Thyself. Show me how, as gently as the rain, Thy grace falls continually upon my impenitence. Show me, so far as I can bear the sight, this unthankful, evil heart of mine. Show me Thy heart, wounded by my ingratitude, disappointed that I cling so fast to the evil from which Thou wouldest deliver me. And in Thy mercy love me still, and make me less unworthy of Thy love. Amen.





WALLET OF THE WEEK



SARAH BERNHARDT, the tragedienne of almost a generation ago, was one of the best known and most widely appreciated opera stars of her day. In her long career she made about nine million dollars. At seventy years of age, she lost a leg, but she continued to act until within a few months of her death at seventy-eight. She was not a natural genius, but she was a woman of heroism and indomitable courage and in that way she overcame every handicap.

* * *

THE AMERICAN INDIANS are giving loyal and valuable support to the war effort of the United States. In an aviation mechanic training school in Texas, are Winnebagoes, Sioux, Pawnees, and Utes. A Seneca is an Ensign in the Navy Department, and a keen-sighted rifleman boasts the blood of both the Kiowa and the Pawnee tribes. These are but a few of the splendid men, who are the descendants of the aborigines, now fighting to save their homeland from the ruthless Nazis.

* * *

DR. DANIEL A. POLING, pastor of the Baptist Temple in Philadelphia, was granted a leave of absence in order to enter the chaplaincy, but the chief of chaplains has advised Dr. Poling to stay at his post as pastor until such time as his services may be more urgently needed than at present. General Arnold expressed the feeling that his pastorate was a providential circumstance and a field of service in which both Dr. Poling and the Army were specially favored. He is subject to call if and when he may be needed.

* * *

AN OSAGE INDIAN, Major General C. L. Tinker, fell in the battle of Midway Island. American Indian seamen and midshipmen attending Abbott Hall and Navy Pier formed a guard of honor. A council fire was lit and tobacco leaves were cast into it as a tribute to his memory. In the Garden of Memory of St. Stephen's Protestant Episcopal Church, Chicago, an evergreen tree was dedicated to his memory and to the commemoration of his life and achievements. Behind the formalities of the service was an atmosphere of Indian simplicity which is an inheritance from the children of the forest.

* * *

THE OUSTING OF DR. THOMAS C. BARR as pastor of First Presbyterian Church, Nashville, Tenn., is one of those regrettable incidents in Protestant church life which are not easy to justify or even to understand. Regardless of what the facts may have been, a great congregation built up under the superb leadership of Dr. James I. Vance is in the process of being dismembered. The unhappy circumstance calls to mind a similar division which led to the organization of an independent Presbyterian church under Dr. Edmunds of Birmingham some years ago. The scars of such a division will abide for many years to come.

THE MODERATOR OF THE SYNOD OF NEW YORK, Presbyterian Church, said recently that the only answer to the "destructive forces that strike at the foundation of Christian belief," is "a stubborn faith." To the Moderator, the way of optimism, in the dark days through which the world is passing, is through holding on to the conviction as to the goodness of God, the kingdom of righteousness and the sacredness of personality. These convictions he thinks are our most precious possessions.

* * *

WILBUR GLENN VOLIVA'S death a few days ago recalls the struggle which caused a split in the Christian Catholic Church of Zion, Illinois. The movement was founded by John Alexander Dowie in 1901 and Voliva was named by the founder to be his successor. While Dowie was preaching in London in 1906, Voliva took over the Zion leadership. A struggle followed Dowie's return, but Voliva was victorious. Voliva is said to have held eccentric views on many subjects, but he was a dominant factor in the affairs of Zion City for a quarter of a century.

* * *

THE ARRIVAL OF AMERICAN TROOPS in Australia is said to have led to a determined effort to break down the Sabbath legislation of the Australians. The soldiers joined with the proprietors in an effort to open places of amusement on the Sabbath, but the Australian authorities stood their ground and, much to their credit, refused to permit their Sabbath statutes to be set aside. The incident reflects little credit upon either the soldiers or their homeland. One of the distressing lacks of America is the lack of a conscience on the keeping of the Sabbath.

* * *

JAPANESE EVACUEES from the Pacific Coast number one hundred and ten thousand five hundred and ninety-nine. They were removed from the coastal sections of Washington, Oregon, and California. They were first removed to "Assembly Centers," and then were transported to "Relocation Centers," of which there are ten located in Arizona, Arkansas, California, Colorado, Idaho, Utah, and Wyoming. The properties of the evacuees have been preserved, their health looked after, and the workers are paid for their labor. The relocation centers are under civilian supervision.

* * *

LIQUOR IN THE MOVIE FILMS in violation of the all too inadequate Hay's Code has been exposed by a study of two hundred current full length films, according to American Business Men's Research Foundation. Six hundred and thirty drinking episodes were found in the two hundred films. Of three hundred and thirty-eight episodes, one hundred sixty-nine were without results, sixty with pleasant reactions, and sixty-nine with unpleasant ones. There were one hundred and sixty-seven drinking heroes and heroines as against sixty-five villains and villainesses.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

THE CHIEF CORNERSTONE

The superficiality of much that receives major emphasis in the work of the Christian Church reveals what we feel to be one of its amazing surrenders. Modern evangelism is too frequently pillared upon publicity cooperatively carried out for emergency ends, and its appeal is often not more radical than a plea for a benevolent exercising of personal delinquencies in the interest of social order. It is a rare exception that it reaches down to lift up a sin-cursed and ruined race by the authority and message of the cross. The occasion, as often as not, is either a crisis or a collection. These things may be important, but they cannot be lifted to first place in the evangelistic program without misrepresenting and ultimately defeating the very end for which the Church holds commission from its Lord.

In our day this superficiality finds expression in schemes of social reformation which are scientific, social and economic rather than personally redemptive. They undercut the passion for the repatriation of souls alienated and ruined by sin. As an example of what we have in mind, a California industry proposes the employment of liquor addicts for the double purpose of curing their liquor thirst and for relieving the labor shortage in war factories. To us the plan to cure a drunk by filling his pockets with money just does not make sense, no matter what may be his promises to amend. And the solution of a labor shortage in war industries by corralling nerve-shattered drunks is too fantastic to be entertained.

Frankly, we set no store by a "pay-off" plan for restoring either the economic or moral significance of the hulks of manhood burned out by drink. But, despite the unpromising outlook of such a venture, religious opportunists are always ready to fall in and give their blessing to such vagaries of social salvage. They seem to know more about whitewashing the sepulchers of the dead than the expulsive realities of Christ and the cross. Such is a fault of much so-called Bible teaching in the Church School. It is a philosophy of moral and social appeasement—a program of soup and soap when what is necessary is a major operation of grace unto salvation. This shallow emphasis may exalt the Church as an industrial arbiter, but in place of the Gospel of personal and social redemption it will be only an ethic, a branch severed from the root from which it receives life and sustenance. Jesus denied every implication of being in league with Beelzebub for saving the world, and the Church cannot countenance a move which even resembles a league with a business whose interest is the debauching of individuals and the degradation of society.

GOING TOO FAR

There is no more disturbing fact today than the authority assumed by some people whose sole right to speak is personal. Such utterances draw the fire of opposition, not so much against authors as against those whom they assume to represent. Our attention has been called to demands made upon Congress by "leading" Church representatives. It happens that there are certain principles in the official pronouncements of that Church which might be cited in support of the view advanced, but the situation in question has never been the subject of an official pronouncement. We deny the right of any person to lift statements out of their setting in support of a personal view, and we do not look with favor upon raising a subordinate position to the level of ambassadorial authority. On the particular question, we do not feel at all certain that the Church would endorse the position in question, however desirable it might be. The point is, however, that such messages sent to Congress do not help the position of the Church. A Congressman knows that the protest is not official, but the words are still those of a person for whom the Church is responsible.

It seems to us that our first year of the war has been featured by too much talk, brag, and bluster and too little progress in every theater of military operations to satisfy the American public. So far as we know, no one claims that we have made a creditable stab at fulfilling our promise to embattled China. Russia is unquestionably restive on account of our failure to deliver on our commitments to her. It seems to be a fact that General McArthur has lacked the supplies and the unified authority necessary for the successful prosecution of the war in the Pacific. A little less talk and more action would do much to help citizen morale. There is considerable dissatisfaction with confusing and misleading reports regarding military and naval operations. A touch of color added to commercial broadcasts has doubtless aggravated this situation. It is another example of too much unrepresentative talk.

Whatever may be the facts about the prospect for prohibition legislation, it is our own opinion that a first step toward wiping out the humiliating scores of Pearl Harbor and Bataan would be for Congress to wipe out the government-protected liquor industry which is preying upon the manhood of the nation assembled in Army camps. We are not interested in the political control of Congress, but we are interested in social and moral restrictions which may save us from reaping the whirlwind in the years ahead.

Others Say. . .

ARMISTICE DAY

There's irony in the thought of it. How shall we celebrate the cessation of hostilities in one war while in the midst of another greater war? Armistice Day harks back to a war that was presumed to end war. We are sadly and graphically reminded that that war did not end war. Nor will any other war end war. The end of human carnage cannot be brought about in any such manner. It must be realized by another process—a process separate and apart from war itself. We learned that lesson from the tragic Versailles Treaty, but the lesson was soon forgotten. Perhaps the lesson might be revived by our observance of Armistice Day this year. High-minded men in increasing numbers are now concerned about the sort of peace that is to follow this conflict. They are well aware that peace, if it is to be genuine and abiding, cannot come out of vengeance or revenge, hatred or oppression. It must be built from the ground up on a basis of righteousness, looking toward the future, permanent good of mankind. The person who is not big enough in mind and heart to conceive of peace in those terms should have no place at the peace table. Vengeance belongs to God alone, not to man. Let no nation be so arrogant as to assume that it has the right to mete out punishment to another nation. None of them is free from guilt and none of them will escape punishment that is due for their sins. The becoming attitude for our Armistice Day observance is that of humiliation—repentance, confession of sin, prayer for mercy and forgiveness, all with the purpose of walking in newness of life in the bonds of good will and brotherhood. Anything other than that would not be in keeping with our faith as followers of the Prince of Peace.—Religious Telescope.

HOLY COMMUNION (Concluded)

In my last article there was not space enough to finish all I had in my heart to say about the Communion service and our Methodist way of administering it in many of our churches. We are not uniform in our practice, and

why should we not be? Why should we be slovenly, yes, even sloppy, in some places and punctilious in others? Especially in the observance of a service that is so solemn and holy as this. There are all sorts of excuses for it but no real and valid reason that I know of.



Dr. A. P. Hamilton

It used to be the custom to have certain women of the congregation charged with the duty of making and keeping on hand the wine of the communion. In this way the haphazard and commercialized manner of these latter days was avoided. To go out and buy grape juice the day before, or even the same day as the service is held, seems to me a cheapening of the whole thing. As for myself, I believe that we should still use fermented wine—that is, home-made wine—but I would not insist upon it. I do insist, however, that it should be made at home, whatever we use, and that careful preparation and thought should go into the whole process. I remember reading with great interest an editorial by Bishop Galloway in the New Orleans Christian Advocate from the

year 1883 or 1884 on the subject of fermented or unfermented wine for the communion. He was horrified at the very idea that grape juice was being used and advocated in some quarters. And I suppose there has hardly been a more ardent temperance advocate in our Church than Bishop Galloway.

Now please do not draw the conclusion from what I have written in the last few sentences of the preceding paragraph that I think we should go back to the days of 1884 and insist upon fermented wine. So far as I am concerned, I prefer it. But my contention is that there should be unhurried, careful, and personal supervision of all the elements that go into the making of the communion table. Not only this, but there should be preparation made for it in the minds of the congregation well beforehand. The congregation should be trained in the full use of the communion ritual, whether it is used in its complete form every time or not. The thought should be gotten over to the membership somehow or other that this is perhaps the most sacred worship service they can perform in all the round of church services during the year, and that it deserves thoughtful, prayerful and reverent attention and study.

As it is now, we might just as well use tomato juice, prune juice, or any other kind, so far as making it reverential and sacred is concerned in too many instances.

All I ask is that the Lord's Supper be given its proper dignity and setting and that it be approached in the proper frame of mind and attitude of spirit. Only this way will we receive from it the spiritual blessing which it is supposed to convey and bring to our hearts.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

QUO VADIS?

Which, being interpreted, means, "Whither goest thou?" The question itself has probably been asked some ten or fifteen million times; and at least one book has been written with these words as a title. Probably no more books will be written on the subject, but the question will continue to be asked as long as bishops hold cabinet meetings and district superintendents carry portfolios. Even when all itinerants know in advance their current journey's end, a lot of their brethren, from force of habit, if nothing else, will repeat the time-honored query, "Where do you go this year?"

We do not know at what period in man's development the interrogative sentence became a settled form of speech, but it must have been very early. We imagine it grew from necessity. For example, when some prehistoric man awoke in the middle of the night and heard the clock strike just one time, he must have lain there quite a while wondering if it were actually one o'clock in the morning, or if it were some undetermined half-hour. And then, after tossing restlessly for what seemed ages, when he heard it strike one again, he had to guess whether it was twelve-thirty, one, or one-thirty—and the suspense became unbearable. So he groaned, "For heaven's sake, what time is it, anyway?"—and the interrogative sentence was born. Or it might have come into being when he stepped up to the post-office window and asked the weary-looking clerk, "Is there any mail

for me today?" Or it might have originated when he asked the man at the railroad station, "How late is No. 4?" Authorities may differ—but it is our opinion that the question, "Is it hot enough for you?" is of late origin and has no place in the early historical development of the interrogation.

So we shall continue to ask, "Quo Vadis?"

It might be more to the point to ask "Where you been?"

DR. HARPER APPRECIATED

We, the people of White's Chapel, do express our appreciation to our beloved district superintendent, Dr. R. H. Harper, for his faithful service during the six years he has been with us and for making it possible for our pastor Bro. J. A. Jones, to live in our community.

It has been many years since we had a resident pastor. Bro. Jones' presence has given us pleasure and comfort in sickness and in health and we hope it will be the decision of our conference to return him to us.

Due to the time limit, Bro. Harper will be sent to other fields of work. We pray that God will continue to bless him.

Signed:

MRS. ERNEST CAMPBELL,
MRS. W. M. MORRISON,
MRS. H. M. FAUST.

REV. RANSOM JONES' RELATIVES TO MEET

One of the meetings at the Mississippi Conference will be the meeting of the relatives of Ransom Jones, to be held November 21 and 22. Ransom Jones, Sr., moved to Jasper County, Miss., from Georgia and became a member of the Mississippi Conference in 1835. Later, Ransom, Jr., K. A., W. H. Laz., W. B. and J. T. Jones entered the Conference. Other relatives were B. H. House, E. H. Mounger and H. C. Castles. W. B. Jones has been secretary of the Conference for a number of years. Those from North Louisiana who are to be on the program are: Sam Jones, postmaster, Downs-ville; Dr. Gallaspy, Monroe; Miss Alva Sims, L. P. I., Ruston; Miss Mary Sims, demonstration agent, Rayville; A. L. Lowrey, post-office, Calhoun; and S. C. Kennedy, planter, Choudrant.

EMORY UNIVERSITY INAUGURATES A NEW PRESIDENT

Emory University's fourteenth president, Dr. Goodrich C. White, was inaugurated, and Dr. Harvey W. Cox was installed as chancellor at the fall convocation held on Friday morning, October 16.

The ceremonies, held in Glenn Memorial auditorium, were brief but impressive. The traditional academic procession consisting of the board of trustees, the faculty, the members of the senior classes, was led by Dr. Sam Guy, University Marshal.

Others taking part in the rites were Dr. Franklin N. Parker, dean emeritus of the Candler School of Theology, and Dr. Chas. H. Candler, chairman of the board of trustees.

Dr. White succeeds Dr. Cox as president of Emory. Previous to his election, Dr. White served successively as professor, dean of the College of Arts and Sciences, dean of the Graduate School, and vice president.

Dr. Cox is the second ever to hold the position of chancellor, the late Bishop War-

ren A. Candler having been Emory's first chancellor.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. John A. McCormack has been removed from active pastoral work because of ill health, and,

Whereas, he has been such a noble, earnest pastor of the Abbeville Methodist church for the past four years, be it

Resolved, by the Woman's Society of Christian Service of the Abbeville Methodist church, that we express to Rev. Mr. McCormack our deepest thanks and appreciation for his unselfish interest in and support of our church and society; and be it further

Resolved, that we assure Rev. Mr. McCormack of our unfailing interest in his welfare, and of our prayers for his health to be restored to him; and be it still further Resolved, that we also express to Mrs. McCormack our appreciation for the many memorable deeds that she so faithfully and ably executed among us.

May God bless Rev. and Mrs. McCormack.

Signed: The Woman's Society of Christian Service.

MRS. PAUL E. BUYERS DIES IN VIRGINIA

By W. W. Reid

Mrs. Viola Matthews Buyers, wife of the Rev. Paul E. Buyers, missionary of the Methodist Church in Sao Paulo, Brazil, died at Charlottesville, Va., on October 16. She had returned to the United States on furlough in July of this year.

Mrs. Buyers first went to Brazil as a missionary of the Woman's Section of the Board of Missions of the (former) Methodist Church, South. She was principal of the large school at People's Central Institute in Juiz de Fora when she was married to Prof. Buyers in 1936.

Born in Charlie Hope, Va., May 23, 1896, Mrs. Buyers was educated at Fredericksburg State Normal School and at Scarritt College.

IN APPRECIATION OF DR. H. S. SPRAGINS, SR.

In response to an urgent appeal from a church stricken by the sudden loss of its leader, John W. Robertson, Dr. H. S. Spragins, Sr., came to the Methodist church at Senatobia some six months ago.

Though having just retired from another conference, yet with no hint of any sacrifice on their part, Dr. Spragins and his good wife moved in among us, bringing peace and satisfaction which caused all to say it was the "happiest solution to our problem." Dr. Spragins is a man of commanding appearance and is easily recognized anywhere as one of "God's noblemen," for his countenance begets respect and esteem. Hence his very presence on our streets and in our town has been a benediction.

Dr. Spragins is a forceful, successful preacher because his congregation realizes he has lived his religion. He is a scholar of the first water, with a remarkable memory. Sunday after Sunday he delivered clear-cut, logical sermons without any reference to notes, quoting scripture verbatim, and for illustrations quoting from memory choicest poems and deep, rich passages from the best authors. His manner of giving them

showed he had been long familiar with their authors and had loved and treasured the words.

Through the hot, trying summer months Dr. Spragins preached in "the even tenor of his way" with never a hint of discomfort, making our church an "oasis" in our town for the thirsty Christians of every denomination.

In a word, let me say Dr. Spragins, and Mrs. Spragins equally as well, in the quiet, Christlike spirit they so abundantly possess themselves, have ministered to the entire community in such a way as to leave its citizens a "Buena Vista" as they depart for theirs.

KATHLEEN G. GIVENS.

WHAT WOULD JESUS DO?

As conference draws so near to us, I find myself asking questions. When I hear rumors (?) of this and that, I again ask, "What would Jesus do?" if he were a pastor? a layman? "When I hear that a minister doesn't want to go to certain points of service because it is in the country, I wonder what his profession should be. We country people are hungering for him who comes in the name of Christ, someone with love for the simple ways of life, someone with love—compassionate love and understanding.

It's true you won't have the conveniences of the town—neither do we. But we do find happiness in our simple abodes. Too, we recognize our need for spiritual help, and we lift our voices as one "Come over and help us."

What have we to offer? We make no apologies. We have a simple home, a lawn for your children to play upon, a quiet wood to walk into, where you can kneel to talk with God about each of us; and at this sacred altar you may meditate upon God's love and greatness; you may lift your heart in gratitude for the responsibilities of the rural pastor. You have homes into which you may go—to read God's Word, to pray with and for its inmates and their interests, to share with them the joys of Christian living. Do you know the thrill of the words, "We are glad you have come; our children need you and love to hear you pray with us for our every-day needs?"

Do these things challenge the heart of you, pastor? Oh, but I hear you arguing, "We can't have the school our children need." Don't our children get an education? Haven't we heard it said time and time again, "Many of our famous men have come from the country." Do you believe it strongly enough to come out and have a part in this contribution to society?

Oh, but we can't get along on the salary. Now, honest, is that the reason? Why then are you afraid? Have you taught your people to tithe? I challenge any pastor to come in the Spirit of Christ and in consecration to His will, teaching his membership to tithe and to observe all things whatsoever God commands. You won't go hungry, and your children won't have to beg bread.

"Seek ye first the kingdom of God." "Lo, I am with you alway."

And, laymen, there are some questions we need to ask ourselves. Are we willing to go the "second mile" in His kingdom's work among us? "Are ye able?"

A LAYMAN.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Timothy 4:12.

CONFERENCE NEWS AND PERSONALS

Rev. C. W. Wesley conducted a revival in the Hazlehurst, Miss. church last week, doing his own preaching and receiving splendid cooperation from his people.

At the fourth quarterly conference held November 1, the Prentiss charge reported everything in full for the year. Rev. Roy Wolfe is the pastor.

Rev. J. B. Shearer, of Scooba, Miss., has entered the Chaplains' School, Harvard University, Cambridge, Mass., preparatory to taking up the duties of a chaplain in the Service.

The Adult Education Class of Mrs. Mabelle Martin, Meridian, Miss., was visited by M. C. McDaniel of Jackson, state director of the educational phase of the war service program, Mrs. Ernest Brookshire, local director, and Mrs. R. L. Bates. Demonstrations of the work being done by Mrs. Martin and her group were given for the visitors. Posters and booklets made by the group were shown.

MISSISSIPPI CONFERENCE

Committee on Conference Relations

The Mississippi Conference Committee on Conference Relations and Ministerial Qualifications is called to meet in the Crawford Street Methodist Church in Vicksburg, on Wednesday, November 18, at 3 p.m. All candidates for Admission on Trial and others who are to appear before this committee are requested to come at this time.

C. C. CLARK, Chairman.

Board of Ministerial Training

The Mississippi Conference Board of Ministerial Training will meet at 2 p.m. Wednesday, November 18, at the Crawford St. church, Vicksburg. Members of the third and fourth year classes, and accepted supplies are asked to appear before the Board

at 3:30 p.m. Men seeking admission on trial, and members of the first and second year classes are asked to appear at 4:15 p.m.

The Seminar for Undergraduates and Supplies will be held Friday afternoon, at 3:30 p.m.

HENRY M. BULLOCK, Chairman.

Commission on World Service and Finance

The Commission on World Service and Finance will meet in Crawford Street Methodist Church, Vicksburg, Miss., on Wednesday, November 18, 1942, at 3 p.m. We urge all members of the Commission to be present if possible.

C. W. WESLEY, Chairman.

TYRO, MISSISSIPPI CIRCUIT

As it has been sometime since I have seen anything in the Advocate from this charge, I thought perhaps it would interest you and your readers to know something of what we are doing out here.

The Tyro circuit is composed of six appointments: namely, Tyro, Free Springs, Mt. Vernon, Emory, Looxahoma, and last, but not least, historic century-old Fredonia.

Our pastor, Rev. L. H. Floyd, has been with us only one year, but he has done a great work. When called upon recently for a report of his year's work, he replied, "Everything paid in full, and sixteen subscribers to the Advocate with four more in sight, making a total of twenty by Conference." This was a startling statement to his hearers, as it has been many years since the charge has paid out "in full," and the Church paper going into more homes than ever before.

By his genial and cheerful manner, this pastor won the confidence of the people, and he has had their cooperation all over the circuit in all his undertakings. Thus, he has been able to get some needed repairs done on some of the churches. The Tyro church has been recovered at a cost of approximately one hundred and seventy-five dollars. Something around seventy-five dollars has been spent on Emory church, with plans for further repairs. The church at Looxahoma has been entirely rebuilt and now this congregation has a practically new, neat and attractive house of worship. All the other churches have raised money for various purposes. Altogether the charge has raised about two thousand dollars this year for all purposes. While we are proud of our financial report, we are more gratified because of the deepened spiritual interest of the people.

Revivals have been held at each church, (the pastor doing the preaching) with gratifying results. There were several additions to the membership, and the churches



BISHOP A. FRANK SMITH,
President, Louisiana Conference

as a whole greatly revived (I might say reclaimed).

At the beginning of the Conference year we were depressed and discouraged. The building of the Sardis Reservoir had made inroads on our membership and for various causes our membership dwindled, but under the leadership of a consecrated pastor we have been revived, our faith restored and there has been a spiritual awakening throughout the charge. Though few in number we are encouraged with God's help to carry on.

The entire charge deeply appreciate Bro. Floyd and the great work he has done and we are one hundred per cent for his return.

We also appreciate very much the work of our faithful district superintendent, Rev. C. T. Floyd. We regret having to lose him, but know that it is inevitable.

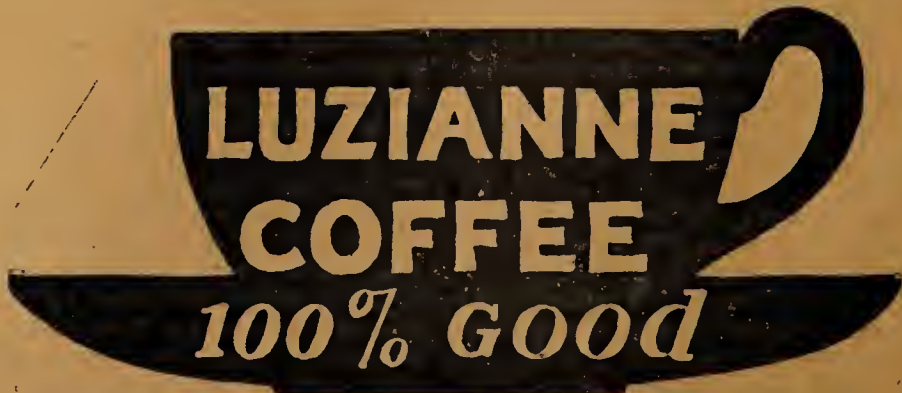
If the Conference sees fit to return Bro. Floyd to us, we will be happy to have him, but if he is sent to another field of labor he will still have our prayers and our love. Wherever he serves, the people will be fortunate to have him as a pastor, for he is a faithful, loyal, devout man of God.

We hope to report greater things next year. Now, in the words of "Little Tim,"



DR. W. W. HOLMES,
New Orleans District Superintendent

nesday, November 18, at the Crawford St. church, Vicksburg. Members of the third and fourth year classes, and accepted supplies are asked to appear before the Board



may I say "God bless us every one."

MRS. E. H. ROOK,
Charge Lay Leader.

GONZALES CHARGE

Dear Dr. Duren: This may be the last time I shall have a chance to send in a report from the Gonzales charge.

With Conference just a few days ahead no one knows what the future holds in store for those who serve Him.

This has truly been a great year for us, although we have worked rather hard, there is something to show for our work that we are proud of. Everything has been paid in full for nearly two months.

We have rebuilt, paid for, and dedicated one church, another has been worked over inside, another has been painted inside and outside, and \$23 worth of paint has been purchased for another church.

There has been a fine spirit of cooperation in all the churches.

We have tried to be mindful of all the Church program.

We try to make life happier for our parentless children at Ruston by helping them all we can. So far we have raised this year for the Orphanage, \$110.

We only have one W. S. C. S. with nine members; they were to raise \$2.25 for Emergency Relief. They gave a birthday party September 25, celebrating the second anniversary of our W. S. C. S. and raised \$10.00. This party was at the parsonage in Gonzales. We have also done our share with the New Orleans Christian Advocate, having secured 23 subscriptions. If the Advocate should fail to come to me I would feel that I had failed to see a friend I need to see.

There are three church papers coming to this town each week: Catholic Action, Baptist Message and the Christian Advocate. The name Christian Advocate means more than the other names and, I like it best.

The work on the Gonzales charge is in fine shape for another year.

Pray that we may keep the good work going wherever we may be.

C. J. T. COTTEN, Pastor.

LOTTIE, LA., CHARGE

Dear Dr. Duren: Three years ago the Lottie charge was left without a pastor. Having regained my health, I consented to come to the aid of the district superintendent, Rev. J. Henry Bowdon, in the emergency for that year. On my first round I announced to the churches that I had been appointed to serve them as their pastor, not a financial agent, and the laymen must take care of the finances. They have done so in a fine way. During the three years I have not taken a single collection. I will make

A DAILY PRAYER IN WAR TIME

FOR UNWAVERING FAITH

Into Thy hands, O God eternal and infinite, whose might is matched by mercy, we have confided our Country and our Cause. Day by day, hour by hour, our hearts turn to Thee in the assurance that Thou doest all things well. The issues in this war are in Thy keeping; and our whole dependence is upon Thee. By hidden and dark ways Thou leddest our fathers into a life of liberty and democracy. Still lead us on to whatever goals Thou hast in store for us. When reverses come, and Thy providences are most inscrutable, strengthen our simple faith in Thee. For only Thy way can lead to the true victory to which we have dedicated our lives and all of our powers and possessions. Our trust is stayed on Thee alone. We pray that Thou wilt sustain us in this faith throughout these direful days, and to the end of life itself, when faith will turn into sight, and we shall acclaim Thee, as the angels do, Lord over all, blessed forever. Amen.

W. T. E.

my third report to the annual conference next week from the charge, with everything in full, good revivals, and a net gain in membership each year.

Dr. W. L. Doss, Jr., is closing his first year as superintendent of our Baton Rouge

District, has won for himself the confidence and love of his preachers and people and done a monumental piece of work.

L. W. CAIN.



DR. N. H. MELBERT, Pastor-Host

RESOLUTIONS OF QUARTERLY CONFERENCE, LOTTIE CHARGE

Resolved, that we express by a rising vote our devotion to our beloved pastor, Rev. L. W. Cain, and our grateful appreciation for the inspiration and help he has been to the whole charge in his most faithful and efficient service the past three years.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. R. H. Clegg has served as district superintendent of the Brookhaven district for the past six years and under the law of the Methodist Church must return to the active pastorate at the coming Annual Conference, and,

Whereas, during these six years he has shown himself to be a Christian brother in all his relationships, and,

Whereas, he has, by his brotherly spirit and kindness, and the godly messages he has brought us each time, endeared himself to all who have known and heard him; therefore, be it

Resolved, that we, the members of this fourth quarterly conference of the Prentiss charge, and all others present, express to Bro. Clegg by a rising vote our appreciation to him and assure him that he has our prayers in his new field of labor; and be it further

Resolved, that a copy of these resolutions be presented to Bro. Clegg, a copy sent to the New Orleans Christian Advocate, and a copy spread upon the minutes of this quarterly conference.

Signed: Roy Wolf, G. W. Holloway, W. H. Livingston, E. J. Holder, D. W. Dorris, A. H. Garner.

Seek to cherish in your children the habit of being interested in the work of God and in the relief of need and distress; use them to relieve this need at suitable times and in suitable circumstances. You will reap fruit from so doing.—George Muller.



FIRST METHODIST CHURCH, NEW ORLEANS, HOST TO LOUISIANA ANNUAL CONFERENCE

PERSONAL NOTES AND INCIDENTS

Dr. Dice R. Anderson, a former president of Randolph-Macon Woman's College, Lynchburg, Va., and of Wesleyan College, Macon, Georgia, died in Fredericksburg, Va., recently. He was a son of a Methodist parsonage born at Charlottesville, Va., April 18, 1880.

A card from Dr. Forney Hutchinson says that he was compelled to retire at the recent session of the East Oklahoma Conference on account of his health. We had known that he was not in good health, but did not know that he contemplated retiring. This will be an occasion of regret to his many friends throughout the church. His address in the future will be 2118 N. Broadway, Shawnee, Okla.

MISSISSIPPI CONFERENCE NOTICES

Conference Claimants

The Board of Conference Claimants of the Mississippi Annual Conference will have its first meeting at the Crawford Street Methodist Church in the room provided on Wednesday afternoon, November 18th, at 2:30 o'clock.

Sincerely,
CLYDE H. GUNN, Secretary.

NORTH MISSISSIPPI ANNUAL CONFERENCE

Editorial Correspondence

The North Mississippi Conference convened in the Methodist church in Louisville, Miss., on Wednesday evening, November 4, 1942, with Bishop W. W. Peele in the chair. The Bishop followed the preliminary service of song with a timely and forceful meditation on depth of living and emotion as the necessity of the present time in our experience.

The Conference was then organized, R. G. Lord was elected secretary. The vacancies on boards were filled and the Conference proceeded to transact various items of business.

The question: "Who have died during the year?" was answered by J. J. Brooks, J. R. Murff, J. W. Robertson and J. R. Wilson.

The question: "Who are Superannuated?" was asked and answered by: R. P. Neblett, J. D. Simpson, E. M. Shaw, J. M. Bradley, W. R. Goudelock, J. T. McCafferty, E. S. Lewis, C. Wesley Baley, T. H. Dorsey, J. A. Patterson, and F. H. McGee.

An unusual incident connected with this call was the fact that J. M. Bradley and T. H. Dorsey who were supply district superintendents each moved the reference of his own name for superannuation.

Announcements were made and the Conference adjourned to meet at 9:00 o'clock Thursday morning.

THURSDAY, NOVEMBER 5

The Conference met at the appointed hour and opened with the celebration of the Sacrament of the Lord's Supper. Following the preliminaries of opening, W. L. Duren, Editor of the New Orleans Christian Advocate was introduced and addressed the Conference briefly in the interest of that paper. This was followed by recognition of preachers and their wives whose sons are in the Armed Services—an incident suggested by the dedication of the Conference

issue of the Advocate to Rev. and Mrs. H. H. Wallace and their five sons and son-in-law who are in the Armed Forces.

Chaplain R. M. Price of the Army and Chaplain M. H. Twitchell of the Navy and a member of the Conference, addressed the body in the interest and on the work of the chaplaincy in the various branches of the Service.

The City Attorney, on behalf of the Mayor of Louisville, brought greetings and a message of welcome to the Conference. Bishop Peele made response for the Conference.

Col. J. H. Johnson's resignation as Treasurer of the Conference was accepted, and E. M. Tanner of Indianola was elected to that position. Telegrams of sympathy and appreciation were sent to Col. Johnson and to Dr. H. F. Brooks, whose illness in a Memphis hospital prevented his attendance at the Conference.

Rev. J. Noel Hinson was elected joint Conference Secretary of the boards of Education and Missions. He is to take over the work formerly done by Chaplain Roy A. Grisham, with the added responsibility for the promotion of the Missionary interest.

The remainder of the session was occupied with passing the undergraduate classes. Three were admitted into the Conference on trial.

FRIDAY, NOVEMBER 6

The Conference met at the appointed hour. Following the opening exercises, various items of business were transacted. The most important item was the resolution championed by the laymen providing for the equalization of the districts both as to work and salary. The proposal passed with only three dissenting votes.

The question as to where the next session of the Conference will be held was answered, and Tupelo was the winner.

Among connectional representatives present was Dr. H. W. McPherson who is the Executive Secretary of the Division of Educational Institutions of the Board of Education. His address in behalf of his work was well received by the Conference.

The outstanding feature of Thursday's proceedings was the address of former Governor Mike Conner on the Laymen's program. Mr. J. G. Houston, Conference Lay Leader, introduced the speaker who thrilled the Conference with his discussion of "Christian Objectives in Times Like These." The deliverance was thought-provoking and in every way worthy of the occasion and of the distinguished guest.

SATURDAY, NOVEMBER 7

Saturday's session was taken up with hearing from representatives of various connectional interests and detailed reports contemplated in the fixed order of Conference business. Among connectional representatives were Dr. Harry C. Spencer representing the cause of Missions, and Dr. Hugh H. Harris speaking for Candler School of Theology, Atlanta, Ga.

At 11:00 o'clock, the order of the day being the service commemorating the life and labors of those who have died during the year, Bishop Peele delivered the memorial address.

The various boards of the Conference made reports reviewing the achievements of the year, outlining plans for the year ahead and indicating objectives to be striven for. Routine matters, necessary to the completion of the business were attended to.

Each evening at 7:30, Dr. Clovis Chappell, pastor of Galloway Memorial Church, Jack-

son, spoke to the delight and edification of the great audiences which packed the building to capacity. Dr. Chappell's contributions to the Conference were such as to add to what will rightfully be ranked as a memorable session.

SUNDAY, NOVEMBER 8

Sunday, as usual, was given over to services of worship in which visiting ministers occupied the pulpits of the various churches of the city. In the services at the Methodist church, Bishop Peele delivered the sermon, which was followed by the ordination of ministers.

The business of the session having been completed, the concluding event was the reading of the appointments for the next year, following which pastors and laymen turned their faces homeward, some to resume work in the same fields and others to establish themselves in new fields and to be greeted by congregations of new faces.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

(Note: The copy of the Appointments from the Secretary of the Cabinet failed to reach us and we insert them from a somewhat garbled copy in a morning paper.—Editor).

ABERDEEN DISTRICT

N. J. Golding, District Superintendent

Aberdeen—E. M. Sharp; Algoma—Bob P. Buskirk, supply; Amory—R. G. Moore; Becker—W. D. Waugh; Buena Vista—T. W. Smallwood; Calhoun City—E. F. Tucker; Coffeerville—G. H. Ledbetter; Derma—J. D. Simpson (R); Greenwood Springs—C. Boen Burt; Houlka—W. V. Stokes; Houston—G. R. Williams; Mooreville—E. C. Abernathy; Nettleton—W. C. McCay; Okolona—Marlin McCormack; Paris—P. B. Grisham, supply; Pittsboro and Bruce—H. R. McKee; Pontotoc—G. A. Baker; Prairie—Strong Hamilton, Milton Jay Peden; Salem and Friendship—O. L. Elliott, supply; Shannon—G. R. Meaders; Smithville—J. F. Elliott; Toccoola—J. C. Nelson, supply; Tremont—H. G. Wallace; Tupelo—W. A. Tyson; Vardaman—W. R. Liming; Verona—W. C. Mattox; Water Valley, First Church—E. H. Cunningham; Water Valley, Main St. and Taylor—A. S. Brisco; Woodland—R. C. Mayo; Chaplain Navy—J. H. Brooks; Student Emory University—W. A. Tyson, Jr.; District Evangelist—L. A. Comfort, supply; District Missionary Secretary—W. C. McCay.

COLUMBUS DISTRICT

V. C. Curtis, District Superintendent

Ackerman—W. L. Stormont; Artesia—S. W. Hemphill; Bellefontaine—C. M. Ray, supply; Brooksville—W. M. Wright; Caledonia—J. L. Nabors, Sr.; Chester—J. E. Roberts; Columbus, First Church—J. D. Wroten; Columbus, Central—T. E. Gregory; Crawford and Mayhew—T. E. Shelton, supply; Ethel—E. G. Potts; Eupora Station—M. E. Scott; Eupora Circuit—to be supplied; Kilmichael—S. B. Potts; Kosciusko Station—T. B. Thrower; Kosciusko Circuit—J. L. McElroy; Longview—W. H. Heath; Louisville Station—J. J. Baird; Louisville Circuit—J. W. Holliday; Mathiston and Maben—H. D. Suydam; Macon Station—N. D. Guerry; Macon Circuit—T. A. Filgo; Noxapater—E. B. Sharp; Sallis—E. M. Allen; Shuqualak—R. A. Thornton; Starkville—J. R. Countiss; Sturgis—G. W. Curtis; Weir and McCool—J. N. Humphrey; West Point—J. A. George; Confer-

ence Evangelist—S. M. Butts; District Evangelist—A. P. Stephens, supply; Chaplain Army—W. R. Richerson; District Missionary Secretary—G. W. Curtis.

CORINTH DISTRICT

J. E. Stephens, District Superintendent

Abbeville—Glen Miller, supply; Ashland—J. B. Burns; Baldwin and Wheeler—A. C. Bishop; Belmont—H. C. Lewis; Blue Mountain—H. L. Beasley; Booneville Station—T. H. Ferrell; Booneville Circuit—L. K. Alexander, supply; Burnsville—W. N. Whitener, supply; Chalybeate and Walnut—N. L. Threet; Corinth, First Church—W. C. Newman; Corinth, Southside—W. R. Goudelock (R.); Corinth Circuit—W. R. Hammontree; Hopewell, Rocky Springs—H. M. Bennett, supply; Dumas—to be supplied; Fulton—E. L. Jernigan; Guntown and Saltillo—E. S. Lewis (R.); Hickory Flat—to be supplied; Holly Springs—Seamon Rhea; Iuka Station—E. G. Mohler; Iuka Circuit—M. N. Hamill; Kossuth—T. G. Lowry; Lowry—S. T. Ledbetter (R.); W. R. Timmons, associate; Mantachie—W. T. Bazzell, supply; Marietta—C. L. Ivy; Myrtle—W. M. Hester; Oxford University—W. J. Cunningham; New Albany Station—C. T. Floyd; New Albany Circuit—K. E. Clark; Potts Camp—Z. A. Jumper; Rienzi—B. F. Bullard; Ripley—E. R. Smoot; Sherman—Guy Ray; Tishomingo—J. L. Nabors, Jr.; Waterford—Joe Carothers; Chaplain Navy—M. H. Twitchell; District Evangelist—J. T. Gullett, supply; District Missionary Secretary—T. H. Ferrell.

GREENVILLE DISTRICT

J. W. Ward, District Superintendent

Arcola and Murphy—J. M. Bradley (R.); Boyle and Pace—G. D. York; Clarksdale—S. H. Caffey; Cleveland—R. G. Lord; Coahoma and Jonestown—M. E. Armstrong; Dubbs—J. B. Conner; Dublin and Mattson—W. R. Crouch; Duncan and Alligator—W. W. Jones; Friars Point and Lyon—W. D. Smith; Glen Allan and Winterville—W. D. Bennett; Greenville—L. P. Wasson; Gunnison and Hillhouse—A. M. West; Hollandale—G. C. Gregory; Indianola—S. E. Ashmore; Leland—W. B. Baker; Lula-Dundee—J. C. Wasson; Merigold-Sherard—J. M. Guinn; Rosedale-Benoit—W. W. Hartsfield; Shaw-Litton—C. W. Avery; Shelby—A. R. Beasley; Tunica—W. L. Pearson; Chaplain Army—K. I. Tucker; District Missionary Secretary—A. R. Beasley.

GREENWOOD DISTRICT

H. F. Brooks, District Superintendent

Acona—W. M. Langley; Belzoni—G. H. Boyles; Black Hawk—R. E. Wasson; Carrollton—C. L. Oakes; Drew—H. H. Wallace; Durant—H. P. Lewis; Ebenezer—E. M. Shaw (R.); Greenwood—W. R. Lott; Itta Bena—R. T. Hollingsworth; Inverness and Isola—T. M. Bradley; Lexington—A. Y. Brown; Minter City and Glendora—W. B. Bailey; Moorhead—S. A. Brown; Pickens and Goodman—E. C. Driskell; Poplar Creek—B. B. Brantley, supply; Rockhill—G. T. Sledge, supply; Ruleville—W. C. Beasley; Schlater, Price Memorial and Philip—J. W. York; Sunflower and Doddsville—J. W. Gibson; Swiftown—W. W. Bruner; Sidon and Cruger—W. S. McAlilly; Tchula—W. T. Phillips; Tutwiler—J. V. Stewart; Vaiden and West—A. L. Davenport; Webb and Summer—A. W. Bailey; Winona Station—J. H. Holder; Winona Circuit—J. T. McCafferty; District Missionary Secretary—W. S. McAlilly.

SARDIS-GRENADA DISTRICT

C. A. Parks, District Superintendent

Arkabutla—H. E. Carter; Batesville—W. M. Jones; Byhalia—W. W. Milligan; Charleston—A. C. McCorkle; Cockrum—G. W. Robertson; Coldwater—H. E. Finger, Jr.; Como—W. H. Mounger; Courtland—R. C. Nanney; Crenshaw and Sledge—W. C. Galceran, Jr.; Duck Hill—H. N. McKibben; Grenada—W. L. Robinson; Hernando—W. O. Hunt; Holcomb—L. P. Jumper; Horn Lake—L. A. Bennett; Lake Cormorant—W. M. Campbell; Lambert and Crowder—L. C. Lawhon; Longtown—G. L. Nicholas; Marks, Belen and Darling—J. S. Maxey; Mount Pleasant—B. B. Bailey; Oakland—W. S. Selman; Olive Branch—N. N. Maxey; Pleasant Hill—John M. McCay; Red Banks—B. D. Benson; Sardis Station—J. O. Dowdle; Sardis Circuit—James Heffin, supply; Senatobia—C. L. Rogers; Shuford—J. A. Biffle; Tyro—L. H. Floyd, supply; Chaplain, Army—R. A. Grisham; Executive Secretary, Board of Education—J. Noel Hinson; Conference Missionary Secretary—J. Noel Hinson; District Missionary Secretary—J. O. Dowdle.

HOLDING FIRM

By Mrs. Irvin Rowland

"Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven."

Have you the courage to stick to that which you believe is right, even in the face of persecution from your friends and loved ones? It is much easier to make a decision than to abide by one, especially when others oppose your views. But, for every one you stand by, you will be acquiring additional strength to uphold the next one.

An honest person must stand on his convictions if he keeps self-respect; and what is more depressing than to lose that valuable asset? He cannot bow to the whims of the world; he must fear God and not man. He who clings to righteousness may often find a cross to bear—a cross that may be the ridicule of his fellowmen or a misunderstanding on the part of his friends. Yet, he must press on if he follows after his Leader, for he who puts his hand to the plow and then looks back is not worthy.

There is no place for the Christian to turn back if he would faithful be. Christ suffered and was persecuted. He blazed a trail through the wilderness as our example, letting nothing keep him from achieving his life's purpose. He came out victorious and offering help and comfort to those who come after him. An inheritance of the kingdom of God belongs to the faithful. When it seems hard to remain true to the way of righteousness, let us look to Him who promised, "Lo, I am with you always, even unto the end of the world," and gain strength for the rest of the journey.

"SALUTE NO MAN

This was included in Jesus' instructions to the seventy whom he sent forth on an intensive evangelistic tour. Did he not want them to be courteous and to observe the common amenities of social life? Surely he would not have them to be rude or to lack anything that belonged in the category of true social obligations. But he knew that much that marked the cumbersome social practices of that day was nothing more than empty, meaningless burdens which a busy

man might well dispense with. There was more honor in the breach than in the practice, and those messengers would be upon too urgent and too important an errand to consume their precious time with all the junk that social custom had devised. Time was too precious for that. Even today a lot of time and energy and substance is squandered in dead customs traditionally handed down, some of which call more for hypocrisy than for true expressions of human interest. Government efficiency is hampered by red tape and even church gatherings often are made slaves to traditional usages that have little meaning and are of little value. Our own Church is discovering that it can hold many of its denominational gatherings in a fractional part of the time that had been given to them in the past. Less saluting and less circumlocution and ceremony, and less beating around the bush leaves more time for the essentials of the cause. Many a person who has no time for doing what ought to be done in the church and community spends more time in things trivial and non-essential than these weightier matters would require. The principle that is involved in Christ's admonition, "Salute no man by the way," might be given a broad application in modern daily life—and still allow ample time for genuine sociability.

—The Religious Telescope.

THE CHURCH'S RESPONSIBILITY

We believe that the country is prepared to defend itself. We believe there is a higher power that controls the destiny of nations. In the conflict between democracy and tyranny, between Christianity and paganism we know that "God is our refuge and our strength." He is also a "present help in trouble." We are in trouble. Sacrifices must be made. Crises must be met. Hearts will be broken. That man is most loyal to his country who is most loyal to God. We will do all we can for our country, but we will not forget God. The church must be alive, alert, active. We are trusting our Lord; let our actions show that he can trust us. We need the gospel of submission. Let our churches be filled with worshipers, our songs be songs of trust and our ears attentive to his words. Out from our homes dear ones are going to camps or to the front. We love them and would save them from hardships and danger. There is little we can do about it. Keep in mind that they are also God's boys, and he loves them more than we do. He is able to keep them. Committing them to his care, peace will come into our hearts. It is a time to trust and not be afraid; to sacrifice and rejoice in it; to pray that our action may be in accord with the Divine will, that we may emerge from the darkness of this tragic hour into the sunshine of God's love and power and peace.—R. L. Lanning, Editor, Christian Union Herald.

WRESTLING FOR SOULS

I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such agony, from sun half-an-hour high till near dark, that I was wet all over with sweat, but O, my dear Lord did sweat blood for such poor souls. I longed for more compassion.

—David Brainerd in His Journal.

"Silence is frequently a duty when suffering is only personal; but it is an error and a fault when the suffering is that of millions."—Mazzini.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.

MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

World Federation of Methodist Women

The Methodist woman around the world has been busy these past two years setting up machinery for the new societies of Christian service in the local churches, in the Conferences and Jurisdictions. She has made herself familiar with the scope and aims of the Woman's Division of Christian Service. She has earned that in the Division the first General Conference decreed that there should be a standing committee on World Federation of Methodist Women. In another place in the Discipline she has read "The World Federation of Methodist Women is an agency of the church organized to unite national units of Methodist women in a common purpose to know Christ and to assist in the establishment of His kingdom in all areas of life."

To many lips the question still will rise, "What is this World Federation of Methodist Women?" The majority of women, however, will know by now that as long ago as 1923 small groups of Methodist women outside our own country began to organize themselves and to send their own missionaries to other lands. Today there are 34 such national units, each representing many small individual societies. These, together with the many thousands of organized women in our land, have been formed into a world-wide fellowship, having the common purpose, "To know Christ and make Him known." The formation of such a Federation is a very far-reaching and advanced step for any church to take, and in so doing the Methodist Church leads all others. It is inevitable, however, that other churches will follow some such plan in years to come.

To acquaint Methodists throughout our land with what the World Federation of Methodist Women is, and to enlist their interest in its program, the vice-president of each local Woman's Society of Christian Service has been given the responsibility of achieving the following goals in her society. These goals have been outlined by the standing committee of the Division on World Federation of Methodist Women:

1. The continued use of the prayer card.
2. Presentation of the December program found in "For the Facing of this Hour."
3. A poster (or posters) made by some one in each society on World Federation of Methodist Women.
4. Items of information and interest regarding World Federation presented at meetings of Woman's Society of Christian Service.

* * *

A Prayer for Peace

Have you secured the "Prayer for Peace,"

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
GEORGE W. NOBLE, The Christian Co.
Dept. 9-G, Pontiac Bldg., Chicago, Ill.

set to music? (Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio; price 3 cents each, or 100 copies for 35 cents). This is beautiful as a solo, and can soon become so familiar to your group that it can be sung as your closing prayer at each meeting.

* * *

Attention, Program Committee

Now is the time to begin work on your December program, "Light in the Wind." Begin this month, because it tells the story of the vision behind the formation of this World Federation in a way that will impress all who witness it much more than hearing or reading it. Every society, regardless of size, can put this program on in their church with very little effort. Make it your Christmas church program. Distribute prayer cards (free for the asking from Literature Headquarters). Have the prayer sung as a solo. Here is your chance as local vice-president, whose duty it is to promote the program, to arouse enthusiasm that will carry the membership of your society into the new year anxious to cooperate with you in whatever you want done regarding World Federation.

* * *

Pamphlet Available

The latest thing off the press about the Federation is a pamphlet, "World Federation of Methodist Women." It should be widely distributed among the membership of Woman's Society of Christian Service. The author is Mrs. Thomas Nicholson, whose vision for Methodist women led to the formation of the Federation and who is the World President of the organization. It should be on your list of "musts" to be ordered from Literature Headquarters. (The cost is 10 cents a copy). Order these along with your prayer cards and your prayer set to music.

Following are excerpts from this pamphlet:

What is its Purpose?

Article III of the Constitution says: "The World Federation of Methodist Women seeks to aid in establishing Christ's Kingdom among all peoples and in all areas of life; to share the abundant life of Christ with womanhood and childhood through evangelism, healing ministries, education, and social services; to enlist and maintain trained women as Christian workers; to assist in promotion of the missionary spirit throughout our world parish; to seek with women of all lands fellowship and mutual help in the building of a Christian World Order."

What is the Basis of Membership?

The Federation is a fellowship of such organized national groups as accept Jesus Christ as the revelation of God and the Saviour of mankind, and affirm their purpose "to know Him and to make Him known."

What Has the Federation Accomplished?

It has developed a world sisterhood of women of different races and nations, who cherish their kinship as members of the household of faith. "No more strangers and foreigners" for "Christ has broken down the middle wall of partition between us." They unite in a common crusade to make Christ

known, loved, obeyed, in their own lands and in the regions beyond. To this end each Unit has undertaken in addition to local work and home missions, some form of inter-country service. India supports work in Africa and China; China in Africa (besides helping the orphaned missions of Europe); Latin America in India and Europe; Scandinavia in Africa, India, and the Philippines, besides supporting a Finnish orphanage; the American Unit has outstretched its hands in helpful ministry to every land where the Methodist Church is at work. Through its Committee on the World Federation, the American Unit invited the other countries to unite with it daily in prayer for our broken world. The prayer has been translated into various languages and thousands of hearts meet at the Throne in this petition. The Federation has helped in care of "orphaned missionaries" of its European units and in securing transfers of the work they were carrying. It forwarded gifts for the Finnish orphanage and made a grant to the "Continental Congress of Latin American Methodist Women." Above all, it strives to strengthen the spiritual bond between its member units.

How Many National Organizations are Affiliated?

When the Federation was organized in 1939, officially appointed representatives of twenty-eight countries signed the Constitution. An impressive ceremony, planned by Mrs. Franklin Reed, took place at a Banquet of the Nations with more than a thousand in attendance. War conditions prevented the signing of certain countries which had previously voted to enroll. Three countries have entered since. Others plan to do so as soon as conditions permit. United in the American Unit of the Federation are the women of the former woman's organizations of the three uniting churches. Many of the other national units are in countries already devastated or under the clouds of war. Thousands of our Methodist sisters are homeless, hungry, destitute, but faithful despite inexpressible woe. The Woman's Society of Christian Service of the United States is the largest Unit and the one on which chiefly rests the high privilege of becoming "repairer of the breach and restorer" of understanding, good will, confidence, and hope. Our prayers will be answered if we faint not. Never has organized Christian womanhood faced such an hour.

The following countries are the member units:

Africa.—North Africa, South Africa, Belgian Congo.

North America.—Cuba, Mexico, United States.

Europe.—Austria, Bulgaria, Germany, Hungary, Jujo-Slavia, Poland, Switzerland.

Scandinavia.—Denmark, Estonia, Finland, Latvia, Lithuania, Norway, Sweden, Finland-Swedish.

South America.—Argentina, Brazil, Chile, Peru, Uruguay.

Philippine Islands.—Burma, China, India, Japan, Korea. (Membership at outbreak of war).

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Program of Work—November, 1942

1. Business meeting. Election of officers for 1943.
2. Observe Week of Prayer. Program sponsored by the Spiritual Life Group.
3. Check Efficiency Aim.
4. Check parsonage needs (C. S. R. and L. C. A.)
5. Monthly program, with items from The Methodist Woman.

* * *

Fourth Quarter—Prayer Calendar

November

1. Prayer and work for Peace and World Communion Sunday.
2. Thanksgiving Service
3. Pray definitely for divine guidance in the selection of officers for the coming year.
4. Deepen the spiritual tone in Christian activities.
5. Pray for the successful closing of the year's work.
6. Participate in Watch Night services.

* * *

Prayer Suggestions for November

Pray for our American Indians. Pray for our Navajo Methodist Mission School at Farmington, New Mexico.

Pray for our American boys, that as they come in contact with people of foreign lands there may be mutual enrichment of life which will live up the ideals of the brotherhood of man and the Fatherhood of God.

* * *

The Privilege is Yours

Dear Local Society:

It is a matter of supreme joy and satisfaction to tell you that the Woman's Division of Christian Service is making available to the Conference this fall and the spring of 1943 one hundred of our foreign and home missionaries for deputation work. These missionaries are at your service. They have thrilling stories to relate of the fields they are serving or have served. They can tell you how their furlough time is being utilized for the extension of missionary work, what the needs of the fields are in terms of service and substance. They will bring you nearer the people who are helped by the money you are giving through your local society. They will give you a new realization of why you are "your brother's keeper;" why missions are more essential than ever before. They will strengthen your Christian faith by their testimony of the faith which is theirs. These soldiers of the Cross still sing in their hearts and reveal in their lives the confidence expressed in the old hymn:

"O God, our help in ages past,
Our hope for years to come."

You cannot afford to miss hearing the missionary. She will do your soul good.

If your conference has not included your society in the itinerary of the missionary visitor, insist that you want her or him. You need the missionary—she needs fellowship with you. The privilege is yours.

Yours in fellowship of service,

MRS. V. F. DeVINNY.

Latin American Tea, Belzoni W. S. C. S.

The ladies' parlor of the Belzoni Methodist church, Monday afternoon, October 19, was the scene of an attractive Latin American Tea, given by Circle I. of the Woman's Society of Christian Service in connection with the Mission Study on Latin America. The room was lovely with fall flowers, charm strings, and Mexican rugs.

Mrs. Williams greeted the members as they arrived and introduced them to members of the receiving line representing missionaries of the different Latin American countries.

At a table made attractive with Mexican cloth, fruit centerpiece and fiesta war, Mrs. Covington, the society's president, assisted by Mrs. Armstrong, served delicious coffee and doughnuts.

After all had been served, the missionaries gave reports and interesting stories about the work that is being done in these countries.

* * *

Attention!

Secretaries of Literature and Publications!

Tell us if you have every officer a subscriber, if you have reached your two-thirds net gain increase. (See page 25, July issue The Methodist Woman). Write Mrs. George W. Keen, publication manager.

* * *

Verona W. S. C. S.

The Verona W. S. C. S. has just completed a study of Latin America, "On This Foundation." This study was ably directed by our pastor's wife, Mrs. G. A. Baker. Flags of the different countries, made by Mrs. J. Z. Harris, were on display during the study course and at the tea given on Monday afternoon.

The Latin American tea was given at the home of Mrs. Dick Austin, with eighteen present. An interesting and entertaining program was enjoyed, after which tea, sandwiches, and cookies were served.

An offering of seven dollars and fifty cents was taken for our Life Membership Fund.

* * *

Senatobia—Report For Third Quarter

Not having seen anything in the Advocate lately of our woman's work here, will send a few items of interest to us and to all workers of the church. Mrs. Herbert Holmes has been our very efficient president.

We have made progress on all lines, not a dissenting voice in anything. All have responded to every call of the church in a splendid way. Last week we, along with the others in the church, had our Week of Prayer. Two very fine programs, one of which was put on by the Wesleyan Service Guild. Miss Galassy, one of the high school teachers, led the meeting and selected the cream of the group to discuss the subject assigned. A fine offering was made.

Mrs. Johnston has worked hard to plan the fall mission study which we are putting on this week.

* * *

Rocky Mount, N. C., Oct. 18, 1942.

Dear Conference Presidents and Secretaries:

You will be interested in some decisions that came out of our executive committee meeting, held recently in Atlanta.

Because of travel conditions, crowded hotels, and defense industries in our large cities, it was decided not to hold a Jurisdiction Conference in 1943. Each member of the executive committee pledged herself to promote the work with renewed effort, so that no loss would result from this decision.

It was voted to ask each conference to assume the Jurisdiction askings of two cents per member, based on the number of members reported at the end of the fourth quarter of 1942. This is necessary for Jurisdiction expense and is the same as was voted in Nashville for this current year.

The matter of the itineraries of visiting missionaries was discussed, and it was decided to urge the conferences to use them in their regular conference, district, and zone meetings wherever feasible. Mrs. St. John will be glad to assist any conference in securing a missionary or deaconess, and may be able to suggest some that are being used in nearby conferences, thus saving expense. Please send the date and place of your annual meeting to Mrs. St. John, also speakers that you plan to use from the Division or Jurisdiction. This will help her to act as a clearing center for other conferences.

Other suggestions growing out of the executive meeting were:

(1). More time should be given at conference, district, and meetings to phases of the work that are now in this Jurisdiction, as Young Women and Girls' Work, Student Work, Wesleyan Service Guild, and the new phases of Supply Work.

(2). If possible, have quantities of newest literature and materials for sale at all district or conference meetings, in order to keep members informed, and to encourage the sale and use of literature.

(3). Members of the Woman's Society of Christian Service are urged to encourage and assist in organizing Wesleyan Service Guilds, and in reporting the organization of new Guilds to proper persons.

(4). The secretary of Home Work urges that nearby home institutions be visited and that workers be used on programs wherever possible, in order to increase the knowledge of our institutions and home projects.

Much discussion was devoted to the Emergency Fund. Our quota for this Jurisdiction is \$61,111.50, and we pray that we may be able to reach it, and more. Conference presidents, please send to Mrs. Hillman the report of amount your conference paid.

The next thing that claims our attention is the Week of Prayer. Last year this Jurisdiction led all the others in observing the Week of Prayer, and we should do far more this year, when need of prayer is so keenly felt.

With love and best wishes for you in this great work,

Sincerely,

MRS. D. L. ST. JOHN,

MRS. E. L. HILLMAN.

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—Johnson,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Christ of the Andes," Christ of Everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again;
Thou Living Word, larger than any creed,
Thou Love Divine, uttered in human need—
Oh, teach the world, warring and wander-
ing still,
The way of Peace, the footpath of Good-
will"

* * *
S. O. S.!

If some week when you turn to this page, you find it blank, don't blame your editor! When you fail to send in reports of interesting meetings, that means your editor must "think up" something to fill the space. Some weeks the old brain just does not work and we have a difficult time. Please help us!

* * *

Do You Know?

1. That the first mint, first fire department, first printing press, first street lighting, first aqueduct and first theater in the Western Hemisphere were founded in Lima, Peru, and the first university was established there 85 years before Harvard was founded?

2. That Buenos Aires is the largest Spanish-speaking city in the world, although it is 5,000 miles from Spain? That Rio de Janeiro is the largest Portuguese-speaking city in the world, although it is more than 4,000 miles from Portugal?

3. That Panama is the only place in the world where the sun rises in the Pacific and sets in the Atlantic? The Panama Canal runs north and south, not east and west; for ships to travel east they must sail west, and sail up-hill.

4. That the world's highest mountain is not Mount Everest in Tibet but Mount Chimborazo in Ecuador?

5. That Bolivia has the greatest silver mountain in the world—the Cerro de Potosi?

6. That Colombia has a "beauty parlor" mountain 1,400 feet high—made of solid talcum used for face powder?

7. That Brazil has a flexible stone mountain called Mount Itaculomi—its stones fold like rubber?

These are some facts discovered by "Ripley" when visiting South America.

* * *

Study Begins with Travelogue

The W. S. C. S. of Central Methodist church began the study of "Latin American Missions" with a travelogue tea, in the recreation room of the church.

Mrs. Gaston Edwards, secretary of missionary education and service, presided, and Mrs. Henry Broach showed beautiful pictures made while she traveled through the countries of South America.

The tea table was covered with a Mexican table cloth and centered with a bowl of tropical fruits. Lovely fall flowers, similar to those seen in the pictures, were used in the decoration of the room, and the Annie Trawick Circle served open faced sandwiches and tea.

This travelogue-tea introduced the "geography" lesson and the following sessions will be held in circles.

Tri-County Zone Meets

In their recently remodeled church, which they have worked to make most attractive, the W. S. C. S. of Pascagoula entertained the Tri-County Zone of the Seashore District, for its fourth quarter's meeting.

Mrs. C. L. Nelson presided and more than seventy-five members were present.

Because of the difficulties of transportation, for next year the zone has been divided. Officers for the Northern group will be: Mrs. Allen and Mrs. Scott. For the Southern group: Mrs. E. W. Ulmer and Mrs. J. D. Lowe.

A petition was signed by all present asking our congressmen and senators to do all in their power to have legislation passed to ban liquor from within and adjacent to camps for training our armed forces.

Miss Sophie Kuntz presented the work of the Moore Community House and an offering was given for the activities.

The regular zone program, "Our Father's Business," was followed with Mrs. Nelson, Mrs. W. B. Carr and Mrs. John Cirlot participating.

The special feature of the day was the presentation of nineteen Life Memberships, ten to babies and nine to adults. Miss Ina Thompson, chairman of this work, is justly proud of the response of the Seashore District and of the Tri-County Zone.

* * *

Concerning the Lee Amendment

Your conference secretary of Christian Social Relations and Local Church Activities wired Senator Bilbo and Senator Doxey in the name of our conference concerning the Lee amendment. Following we give their replies:

From Senator Bilbo: "Your telegram of October 22nd has been received and I was glad to get your observations about the prohibition question in connection with the training of our soldier boys to win this greatest of all wars. I am pleased to enclose herewith copy of a speech that I made sometime ago on this matter in the interest and for the protection of our boys. I am doing my best. Assuring you it is always a pleasure to hear from my friends and constituents, and doubly assuring you it is a greater pleasure to serve them in a worthwhile way."

From Senator Doxey: "I received your telegram expressing approval of the Lee amendment. I voted 'For' this amendment, but as you no doubt have seen from the press, this amendment was referred to the Senate Military Affairs Committee."

KEEPING CHURCH RECORDS

The writer has had years of experience in the teaching profession where records are not "religiously" kept, as they seem to be by the average church. It is, of course, not incumbent upon the ministry to use teachers as a model to determine what they shall do in this matter. However, if the church is to set the moral pace for the world, it certainly is a reflection upon us preachers if we do not even pretend to be as "conscientious" in the routine affairs of

church management as the state educational system is.

But there is a more practical aspect to the question. The new pastor is handicapped from the start if he has to begin work with a lot of jumbled or out-of-date records. It is imperative that he get acquainted with his people as soon as possible, but think of the lost energy if he must go over a roll listing three times as many active members as are shown to be in the church in the Conference minutes. Then, when he has worked out the list of actual members, likely as not he finds that all of them were not reported to Conference. I am speaking from first hand knowledge of conditions that actually exist. Something ought to be done about it.

To get down to an example, a lady who is an active worker in one of my churches was away from the town for several years, a number of years ago. She did not take her church letter away, because her situation did not seem to warrant it. She intended to return as soon as possible to the old home town and wanted to be retained as an active member there. Now, what happened? She did return, and events have abundantly proved that she has always been a devoted church "member." I use the quotation marks because that brings us up to the point of the story. While she had been away, her name was dropped from the church roll, along with that of her sister, and many others, and she never knew it. When I brought the matter to her attention recently she was dumbfounded. She took the matter goodnaturedly, fortunately, merely remarking humorously, "Why, I could have been dancing all these years!" Eight years, to be exact—and the lady is president of a church organization!

I wonder how many people would take an active interest in the church if it took an active interest in them? Could our active rolls not be built up with a little more attention to routine of this type? But this is a wearisome business, we might be disposed to say. That is what the priests of old said (Mal. 1:13) concerning the minor work of the Lord's business, and a scathing condemnation was hurled at them. How can we expect the world to set much store on the work of the church if we consider that it requires less attention than secular work. And we are dealing in the business of saving men's lives, and their immortal souls!

How about a records committee being appointed at Conference to study this question and do something about it!

JEFF P. PAUL.

"Missionary Faith expressed in sacrificial living, is the only sure foundation for peace."—Basil Matthews.

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New Orleans Oldest and Best
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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to arrive—Editor.)

SHALL THE CHURCH SPEAK OUT TODAY?

The forces of greed have repeatedly challenged the right of the Church to speak out in business and political matters. They contend that the Church should confine her efforts to things strictly spiritual. Her task is the care of souls. Let the minister preach the gospel of Christ and refrain from mixing in politics. That is the hue and cry of those who want to be left alone in their exploitations. They do not care to be criticized for their selfish course of action. But such demands seem to be made on the assumption that the nature of man is composed of three air-tight compartments, each independent of the other. Such assumption is erroneous, for the body, mind and soul are very closely related. Because of this interrelation it is the mission of the Church to minister to the welfare of the whole personality. Jesus healed the afflicted body, cured and stimulated the feeble mind and forgave the guilty soul. He was interested in whatever pertained to man. In this he was an example to the Church to have a like interest. He was not in harmony with the Essenes who lived a secluded life and offered no protest against the evils about them. They seemed to have no care for the afflictions of humanity. But the Master was different. He was greatly concerned about the ills of individuals, the oppression of the poor at the hands of the rich, and the sins of men and governments. He was like the prophets of the Old Testament, Amos, Isaiah, Jeremiah, and the rest of those glorious and courageous souls who dared to stand before men of high position and power and rebuke them for their injustices. Think of Nathan when he pointed his accusing finger at King David and said, "Thou art the man." Such active religion was blended with real patriotism.

The ideal situation is a peaceful and harmonious cooperation between Church and state, with each supplementing the other in an effort to promote the general welfare, economic, social, intellectual and spiritual. This condition has often been lacking. The temporal rulers have frequently disregarded the claims of the representatives of the spiritual power. Machiavelli, that shrewd deceptive statesman of Florence, believed that moral and spiritual laws and precepts were not for strong men of power. The state must permit no interference from the Church in its career of butchery and plunder or in its pursuit of power and conquest. Three centuries later, Bismarck, that man of blood and iron, had no room for the Church in his effort to make Germany a powerful military nation. He believed the state was to be its own arbiter of right and wrong. Friedrich Nietzsche held that the highest thing in life was the Will to Power. He had no sympathy with the helpful atti-

tude of the Church toward the poor and weak. He believed in the survival of the fittest and in the development of supermen who should rise to leadership by the mailed fist and ruthlessness. In the Utopia of Nietzsche everything was to be rendered unto Caesar with God left entirely out of the picture. The mantle of the insane philosopher has now descended upon the mad Hitler. Nietzsche is the prophet whom the Nazis revere.

But on the other hand, the Church has sometimes been unwilling to cooperate with the state. Pope Gregory the Great was willing to go to any length to prove that the papacy was the supreme power of the world. He claimed the right to depose kings and emperors. He excommunicated Henry IV, the ruler of the Holy Empire, and compelled him to stand for three days barefoot in the snow at Canossa before forgiving the penitent. The Church of the Spanish Inquisition is looked upon with great disfavor in the modern Christian world. The cruel butcheries of thousands of Irish Catholics by Oliver Cromwell would seem to be a blasphemy against God. Such a spirit in the Church of the Prince of Peace can do little in reproving the sins of the state. The Church of today needs neither to exhibit the extreme claims of a Gregory nor wield the murderous sword of a Cromwell, nor expound partisan politics, but she is challenged to cooperate with the state, to reprove and advise public officials when necessary in matters pertaining to the public welfare.

If righteousness exalteth a nation and sin is a reproach to any people, the duty of the Church is to speak out and act against great national wrongs. Today our national existence is at stake, and yet we are allowing greed and debauchery to run riot. And now we are to send our teen-aged boys into situations where temptations beset them in most aggressive forms. The saloon and the brothel have greedily opened their doors wide for them, but the Church does not yet seem to be wide-awake to these facts. Our national government appears determined to turn a deaf ear to the comparatively few objecting voices. It is high time for the Church to imitate the Master's custom of rebuking sin even in high places.

Every community should begin a movement now to outlaw these deadly evils within its own bounds. We of the Church, ministers and laymen, are responsible for the continuance of these destructive forces if we fold our hands and acquiesce. In Kentucky, the state where many celebrated brands of liquors have been at home through the generations, we read of county after county going dry in local option elections. Why not follow such a noble example in our sections, where it is so badly needed?

CONTRIBUTED.

It will not save me to know the fact that Jesus Christ died to save me; but He will save me if I truly trust Him to save me as He has promised.—Charles H. Spurgeon.

MRS. KATIE RUTH MCGRAW

Mrs. Katie Ruth McGraw, wife of L. M. McGraw, died at the family home, 2797 Cedar Street, Standard Heights, Baton Rouge, La., at 8:15 p.m. on October 31, 1942.

Mrs. McGraw had been ill for more than a year, but her death was unexpected. She was a native of Centerville, Miss., and had been a resident of Baton Rouge since her marriage twenty years ago. She was a life-long member of the Methodist Church, having been affiliated with the Istrouma Methodist Church since moving to Baton Rouge. Prior to her illness, she had served in the capacity of organist in the church. Even during her long illness she kept her membership in the Woman's Society of Christian Service, and maintained an active interest in all the work of the church.

She is survived by her husband, Leon M. McGraw, chairman of the Board of Stewards of Istrouma Methodist Church; her mother, Mrs. Nannie Esther McCraime of Centerville; a daughter, Janet, and a son, Leon, Jr., both of Baton Rouge; three sisters, Mrs. J. G. Anderson and Mrs. R. J. Lanoux, of Baton Rouge, and Miss Esther McCraime of Centerville; three brothers, John M. and M. M. McCrain, Baton Rouge, and R. R. McCraime of Centerville, Miss.

The funeral services were conducted at the Woodruff Funeral Home, by Rev. R. R. Branton, pastor of the Istrouma Methodist Church, Baton Rouge, Sunday afternoon, at 1:30 o'clock; after which the body was taken to Centerville, Miss., for interment. The pallbearers were, G. R. Felder, F. S. Golson, Jake Sharkey, T. G. McCants, Eli Wall, T. W. Lovett, Julius Corkern and Joe Jines, all members of the Board of Stewards of Istrouma Methodist Church.

S. E. POOL.

A large proportion of the trouble in this world comes from the fact that the strong are too kind to the weak. To help men, get them mad—sting them into a craving for self-respect. Make them see that it is only through themselves that the cure can come. Make them want to be cured. There is no man so low down that the cure for his condition does not lie strictly within himself. If you expect to help a man arouse him—jaw him out of his pipe dream. Point out clearly the realities which face him, and that he must overcome them if he ever expects to amount to anything.—"Ascensions," by Thomas H. Masson.

EYE COMFORT

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THE CHRISTIAN FIRESIDE

THE LITTLE RED HOUSE

By Carolyn Sherwin Bailey

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a beautiful star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go," he asked, "to find a little red house with no doors and a star inside?"

"Down the lane past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know where I shall find a little red house with no doors and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy.

The farmer laughed too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy, popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily, "I should like to find that little house myself," she chuckled. "I would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill. The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear.

"O wind," asked the little boy, after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind cannot speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an apple tree and shook the branches. When the little boy caught up, there at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able to paint it, and the thick brown stem stood up as straight as a chimney. It was a little red house in which the apple blossom lately had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jackknife from his pocket and cut the apple straight through the center. Oh, how wonderful! There, inside the apple lay a star holding brown seeds.

So the little boy called, "Thank you," to the wind, and the wind whistled back, "You're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he said.

"Yes, indeed," answered his dear mother. —Mother's Magazine.

A GOOD EXAMPLE

Thomas Carlyle had labored for months gathering material for his great work, "The French Revolution."

He had much of the manuscript completed, written in those biting sentences, for which he afterward became famous.

Written in longhand, the mere physical labor of penning it was not inconsiderable.

A careless servant destroyed the precious manuscript. Carlyle was in despair. He flung his pen aside, thinking never to take it up again. For weeks he moped about, unable to overcome his discouragement.

One day he watched a man laying bricks. He was just a common workman, except that he was in love with his work. He tapped every brick, he laid and leveled it, and the stroke of his trowel was a caress. Every little while he stepped back and took a survey of his work, with the gratified eye of an artist.

Being in love with his work, he did not count the hours or limit the number of bricks he was to lay and his work grew rapidly under his hands.

Carlyle was thrilled with the man's attitude of mind and shamed by his earnestness of purpose.

He set to work again upon his great work, and in a few weeks had recovered his lost ground. The book was completed and ranks as one of the world's masterpieces.

—The Ontario County Times.

When a home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element—Rev. Charles Spurgeon.

THE LOST ART OF PRAYER

By Rev. Samuel Chadwick

The Scriptures speak of prayer as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in his marvelous works the ease of omnipotence, but of his prayers it is said, "He offered up prayers and supplications with strong crying and tears." All who have shared his intercession have found it a travail of anguish. Great saints have always been mighty in prayer, and their triumphs have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping, yes, until they were assured they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly sphere. A lost art! Prayer has become a soliloquy instead of a passion. The powerlessness of the church needs no other explanation and the counselors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Record of Christian Work.

"Dear sir," writes a customer. "For nine years I was totally deaf and after using your ear salve for only ten days I heard from my brother in Nebraska."—Selected.

Sarah, a little four-year-old was at the cafe with the family, and seated at a table near by was a man with a bald head. She looked him over and observed: "That guy has weared his hair out."

Disgusted Diner: You ought not to have killed this chicken.

Proprietor: Why not, sir?

Disgusted Diner: You've robbed it of an old-age pension.

—Selected.

"Is old August a typical Scotsman?"

"Is he? He's saved all his playthings for his second childhood!"—The Messenger, Australia.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

RELIEVES A
DOZEN DAILY
DISCOMFORTS

• SOOTHES QUICKLY

Right on the shelf, *handy*, you should have cooling, soothing Mentholum to help you care for:

1. Head-cold stuffiness. 2. Chapped skin. 3. Clogged nostrils. 4. Neuralgic headache. 5. Nasal irritation due to colds. 6. Cracked lips. 7. Cuts and scratches. 8. Minor burns. 9. Dry nostrils. 10. Sore muscles, due to exposure. 11. Insect bites. 12. Minor bruises. Jars 30¢.

MENTHOLATUM

REV. ROBERT F. WITT DIES

Rev. Robert F. Witt, a retired minister in the Mississippi Annual Conference, died in his home in Meridian, Miss., October 30, and was buried beside his wife in Magnolia cemetery from Central Methodist church in Meridian, Monday afternoon, November 2.

Dr. T. M. Brownlee, pastor of Central church, where Bro. Witt worshipped for many years, officiated. He was assisted by the district superintendent, Rev. J. L. Neill, and G. E. Allen, H. A. Gatlin, A. S. Oliver, B. B. Rogers, and the writer, all pastors in Meridian. Several other ministers were present at the funeral.

Brother Witt served the church as an active itinerant minister thirty-three years, and was a retired minister twenty-eight years. While he was in the active ranks, he gave himself in abandon to the work wherever his Church sent him. After he took the superannuate relation, he continued to work whenever he was able to. He especially enjoyed assisting his pastor in administering the Sacrament of the Lord's Supper.

His wife, who was a very valuable helpmate, went to heaven August 12, 1942. She had but a short time to wait the coming of her husband to join her, who went to heaven just one week after he celebrated his 89th birthday.

At the request of the family, Rev. W. B. Jones will write the memoir of Sister Witt, and Dr. T. M. Brownlee will write the memoir of Bro. Witt, and submit them to the New Orleans Christian Advocate for publication in due time.

T. J. O'NEIL.

MISSISSIPPI ANNUAL CONFERENCE

TENTATIVE PROGRAM

Crawford Street Methodist Church, Vicksburg, Miss., Nov. 18-22, 1942

Every Morning—8:20-8:50

Morning Prayer Service, Young People's Chapel.

Wednesday Evening, November 18

Opening Session

- 7:30 Devotions.
Roll Call and Organization.
Welcome and Response.
Question Thirty-Eight.
Report, Committee on Nominations.
Program: Celebration of "The Annual Conference."
Conference Business.
Announcements.
Adjournment.
Refreshments immediately after adjournment in sub-story auditorium, served by Crawford Street W.S.C.S.

Tuesday, November 19

Morning Session

- 9:00 Devotions.
Sacrament of the Lord's Supper.
Minutes.

More Comfort Wearing

FALSE TEETH

Here is a pleasant way to overcome loose plate discomfort. FASTEETH, an improved powder, sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

Roll Call.

Conference Business.

Representatives of General Boards and Interests.

Conference Business.

10:30 Anniversary, Board of Lay Activities.

11:30 Conference Business.

12:00 Bishop J. Ralph Magee, Des Moines, Iowa.

12:30 Adjournment.

Afternoon Session

2:15 Devotions.

Minutes.

Conference Business.

Anniversary, Board of Education.

3:15 Adjournment.

3:30-5:30 "Coffee Hour," honoring Rev. and Mrs. G. P. McKeown, in sub-story auditorium, given by Mr. and Mrs. J. M. McKeown.

Evening Service

7:30 Devotions.

Sermon: Bishop J. Ralph Magee.

Hymn.

Benediction.

Friday, November 20

Morning Session

9:00 Devotions.

Minutes.

Conference Business.

9:45 Methodist Orphanage.

Conference Business.

10:30 World Service Program—Representatives, General Commission on World Service and Finance, Hon. R. G. LeTourneau. Bishop J. L. Decell.

11:30 Conference Business.

12:00 Bishop J. Ralph Magee.

12:30 Adjournment.

Afternoon Session

2:15 Devotions.

Minutes.

Conference Business.

Anniversary, Conference Board of Missions.

Adjournment.

3:30-5:30 "Reception," honoring Mrs. J. L. Decell and wives of district superintendents, at Crawford Street Church parsonage, 2134 Cherry St., given by Crawford Street and Gibson Memorial Woman's Societies.

Evening Service

7:30 Devotions.

Sermon: Bishop J. Ralph Magee.

Hymn.

Benediction.

Saturday, November 21

Morning Session

9:00 Devotions.

Minutes.

Conference Business.

Representatives Conference Interests.

10:00 Constitutional Amendments.

Conference Business.

11:00 Commission on Evangelism.

Conference Business.

11:45 Memorial Service, Presiding: Rev. J. M. Corley.

12:30 Adjournment.

Afternoon Session

2:30 Devotions.

Minutes.

Reports on Conference Business.

Announcements.

Adjournment.

Evening Session

7:00 Devotions.

Minutes.

Address to Class for Admission into

Full Connection.

Ordination of Deacons and Elders.
Adjournment.

Evening Service

8:00 Devotions.

Conference Youth Rally.

Address: Bishop J. Ralph Magee.
Hymn.

Benediction.

Sunday, November 22

Morning Service

9:00 Love Feast, Presiding: Rev. W. M. Sullivan.

10:45 Sermon: Bishop J. L. Decell.

Afternoon Session

2:30 Devotions.

Conference Committee on Resolutions.
Minutes.

3:00 Reading of Appointments.

Adjourn Sine Die.

Benediction.

WISE OR OTHERWISE

By Rev. James H. Felts

"We have too many Gentiles and too few Christians."—Eddie Cantor.

Where lust lives love dies.

Gluttony is the deadly enemy of health and happiness.

"If you lose your temper it is a sign that wrong is on your side."—Chinese proverb.

Give our army whiskey and lewd women if you wish humiliating defeat.

The "gap boy" was busy playing marbles. Hogs got in the field. The pastors were busy attending success meetings. The flock strayed.

Jesus found wrong things in the temple, but He continued worshipping there.

Even Robert Ingersoll despaired of destroying Christianity so long as people assembled for worship.

When Ahaz became "broad-minded" he began to take on the idolatry of the pagans.

He was a great soldier until the bullets began to fly. He was a great churchman until the collection plates began to pass.

It is the year-after-year record that tells the story of a preacher's work, not one success or one failure.

"To be afflicted with cancer is almost certainly fatal, but to be afflicted with jealousy or envy is absolutely fatal."—R. L. S.

"Some of the orthodox become very indignant if the divinity of Christ is denied, but much more indignant if the mind of Christ is applied."—W. P. K.

True or false? Grace, grit, and greenback always win.



NEWLY APPOINTED CHAPLAINS

ARMY OF THE UNITED STATES

Robert Frederick Chapler, Hawarden, Iowa.

Frank Ditmars Dennis, Plainfield, N. J.
Carl Frederick Froderman, Ashland, Ky.
Ora Delos Hoagland, Mitchell, Nebraska.
Roland Vernon Hudson, Columbus, Ohio.
Elon Theodore Keeler, Faulkton, S. D.
Donald Elliot Paige, Clinton, Mass.
Rual Twyman Perkins, Albany, Ky.
Paul Jennings Sampson, Union Bridge, Maryland.

Omer Watts Stanton, Hartford, Kansas.
Rufus Haynes Timberlake, Winterville, Ga.
Clyde Jack Verheyden, Houston, Texas.
Charles Marion Bacon, Norwalk, Calif.
Solomon Alexander Bass, Smyrna, Tenn.
Lawrence Webster Bratt, Plattsmouth, Nebraska.

Charles Wilbur Brockwell, Newberry, South Carolina.

Ben Franklin Browning, Groesbeck, Tex.
Harold Morey Bryant, Lincoln, Nebraska.
George James Cameron, Homer, Michigan.
H. B. Coggin, Southland, Texas.
Howard Davis, Jenks, Oklahoma.
Daniel Glegg Deale, East Hardwick, Vermont.

John Eustace Griffith, Staten Island, New York.

Hernando Milo Hall, Garner, Iowa.

Arthur LeRoy Hardy, Caney, Kansas.

George Shepard Harper, Weehawken, N. J.
Aubrey Chester Haynes, Shamrock, Texas.
Oscar Eugene Hill, Alfalfa, Oklahoma.
Herbert Steele Holley, Sr., Bernie, Missouri.

Perry Harlan Hultin, Richmond Hill, New York.

Bryan Kennedy Johnson, Rising Sun, Indiana.

Ralph Wendell Kelley, Barre, Vermont.
Alfred Alexander Knox, McCrory, Arkansas.

Robert Clarence Laphew, Trenton, New Jersey.

Charles Lester Levford, Sr., Accomac, Virginia.

Andy Kenneth Marney, Waco, Texas.

Clarkson J. Mayhew, Garrettsville, Ohio.
Claude Thomas Miller, Greenville, Tennessee.

Albert Claxton Monkman, Bayard, Nebraska.

Leander Richard Nease, Jr., Lumber City, Georgia.

Tharold Clifford Northup, Chatham, Massachusetts.

Edgar Fern Redfern, Whitehall, New York.

Allen Raymond Regan, Dell Rapids, South Dakota.

Doyle Thomas Rowe, Pine Bluff, Arkansas.
Lester Elwin Shackelford, Tishomingo, Oklahoma.

George Eugene Tyson, Lefors, Texas.
Thurman Horace Vickery, Chesnee, South Carolina.

Carl Arthur F. Wahlquist, Yucaipa, California.

Nathaniel C. Warburton, Jr., Hampton, New Hampshire.

John Russell Whealdon, LaGrange, Kentucky.

Wayne Theron Wright, Auburn, Washington.

NAVY OF THE UNITED STATES

James Russell Marks, Hazleton, Iowa.
Edwin Joseph Barksdale, Hattiesburg, Miss.

James Woodrow Crawley, Washington, D. C.

Clovis Alva Frame, Salesville, Ohio.
Thorndyke Gerrish Kingman, San Luis Obispo, California.

Richard Walter Ricker, Evanston, Ill.
Robert Akers Vaughan, San Antonio, Tex.
John Deming Wolf, New York, N. Y.
—Methodist Commission on Chaplains.

LOUISIANA W. S. C. S.

(Continued from page 10)

The Woman's Division of Christian Service (the American Unit of the Federation) has a Standing Committee on the Federation, of which Mrs. J. W. Mills, vice-president of the Division, is chairman.

Pastors, Please Note!

On this page each week important information will be given to members of your Woman's Society of Christian Service. You will render your society a service by passing this issue on to the society's vice-president, since she may not be a subscriber to the Advocate. It is hoped that more and more of our Woman's Society of Christian Service members will subscribe to the Advocate and receive the helps that will appear in each issue for them.

ANNUAL CONFERENCE

By Bascom Anthony

No system of government in church or state has all the advantages for the same reason that all kinds of fruit do not grow on the same tree. No system is perfect, and if it were we are too imperfect to know it when we see it.

The itinerant system as set up by John Wesley exists today in name only. Then it was wholly a system of evangelism; now it is largely a settled pastorate. Mr. Wesley tried to control the future by making us promise to keep the rules and not amend them, but we have been better menders than keepers.

So certain was he that the world needed and would always need strictly evangelistic preaching that he changed the preachers every three months, and said of himself that he doubted if he could preach to the same congregation to any profit for a longer period.

In this country for a long time the circuits were several hundred miles around. Savannah was on the Waynesboro circuit. A senior and a junior preacher were assigned to each circuit. If there were 26 preaching places or less, it was called a two weeks' circuit, for each preacher would announce at each place "my colleague will be here this day two weeks." If there were 40 preaching places it was a three weeks' circuit.

Ninety-six years ago my father was junior preacher on the Hall and Gwinnett circuit. He had 26 churches to be preached to every twenty-eight days. The preaching was wholly evangelistic and was nearly always followed by an altar call. The converts and penitents were turned over to the class leader to be mothered while the preacher rode on to his next appointment.

The salary was sixty dollars a year for the preacher, a like amount for his wife, and thirty dollars for each child under sixteen, at which age he was thought to be old enough to support himself. If the preacher received more than sixty dollars he carried it up to the annual conference to be used in helping those who failed to get that much. This was the beginning of our "Conference Claims."

Where our fathers were evangelists only, the preacher of today is a teacher, a preach-

er, a builder, an organizer, a financier, and a trouble-shooter at large. Where sinners once went to church to see the neighbors and hear the news, they are now at places of sport and amusement. Many of us have lost the evangelistic note of urgency along with the power of application and exhortation. We need to ponder and pray over this lost note until we find it, and then add to it face to face dealings in home and office with the hearts and consciences of the children of this world. If they will not come to us, we must go to them. A change in order calls for a new approach with the unchanging spirit of love for God and man.

—Wesleyan Christian Advocate.

CHRISTMAS CARDS AND CHINA RELIEF

Exquisite reproductions of original paintings by two contemporary Chinese artists that tell the story of the Nativity are used this year by United China Relief in unusual Christmas cards. Their sale will benefit hundreds of poor Chinese refugee families who, like the Holy Family of years ago, have known the long distress of flight.

The original paintings which have been reproduced for the Christmas cards are in the collection of Dr. William B. Pettus. The reproductions are printed in full color.

The artist, Lu Hung-nien, has painted four pictures that are used in the religious cards: "No Room in Bethlehem," "An Angel Summons the Shepherds," "The Flight into Egypt," and "The Annunciation."

The oft-told facts of these sacred incidents are told by the Chinese artist with delicacy and simplicity. He has used the minimum of detail—the mere suggestion of barren countrysides, snowy nights, and lonely distances—to emphasize the dramatic beauty of this universal story.

Another Christmas card is the reproduction of a painting of the Madonna and Child by Madame Lo-Chang.

In a letter to "A Friend of China," reprinted in the brochure describing the cards, Mrs. Wendell Willkie reminds us all that Christmas cards this year will have an added and deeper meaning than in years past. She writes: "I believe that we all would like to feel that our personal greetings to friends far and near, also will help to relieve suffering in this war-torn world."

United China Relief offers other Christmas cards:

One series of four are reproductions of Chinese paintings of the 17th and 18th centuries from the Metropolitan Museum collection. A series of six are depictions of typical scenes of modern China, by the American artist, Cyrus Le Roy Baldridge. A single card, "Panels of the Four Seasons," reproduces rubbings from original designs by the Empress Dowager T'su Hsi, now on exhibition at the Metropolitan.

Each of these cards carries Christmas greetings in Chinese and English, and a brief descriptive note about the paintings which the card reproduces.

All series of cards are sold in assorted lots of twelve—three cards of each design—with envelopes, at \$1 for the dozen. One hundred cards of any one of the designs costs \$8. They all may be obtained by writing to the United China Relief Shop, 585 Madison Avenue, New York.

In buying cards, friends of China are told to remember that \$1 will provide food, shelter and medical care for seven adult refugees for one day, or will provide a Chinese family with seed for new crops; eight dollars will provide adequate food for two children for a month in an orphanage.

New Orleans CHRISTIAN ADVOCATE

Millsaps College Library
Jan 43

CRAWFORD STREET METHODIST CHURCH, VICKSBURG, MISSISSIPPI



THE LIVING CHURCH

I am young, happy and free!
I can devote myself; I have a life to give.
—Robert Browning.

— THE PRAYER-ROOM TODAY

Saviour Christ, who hast been with me
in many an hour when I knew it not,
help me to know this day, as I go forth
that Thou goest with me. Grant that
each experience in this day may be an
experience of Thee, that in every one
whom I shall meet this day I may be
meeting Thee. Be Thou my strength for
every task, my wisdom for every perplex-
ity, my shield in every danger, my peace
in every distraction. Be Thou the manna
that falls for me this day; be Thou the
rock from which there flows for me today
the living water. Be to me this day all
that Thou hast ever been to Thine own;
let me be Thine own this day. Amen.



Millsaps College
Library



WALLET OF THE WEEK



A NEW PROTESTANT CATHEDRAL is being erected at Reykjavik, Iceland, according to a news note in an exchange. The foundation was laid this summer. The structure will supply the need for a large central church building in the town which now has a population of nearly forty thousand, with four parishes and four pastors. The collections for the building fund are being taken throughout Iceland and in Denmark with the hope that they may be transmitted after the war is over.

* * *

THE AMERICAN JEWISH COMMITTEE is an incorporated organization for the purpose of preventing the infraction of the civil and religious rights of Jews in any part of the world. The scope of its aim is the defence of Jewish rights, economic, social and educational, and the use of any funds which may come into the hands of the Committee for alleviating the consequences of persecutions and to afford relief from calamities. Its official organ is **Contemporary Jewish Record**, a monthly review of events and digest of opinion, published in New York.

* * *

AMBER IS A YELLOWISH RESIN which is found as a fossil. It is said to have come from the bark of a species of pine tree which is now extinct. It is a substance which takes a beautiful polish and by friction it becomes strongly electric. Being found as a fossil, many people are uncertain as to whether it is mineral or vegetable, or even a manufactured product. After all it does not exist in such quantities as to make its origin of great importance. It is a question for curious and scientific people to deal with.

* * *

THE MONETARY UNIT of Brazil has been changed from the milreis, the Portuguese unit, to the cruzeiro. The change became effective on October 31, 1942, and henceforth all transactions must be made in the new currency. The milreis had been in use since the Portuguese annexation of Brazil in 1494. The bills of the cruzeiros are made in the United States and the paper is subject to priorities. The coins are minted in Brazil at the rate of fifty million pieces yearly, and eight years will be required for complete replacement of the milreis coins.

* * *

LUTHERAN CHURCH UNION seems to be well on the way to becoming a reality with the practical merger of The United Lutheran Church of America, and the American Lutheran Church. The union is to bring into one body the one million six hundred thousand Lutherans formerly belonging to the first and third largest of the Lutheran bodies. The Missouri Synod with a membership of nine hundred and sixty-one thousand has been invited to join the union. The merger seems to be more functional than organic at the present, but steps are being taken to bring all the eight bodies into one organization.

THE MISSIONARY is a mighty beacon in time of war and the chaotic conditions which accompany its destructive and blighting influence. Mr. Charles A. Wells, lecturer, teacher, and cartoonist, says: "An immeasurable change has come over the world's appraisal of the missionary. Without design or promotion, he has risen to unexpected heights of honor. Hardly a day goes by that a dispatch does not reach the press telling of his selfless service in some war-torn corner of the world."

* * *

CANADIAN DIVINITY STUDENTS are subject to compulsory military service according to a new ruling of the government. There has been a growing decrease in the ranks of Canadian clergymen and the conscription of the recruits in prospect is giving church leaders great concern. It is reported that for every four clergymen who drop out each year only three have been recruited. These are the figures for the period from 1925 to 1938, and for the past four years the recruits have been three for every five who drop out.

* * *

ELECTRO-PLATING has its practical as well as its decorative use as was demonstrated in Boston some time ago. A large steam turbine developed a "chatter" which meant that the part must be repaired or replaced or the result would be an electric shortage. Replacement would have involved a costly delay, but by electro-plating with copper the machine was in operation again at the end of twenty-four hours and at almost a nominal cost for the repair. In that way war industries were saved from a costly delay in operations.

* * *

THE GONIOPHOTOMETER is a new tool which has been developed to meet the needs of war. It is used in paint laboratories to determine the camouflage effectiveness of paints. It measures the reflective power of drab colors so exactly that a paint may be developed which will not reflect light no matter at what angle the light may strike it. By its use, the camouflage is no longer a hit or miss matter. The whole question is determined in the manufacture of the paint and before any of it has been spread over the surface of the vessel or other object to be made invisible.

* * *

THE ALEUTIAN ISLANDS, in the story of Japanese invasion of the tip of America's island streamer into the Pacific Ocean, have been discussed in a manner to give people the impression that they are somewhat like stepping stones across the northern end of that great body of water, and that the Japanese in Attu and Kiska are next door neighbors. The fact is that Kiska is three hundred and fifty miles from Attu and Dutch Harbor is still four hundred and fifty miles east of Kiska. The Aleutians form an arc of volcanic islands something like two thousand miles in length.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

LOUISIANA CONFERENCE

The ninety-seventh session of the Louisiana Annual Conference, the third since Union, convened in First Methodist Church, New Orleans, on Tuesday evening, November 10. After preliminary services, including the administration of the Sacrament of the Lord's Supper, Bishop A. Frank Smith called the Conference to order. Dr. R. H. Harper was elected secretary and with him his secretarial staff. The committees for the Conference were nominated by the secretary of the Cabinet, and the stage was set for the streamlined program made necessary by the entertainment situation. The Conference adjourned to meet at nine o'clock on Wednesday morning.

Wednesday

The Conference convened at the appointed hour and proceeded to the business of the day, which was the answering of the minute questions of the Conference program. All the undergraduate classes were passed, deacons and elders elected, and those for admission on trial were presented and admitted by vote of the body. Those for admission into full connection were called to the chancel and after answering the questions propounded by the Bishop were duly received. Then followed the ceremony of retirement when eight ministers were retired under the age limit statute, and six others retired on account of impaired health and other conditions. Two were given the supernumerary relation.

Following a brief recess, various addresses were heard from connectional representatives attending the Conference. Dr. Fred Stone, Chicago, represented the Publishing interests, Dr. Gross represented the University Senate and others presented the causes for which they were present. The time was extended for the completion of pressing matters, and the Conference adjourned to meet at the appointed hour on Thursday. The failure to have a night preaching service on Wednesday was the occasion of considerable disappointment to many local people as well as to visitors.

Thursday

The Conference convened at the appointed hour and, following the approval of the minutes of the previous session, proceeded to business. Some inquiries were made regarding reports, then Dr. Otto Nall, of Chicago, was introduced and addressed the Conference briefly in the interest of the National Organ published in Chicago. Following his address W. L. Duren spoke briefly regarding the New Orleans Christian Advocate, and acknowledging the gracious gesture of Dr. Nall touching that paper.

The next matter to be taken up was the report and recommendations of the Louisiana Annual Conference, Incorporated, touching the amendments of the charters of the various Conference-supported institutions, or their rewriting in order that they may be made uniform in their provisions, that they may conform to the changes effected by Methodist Union, and that the ownership and control of the Church over the institutions which it supports may be cleared of every doubt or question. The report was presented by W. L. Duren, Chairman of the "Legal Conference," and, after a cross-fire of questions and rather confused discussion, a motion was made to defer action until the next session of the Conference, and the publication of the report in the Journal for more thorough study. The substitute motion was adopted by a vote of 140 to 72. This leaves the matter as an unfinished item of business to come up a year hence.

After a brief recess, the Conference reassembled for the order of the day—the memorial service for those who have died during the year. The chairman of the Committee read the names of Mrs. L. W. Cain, Mrs. S. D. Howard, J. B. Williams, and J. B. Blackburn, and their memoirs were presented.

At the conclusion of the memorial service, Dr. J. D. Grey was presented and addressed the Conference in the interest of the new civic and social "Foundation" which was projected at a meeting in Alexandria, La., late in September. Following his address, the Bishop made some supporting remarks. Announcements were made and it was announced that an afternoon service would be held at which time Rev. A. W. Townsend, Jr., of Hodge, La., would be the preacher.

By order of the Conference on Wednesday, the evening service was devoted to the service for the ordination of deacons and elders, and Dr. Franklin N. Parker, of Candler School of Theology, Atlanta, Ga., was the preacher. The Conference transacted, in the course of the day, some detail matters and the business was shaped for concluding the session by the reading of the appointments about noon on Friday.

Friday

At the appointed hour, the Conference swung into the grind of finishing the business of the session. Various reports were heard, and Mrs. J. B. Pollard read a report of the work of the Conference W. S. C. S. Two amendments sent down by the General Conference were voted upon and were approved. Other reports interspersed the speaking on various interests. Chaplain Driscoll made a plea for more men in the Navy chaplaincy. A representa-

tive of the war bond campaign made appeal for the general cooperation in bond investments.

The high light of the morning was the address of Bishop Edwin F. Lee, Bishop of the Singapore Area. He gave a thrilling account of the fall of Singapore and his escape before the invaders. His address will undoubtedly stimulate interest in the Missionary Institutes of the Conference, January 4 to 6 inclusive, when he will be the speaker.

Lieutenant Freeman, a WAAC, who is a member of the Methodist church at Newnan, Ga., explained the duties of that branch of the armed services, and also the safeguards to be thrown around them. She was followed by a representative of the W. C. T. U. Various reports were presented and the body took a recess for lunch. Following the lunch hour, Conference reconvened for the completion of the business and to hear the assignments of the ministers. The remaining committee and board reports were heard, and a chaplain of the army spoke briefly to the Conference. Dr. Pierce Cline, president of Centenary College, spoke to the report of the Board of Education. Rev. C. B. White and Rev. J. G. Snelling spoke briefly to reports dealing with their work. A memorial from the Shreveport District regarding a change of the time for holding the Conference was postponed for action a year hence. After a summary of the statistics and the report of the Committee on Courtesies, the assignments for the coming year were read, and the Conference adjourned sine die.

The Conference sessions were necessarily crowded, but Bishop Smith, whose presiding has a way of relieving any situation of strain, was again equal to the emergency. All interests were heard and all business transacted. So far as we could tell, the appointments gave pretty general satisfaction, and we do not doubt that the verdict of all was that it was very satisfactory despite the unusual conditions prevailing.

Bishop Smith remained over for the Sunday services, preaching both morning and evening at the host church. In the morning he preached upon the primary conditions of Christian Discipleship, and in the evening he addressed a mass meeting of New Orleans Methodists on the subject: "The Church and the World Crisis." Large congregations greeted the speaker at both the morning and the evening services and the messages were enthusiastically received.

THE SAD FUNERAL

Was it a sad funeral? The question was asked by the lady of the parsonage as her husband returned from a funeral service. The thought in the question quite naturally was centered upon the local circumstances—the number of real "mourners," the tears that were shed and other demonstrations of their sorrow. Funerals are associated with sadness and many who attend do so out of sympathy with the bereaved and with the thought of sharing their burden. There is something sweet and tender about entering into the sorrows of those who weep at a time like that, and sadness, whether or not it is expressed in a copious flow of tears, is in order. But the saddest funeral is not the one at which the most tears are shed. It is rather the one at which there is no sadness—paradoxical as that may seem. It is pathetic indeed if one passes from the scenes of earth with no one to care. Sometimes this occurs because one has lingered beyond

his own generation, his friends having gone on before him and the group at his funeral is made up of those outside the circle in which he has lived, the ties that bound him to earth having all been severed. Such a scene is sad enough for any thoughtful person to contemplate, but there is a sweet compensation in such sadness. The more tragical situation is the case in which the funeral affords no occasion for regret, when the service is but a perfunctory affair, when death meant nothing more than the end of a blank line, when there is no comfort to be dispensed because there is no one who needs it. That is the saddest funeral, for the sadness is occasioned not by death but by the life that missed its privileges and left nothing to commend it. There are occasions when it is a sad thing not to be sad.—Religious Telescope.

HOME INFLUENCE

On the front page of the last issue of the *Advocate* appears the picture of Rev. and Mrs. H. H. Wallace with this caption, "This issue dedicated to Rev. and Mrs. H. H. Wallace, Drew, Mississippi, and their five sons and son-in-law in the Armed Services." What a wonderful

example of sacrifice and service! Doesn't it make one ashamed who has complained because he has to lessen his sugar supply or feels sorry for himself because he is having to cut out pleasure riding! Some are terribly upset because they are going to have one cup of coffee where they formerly had two. Here is a record of real sacrifice.



B. P. Brooks

These six noble sons, no matter how far away their duties call them, will never be able to disassociate themselves from the fine moral and social excellence of their Christian home. The higher they rise in the service of their country, the more important and interesting and dear will be the memories of home. They will realize more and more as their experiences increase that private worth and public character are made in its sacred retreat. They will love home with a deep and abiding interest because they will become more and more conscious of its elevating influence. Their lives abroad will be but a reflex of what they have been at home. Notwithstanding the demoralizing influences of war, these young men will return home when the clouds of war have rolled away still imbued with the great, silent, irresistible, and permanent principles which were instilled in their lives and characters by parents who brought them up in the fear and admonition of the Lord.

Home influence, like a calm, deep stream, moves on in silent but overwhelming power. It strikes its roots deep into the human heart, and spreads its branches wide over our whole being. Like the rose that braves the tempest and the "Alpine flower that leans its cheek on the bosom of eternal snows," it is exerted amid the wildest storms of life and breathes a softening spell in our bosom even when a heartless world is freezing up the fountains of sympathy and love.

Fortunate is any young man who is reared in a home where he can grow in wisdom and stature and favor with God and man, where he can prepare himself for a life of service here and for an eternity of glory beyond.

B. P. B.

HISTORY OF CRAWFORD STREET METHODIST CHURCH, VICKSBURG, MISS.

In 1814, Rev. Newett Vick and his cousin, Foster Cook, moved from Spring Hill, in Jefferson county, to Openwood, about seven miles northeast of Vicksburg, and laid the foundation for a prosperous community. One of the first houses built in this community was a church house. Rev. Mr. Vick preached here until his death in 1819. This was the beginning of the Methodist Church in Vicksburg. In 1820, the kinsmen and friends of Newett Vick carried out his plans by laying off a town where Vicksburg now stands and named it "Vicksburg," thereby perpetuating his name.

Rev. John Lane, a son-in-law of Newett Vick, was the first Methodist preacher to preach in Vicksburg, holding service in a blacksmith shop in 1820. In 1825, Vicksburg was placed on the Warren Circuit and services were held in a hotel owned by Rev. W. Perry. In 1830, Vicksburg was made a station, and Rev. John O. T. Hawkins, a local preacher, was appointed to supply this pastorate. Services were held in the county court house.

July 27, 1837, a lot near the court house was deeded by Rev. John Lane to the following trustees of Vicksburg Methodist Episcopal Church: John Lane, Richard Featherstun, John Wesley Vick, Thos. C. Brown and John G. Parham. A small frame church was built on this lot. In 1846 this church was given to the Colored Methodists (slaves). This building was burned in 1858, and was never rebuilt.

On April 7, 1846, J. W. Vick and wife gave the property on the corner of Crawford and Cherry Streets, where the Crawford Street Methodist Church now stands, to the following trustees of the Vicksburg Methodist Episcopal Church: John G. Parham, James R. McDowell, Wm. Hay, John Fountain, E. G. Cook, Thos. A. Compaton, J. W. Vick. A brick church was erected on this lot and dedicated April 15, 1849, by Dr. W. Winans. Samuel Lum gave \$10,000 to-

This building was destroyed by fire April 5, 1925. Immediately plans were laid for another building, which was completed under the pastorate of Rev. Geo. H. Thompson. The Crawford Street Methodist Church is one of the most beautiful and expensive church buildings in the Mississippi Conference. Thus the small wooden chapel in which the Vicks and Cooks worshipped from 1814 to 1819 has become the large and magnificent Crawford Street Methodist Church, now occupied by the present congregation of 1,500 members.

The following pastors have served this church since its organization: 1828, John Giffing Jones; 1829-30, Ashley Hewitt; 1831-32, John O. T. Hawkins; 1833, Robert D. Smith; 1834, Charles Kimball Marshall; 1835-36, Benjamin A. Houghton; 1837, Joseph Travis; 1838, Laban C. Chaney; 1839-40, C. K. Marshall; 1841-42, Preston Cooper; 1843, Thomas Ford; 1844-45, Wm. C. Payne; 1846, Asbury Davidson; 1847, Haden Leavel (died with Yellow Fever); 1848-49, Levi Pearce; 1850-51, James L. Forsyth; 1852-53, George C. Light; 1854-55,

C. K. Marshall, W. H. Watkins, C. G. Andrews, Charles B. Galloway and A. F. Watkins. It has entertained ten sessions of the Mississippi Annual Conference—the first in 1832, presided over by Bishop James O.



REV. T. O. PREWITT
Pastor, Crawford Street Methodist Church



BISHOP J. LLOYD DECELL
Presiding Over Mississippi Conference

William Hyer (died with Yellow Fever); 1856-57, C. K. Marshall; 1858-59, William P. Barton; 1860-61, George H. Clinton; 1862-63, Whitfield Harrington; 1864-65, John Lusk (also presiding elder at the same time); 1866-67, William F. Camp; 1868, George H. Clinton; 1869-70, William E. M. Linfield; 1871-73, Joshua T. Heard; 1874-75, Josiah Bancroft; 1876-77, William Hamilton Watkins; 1878-81, Charles B. Galloway (first four-year pastor elected a bishop); 1882, Beverly Carradine; 1883-86, Robert S. Woodward; 1887-90, Ransom J. Jones; 1891-92, William B. Lewis (W. H. Lewis, assistant); 1893-96, Charles Green Andrews; 1897-1900, Alexander E. Watkins; 1901-02, Hiram Rives Singleton; 1903-06, Thomas B. Holloman; 1907-10, Felix R. Hill, Jr.; 1911-12, C. W. Crisler; 1913-14, C. F. Emery; 1915-18, Thomas B. Holloman; 1919-20, Nolan B. Harmon; 1921-24, Robert Selby; 1925-27, George H. Thompson (church burned and rebuilt); 1928-31, J. L. Neill; 1932-34, James F. Campbell; 1935-38, Thos. J. O'Neil; 1939-41, Otto Porter; 1942, T. O. Prewitt.

This church has had 49 pastors—among them some of the most brilliant the Church has produced. We might name particularly

Andrews; the last in 1930, presided over by Bishop Collins Denny.

Mr. E. C. Turcott is the General Superintendent of the Church School; R. R. Morrison is the Chairman of the Board of Stewards; Prof. R. E. Selby is the Lay Leader; and Mrs. Neil Callahan is the President of the Woman's Society of Christian Service. Every department of the church is well organized.

APPOINTMENT CHANGES

In list of appointments change J. F. Kilpatrick to Hodge, E. R. Haug stays at Lake Charles.

A. M. SEREX.

PERSONAL NOTES AND INCIDENTS

Rev. and Mrs. Martin Hebert, retired, are taking up life anew, but not with the outlook of the day that they started out in 1898. They are now located at 118 Lake Street, Lake Charles, La.

Rev. J. W. York writes that he will serve the Schlater charge from his home at 1212 Mississippi Avenue, Greenwood, Miss. He is hoping for a good year, but says that he is "sure there will be some hard fighting here at home as well as on the battle lines."

Friends of Dr. and Mrs. W. W. Holmes share their anxiety concerning their son. All indications are that he is in present Naval engagement in the Solomon Islands. No word has been received other than the broadcasts concerning the progress of the battle.

Rev. J. Noel Hinson, recently elected executive secretary for the Boards of Education and Missions in the North Mississippi Conference, requests us to announce that he is happily located at 518 Jefferson Street, Tupelo, Miss., and that his telephone number is 932-M. Mail addressed to him at Tupelo will be delivered promptly. Bro. Hinson is delighted with the gracious reception which he has received.



REV. VAN R. LANDRUM
Vicksburg District Superintendent

wards building this first brick church which was used by the congregation until 1899.

Under the pastorate of Dr. A. F. Watkins, this church building, dedicated in 1849, was razed and another stately brick church was erected in 1899.

CONFERENCE NEWS AND PERSONALS

Rev. J. O. Dowdle writes that he is delighted with his appointment at Sardis, Miss. He is looking forward to a great year's work.

Rev. E. S. Lewis, who retired at the recent session of the North Mississippi Conference, was appointed to the Guntown charge, where he says that he hopes to do the full work of a man in that field.

The editor appreciates very sincerely a word of encouragement from Miss Mary Mims, Extension Sociologist in the Department of Agriculture and Home Economics in the University at Baton Rouge.

Rev. O. H. Scott, pastor of Gibson Memorial Church, Vicksburg, Miss., says that the approaching conference had all of them in a tight spot. They are looking forward to the coming of the brethren and a great conference.

Chaplain David F. Tarver, a member of the Louisiana Conference, is now at the Harvard University Chaplain's School taking the course prescribed for chaplains. Bro. Tarver says that Mrs. Tarver is with him and is enjoying the New England contacts.

Mrs. S. C. Stone, whose late husband was a member of the North Mississippi Conference, had a severe case of pneumonia some time ago and is now in Texas spending a few months in the effort to regain her health. Her former home was Belen, Miss. Her address is now Box 563, Longview, Tex.

Mrs. E. Murff, whom we take to be the widow of Rev. J. R. Murff, renews her subscription to the Advocate and says that she is now located at 1517 Third Avenue, North, Columbus, Miss., and that her boys are still with the C. A. F. S. and have enlisted for cadets as reserve.

Rev. and Mrs. J. L. Sells, Long Beach, Miss., celebrated their fifty-sixth wedding anniversary on Monday, November 9. These veterans in their retirement are happy in the splendid family of children whom they have given to Christian service. May they have many happy returns of this occasion before the sunset hour.

A letter from Col. J. H. Johnson, Clarksdale, Miss., says that he is improving but still not able to take full stride in his work. At the time of his writing the auditor was checking the books of the Treasurer of the North Mississippi Conference preparatory to turning them over to Mr. E. A. Tanner, of Indianola, who is the new treasurer. Col. Johnson reports that the returns from last year's work were very gratifying and that the outlook for the days ahead is promising.

MRS. E. B. HOFFPAUIR DIES

Mrs. E. B. Hoffpauir, of Sulphur, La., died on Thursday night, November 5, after a long illness. She was the mother of Rev. Louis Hoffpauir, of Haynesville. She is survived by her husband and seven children, three boys and four girls, all of whom are married. Funeral services were conducted on Friday at Henning Memorial Church. Officiating were Rev. Martin Herbert, assisted by Rev. Lastie N. Hoffpauir, Rev. F. A. Matthews, and Rev. J. H. Bowdon.

BISHOP WILLIAM MERCER GREEN DIES

Bishop William Mercer Green, of the Protestant Episcopal Church in Mississippi, died in a Columbus, Miss., hospital on last Thursday. He had gone to Columbus for an Armistice Day address before the Mississippi State College for Women. Following a collapse attributed to over-work, he died on Thursday. He had been Bishop of the Diocese of Mississippi for some time following the retirement of Bishop Theodore D. Bratton, and he was elected bishop coadjutor of Mississippi on May 29, 1919. He was a native of Greenville, Miss. At the time of his death, he was one of Mississippi's best loved sons.

A GOOD REASON FOR THE CHURCH PAPER

Dear Dr. Duren: Here is a good reason why all people should get the church paper: secular papers garble or get the church news wrong almost every time they print it.

Today's local morning paper had this glaring headline: "Tyson Goes to Vardaman; Wallace Comes to Tupelo."

Everyone of the appointments, with only three exceptions, was printed in error.

A WORD RELATIVE TO C. A. PARKS

Parks will demand the esteem and respect of both the preachers and laymen, as he will be kind and considerate to all alike instead of a few.

He has preaching ability—not great, but always good, sound, scriptural, popular with a smile.

He is a great fellow socially, making himself agreeable on all occasions and under all conditions.

He will be unusually popular with the laymen—just the type that the Sardis-Grenada district needs.

I am quite sure that Claude Park will be one of the very best leaders that our district has ever had.

Our district is ripe for just the leadership that he will give.

We want to thank the Bishop for his selection of Claud Parks for this district.

A. C. McCORKLE.

SARTINSVILLE CHARGE

Dear Editor: Please find space in the columns of your paper to say that we had a good year spiritually and financially on the Sartinsville charge. This being my first year, there wasn't a parsonage, but in less than one month after the foundation was finished, the building and finance committee, including secretary and treasurer, submitted their reports that the house was ready for occupancy and no indebtedness. It is a six-room parsonage, nicely furnished, with a double coat of ivory color paint and black trimmings—good enough for any pastor to live in. Have secured a lot for a church building and lot for a cemetery. Money and material are in hand for an early beginning to build at Topeka.

Our fourth quarterly conference was at Sartinsville on October 31. Bro. R. H. Clegg, our efficient, brotherly district superintendent, presided over the conference and delivered a great message on "Enoch Walking With God." All salaries and benevolences were reported in full. (A great year, Bishop). All praise to God.

Fraternally yours,

N. S. LOFTUS, Pastor.

METHODIST DEDICATORY SERVICES PRONOUNCED SUCCESS

Sunday morning Nov. 1, from 10:40 to 12:00, there was presented an elaborate and inspiring dedicatory service with the sermon of dedication preached by Dr. Otto Porter, superintendent of the Jackson District.

Governor and Mrs. Paul B. Johnson graced the occasion with their presence. Mrs. Johnson, rendering a solo, "Lord Let Me Live Today."

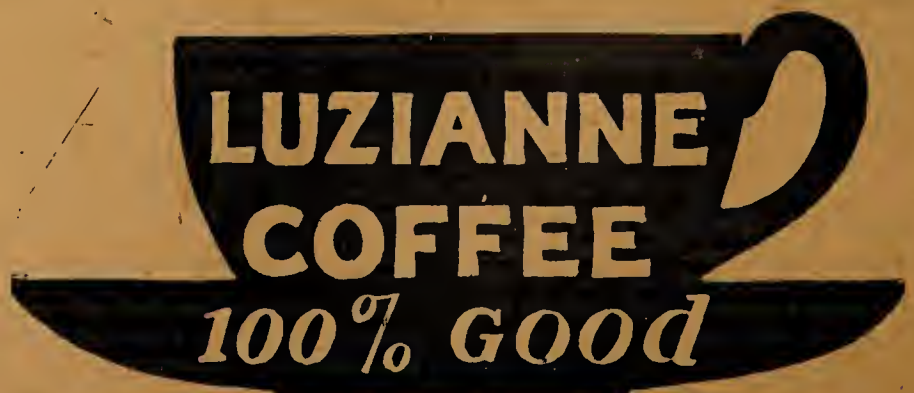
Lt. H. A. Snyder, of the M. O. T. C., also rendered an offertory, a violin solo, "To A Wild Rose." Other members of the M. O. T. C. personnel, were: Sgt. E. Warner, Jr., Pvts. 1st Class, Richard N. Downe, Robert M. Hunt and John H. Stegenwalner.

The choir, with Mrs. Paul Stephenson at the organ, made a great contribution to the successful historic service, using special appropriate selections.

Presentation of the church was made by Trustees E. A. Holloway and W. L. Ross.

The complete program was neatly mimeographed, thus enabling the congregation to participate in the responses.

Immediately after the benediction, Dr. and Mrs. Porter and Rev. and Mrs. W. J. Ferguson proceeded to the Dover church,



where Rev. C. E. Downer preached at the morning hour and where a basket dinner was in waiting and served by the ladies.

At 2:00 o'clock, Rev. Mr. Ferguson, the pastor, opened the services, following with sermon by Dr. Porter and formal dedication of the church.

Just before the benediction, Dr. Porter read a telegram of congratulation to Rev. and Mrs. Ferguson from their sons and daughters, conveying words of cheer to their devoted parents in this day of achievement and church dedication, in the closing year of their active ministry.—Local Paper.

FIRST CHURCH, GULFPORT

By Rev. C. C. Clark, Pastor

First church, Gulfport, has faced with courage a challenge of tremendous force during this conference year. Facilities of the church, from the personnel of its workers to the equipment, have been taxed to the limit to take care of the added services necessary to administer to the needs of an ever-increasing number of people.

Typical of the way in which the leadership of the church has measured up to the challenge is the splendid work done by Mr. J. R. Porter, Chairman of Christian Literature. Mr. Porter, believing that a thing worth doing at all is worth doing well, increased the circulation of the New Orleans Christian Advocate from seven subscriptions to one hundred and fifty-one. When asked how this achievement was possible, Mr. Porter said, "Believe sincerely in what you are doing, and others will agree with you. Hard work through personal contact with individual members of the church is the answer." Not only has the Advocate found its way into an increased number of homes, but the circulation of the Upper Room has more than doubled.

It is not unreasonable to believe that a people who keep informed on church matters and a people who attend to their daily

given a large place among these causes.

Stimulated by the energetic leadership of J. K. Milner, a cooperative Board of Stewards was able to remove a long-standing church debt of \$3,000, in addition to spending another \$1,000 for parsonage repairs, which added comfort and beauty to the pastor's home. Boy Scout Troop No. 201, sponsored by the church, has received the active support of the church to the extent that it now holds permanently a beautiful silver plaque awarded for the largest attendance of patrons and the largest number of merit badges received at three consecutive courts of honor. There have been 163 additions to the church, 44 of which were by profession of faith.

The educational program of the church comes in for its share of glory. Dana King, general superintendent of the Church School, whose foresight and intelligent appraisal of the problems facing the school because of increased attendance, brought Dr. O. W. Moerner of Nashville to lead the workers in thinking through the problems and opportunities preparatory to setting up the organization for the new school year. Mr. King says, "The feeling of responsibility on the part of the Church School leadership has continued to increase during the year and there is every indication that the good work which has been done in the last year



METHODIST CHURCH, GULFPORT

will be continued in meeting the challenge and privilege presented by the large number of service men in the community."

Mrs. Tom Mattison, who has led the Woman's Society of Christian Service in a successful year of work and achievement, announces that the study program of the society has been most outstanding. A new plan was used which brought together all the afternoon circles for the summer studies. The result was a large increase in attendance and a fine participation.

The Methodist Fellowship Groups number three—the Young Adults, the Senior-Young People and the Intermediates. The first two groups meet together for supper, fellowship and recreation, separating for a program meeting which is concluded at the regular Sunday evening worship service of the church. Beginning November 15, with Corp. Joe White, of Keesler Field, as dean, a School for Christian Living will run for five consecutive evenings. In addition to supper, fellowship, recreation and worship, eight courses will be taught by outstanding men and women of the city. These courses will offer studies in Physical Fitness, Personality Development, Effective Speaking, Courtship and Marriage, World Affairs, Comparative Religions, Gospel of Matthew and Bible in Life. A similar school was held during the summer months. The Fellowship aims to give Christian people wholesome recreation, study and fellowship, and is reaching out from its own group to attract the many young women who are living as strangers in

the city, working at defense jobs, and to the men who are in the army and navy fields of the community.

The strong leadership of the organizations of the church, together with the enthusiastic



J. R. PORTER, Advocate Representative, who did great work.

cooperation of the workers in the various organizations, is a constant source of encouragement and challenge to the pastor. His appreciation for the cooperation during the entire year can be expressed only in a re-dedication of his energies and his devotion to the cause that shall ultimately "save the world."

"I do not know where fell the seed;
I've tried to sow with greatest care,
And yet I hope each seed will grow
And bring forth fruit, sometime, somewhere."

"I hope I have sown some kindly deeds,
Given some advice and counsel to meet
some needs;
And I have faith that in the shadows blue
—at set of sun,
I shall be judged for what I have tried—
not what I have done."

MRS. J. E. HOWSE

Whereas, God in his infinite wisdom ended our earthly association with our dear friend and faithful missionary member, Mrs. J. E. Howse, and has left us fond memories of her cheerful and loving disposition, her untiring service to her society, and her sweet devotion and loyalty to her friends; therefore, let it be

Resolved, that the memory of her happy Christian character will always be an inspiration to us, and that her presence in our meetings will be greatly missed, and that we extend our deepest sympathy to her bereaved family; and that a copy of this resolution be sent to the family, the Christian Advocate, and recorded in the minutes of the missionary society.

MRS. L. R. NEWSOM.
MRS. W. W. MOORE.

If we had paid no more attention to our plants than we do to our children, we would now be living in a jungle of weeds.
—Luther Burbank.



REV. C. C. CLARK, Pastor, who took top rank in the Advocate campaign

worship become a people who accomplish great things for their church. The outstanding achievements of this year result from many causes, but the contribution that a "reading church" has made needs to be

VICKSBURG

The Mississippi A

NOVEMBER

Greetings And Welcome To Our City

HOTEL VICKSBURG

—COMPLIMENTS—

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—Compliments From—

YOUR FRIEND

ROSE OIL COMPANY

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We Buy And Sell New And

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"Vicksburg's Largest Popular Priced Dress Shop"

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Frank J. Fish

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—MEMB

WELCOMES
Annual Conference
R 18, 1942



DIST CHURCH, VICKSBURG

from the
the City of Vicksburg
ON, MAYOR
F. M. GARVEY, Alderman

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Funeral Home

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We must abandon the idea that the end justifies the means. The peace cannot establish some countries as jailers and others as jailed. Neither Germany and Japan, nor America, Russia and Great Britain can boss the rest of the world and get away with it for long without another war. The durable peace must rest on a cooperative order for all."

—William Henry Chamberlain.

* * *

Thanksgiving Time

"I'm afraid I have no heart for the holidays this year," I heard a woman sigh. "In fact, we have just about decided not to celebrate Thanksgiving."

I hope they change their minds at her house, because there are young children there who have a right to inherit Thanksgiving memories as bright as those of their brothers fighting in foreign lands. I know how those soldier brothers would vote if the case were put to them. I am sure they would echo the parting admonition of the young sailor who (arms around his little brother and sister) bade the family good-by—"Keep them happy at home, Mom, 'till I get back."

So, cherish the holidays of tradition for the reassurance they bring, for the comfort of family ceremonies emphasizing the dearness of family ties. Hold on to Thanksgiving and pay your respects to those early Pilgrims who have taught us so much about gratitude, by being so thankful for so little. And so this year, let us give thanks, first of all, for Thanksgiving Day itself—and let's give thanks most of all that we are grateful enough for liberty to fight for it."

—Woman's Day.

* * *

Read "Must You Keep Your Heart in Cold Storage?" in the Readers' Digest for November, 1942, page 107.

* * *

Armistice Day Prayer Service

Someone has said: "Because the convictions and values for which religion stands and upon which the democratic process rests are desperately attacked today, Protestants, Catholics and Jews have especial reason to rally together. Not only must they seek to understand and appreciate one another; they must learn to work actively together more than they have ever done in the past."

In planning their Armistice Day prayer service this year, the Council of Meridian Church women not only brought together their seven groups in united prayer, but sought to gain an appreciation of the ritual of each group.

The service was opened with the 91st Psalm, read by the chairman, Mrs. Stanley

Wilson, followed by the prayer for peace from the ritual of the different faiths, as follows: Baptist, Catholic, Christian, Episcopal, Jewish, Methodist and Presbyterian.

The series of prayers was interspersed with music from the organ, giving time for meditation.

* * *

Zone Four Meets

Zone Four, Meridian district, held its fourth quarter's meeting with the W. S. C. S. of the East End church, in Meridian, with Mrs. W. P. Lang presiding.

The W. S. C. S. of the Poplar Springs church presented the program as outlined by the conference secretary of Organization and Promotion, with Mrs. Ben Arthur Davis as chairman. She was assisted by Mrs. Floyd Price, devotional; Mrs. Ernest Brown, Efficiency Aims; Mrs. Pace, Publications; Mrs. A. C. Grantham, "The Danger of Retreat;" Miss Maude Fail and Mrs. E. B. Key, Our Institutions.

Mrs. J. C. Porter, district secretary, announced that the Meridian district paid "in full" its allotment for the Emergency Fund. She stressed the need for a real sacrificial offering for the Week of Prayer projects and suggested that the gift boxes or envelopes be used until the first of December. She reminded the societies that all reports for the fourth quarter are to be sent to the conference officers by December 15th.

Mrs. A. C. Grantham was elected chairman of the Zone for 1943, with Mrs. Ernest Brown as vice-chairman and Mrs. Rosenbaum as secretary.

* * *

Supplies for Our Institutions

With the approach of cold weather, many calls are coming to our conference institutions for clothing, shoes, etc.

While it is true that more people are working this year than in several years past, it is also true that from many families the men are in the service and there are still calls for assistance.

Good clothing, shoes, canned goods, bedding (sheets, etc.), towels, good books (not school books), piece goods, thread, etc., are needed.

Boxes may be sent to any or all of our institutions: Wm. Johnson Bethlehem Center, 508 North Farish Street, Jackson, Miss.; Moore Community House, Biloxi, Miss.; Wesley House, 8th Avenue, Meridian, Miss.

* * *

Latin American Missions

For use with the study of "Latin American Missions:"

"The old birch stick has given way to the towering mahogany—a P. T. boat, a landing craft, a sub chaser.

"Here again, as wherever we turn, we find a product from one of the other American nations as an indispensable ally in this war. The majestic mahogany of the tropical forests makes possible the construction of the thousands upon thousands of swift and powerful craft which will bear the armies of freedom to the lands of the oppressed that they may again breathe the fresh air of liberty.

"To the majority the word 'mahogany' means fine furniture. Little if ever did anyone associate mahogany with war. Yet it is one of the most vital materials which our country needs. It has the highest priority rating and is under strict government control. Why?

"In the first place, mahogany, in the form of veneer, is a plywood, a must in the construction of naval craft. No other wood has its qualities for standing up under the beating of ponderous seas. Resilient and extremely hard, it affords the best possible combination which can be obtained from the use of one single material.

"In the second place, the supply is limited. Few countries have it in exportable quantities. . . . Where is mahogany found? The great mahogany reserves of the American continent are in Honduras, in Mexico, especially in the territory of Quintana Roo; in Guatemala in the Peten district, and in that strip of land 180 miles long by 60 miles wide which is known as British Honduras."

(Why is this called British Honduras, and how does the Republic of Guatemala feel about it?)

Does the Methodist Church have any work in Guatemala? In Honduras? In Nicaragua?

AM I A FAULT FINDER?

By Mrs. Irvin Rowland

"Grudge not one against another."

Who is more provoking than the continuous fault-finder. It simply makes one want to withdraw into himself and get completely away from such a person. His criticism curtails all freedom of expression and action if taken seriously. It is a blight to the fairest day. How do people who bear the name of Christian become such persons? By carrying a grudge against others and the world, by not consecrating their lives to God, by a stoppage in their spiritual growth.

A fault-finder views everything from his own way of thinking. He is a stranger to tolerance and the rights and privileges of others. Everyone who does not measure up with his own idea of life is wrong. He denies the right of the individual to worship God as he desires and to interpret life in his own way.

It is true that we all sometimes make such glaring mistakes that we need the friendly and wise counsel of our friends, but we certainly object to others continually pointing out our faults and trying to show us how to run our lives. A grudge against another can bring no one happiness—it only adds fuel to the fire.

Rather, let us look for our own faults instead of others'; this will go much farther in helping to correct theirs. As Christians, let us learn to "confess your faults one to another, and pray one for another, that ye may be healed."

"Now that we are on the subject, just what is your idea of a heathen country?"

"One where a payroll can be transported without an armored car."—Youth.

(We did not know that such countries had payrolls.—Editor.)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
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Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

November—Program of Work

1. Business meeting—election of officers for 1943.
2. Observe the Week of Prayer. Program sponsored by the Spiritual Life Group. (This item, of course, is of the past October, but if you have not observed the Week of Prayer, write some society that has its used literature and have your Week of Prayer. Next year you will have it on time, for you will want to repeat so happy an experience).
3. Check Efficiency Aim.
4. Check parsonage needs (C. S. R., L. C. A.)
5. Monthly program, with items from the Methodist Woman.

* * *

Deborah—A Leader in an Emergency

By Bettie S. Brittingham

Today, the Church which has always proclaimed the possibility of a universal brotherhood under Christ now meets a crucial test. What will happen to the missionary enterprise which has been the creative force in this world brotherhood? Will Christians in "enemy countries" be able to demonstrate a fellowship which rises above their nations at war? The Church and the Woman's Society of Christian Service needs your leadership today as never before. How many members are absent from the meetings with the excuse that "they are engaged in war work?" Do not misunderstand me! War work today is important and it should be done. But let us not neglect the program of our Woman's Society of Christian Service.

* * *

All Week of Prayer offerings and Emergency Gifts should be sent through the regular channels to the conference treasurer, in order that each society, district, and conference may receive proper credit.

Please send your Emergency Gifts as soon as possible.

MRS. INA DAVIS FULTON,
Treasurer.

* * *

Mathiston, Mississippi

President Edward W. Seay, of Wood Junior College, announces the recent appointment of Dr. R. G. Bigelow as dean of the institution. Dr. Bigelow holds his Ph.D. degree from Peabody College, Nashville, Tenn., and brings to the campus a store of valuable knowledge and experience.

President Seay also states that the College has opened a great year with a capacity enrollment and an excellent staff of workers.

* * *

Children Studying Spanish

If the young people in your family are studying Spanish in school, help them to become more familiar with this beautiful language by giving them a subscription to Gente Nueva. It is a monthly magazine. Its price is \$1 a year, and the order may be sent to Gente Nueva, Room 1101, 156 Fifth Avenue, New York, N. Y. The magazine can become an attractive means of acquainting the young people of the United States with the youth of the Latin American Re-

publics and of building up the ideals of international friendship and peace for all the Americas.

Have you seen the above paper? It is a paper for young people—the first such magazine to be published interdenominationally for the youth of the Spanish-speaking countries of Latin America. Its editor is Senorita Maria Aguirre, of Santiago, Chile, a director of Religious Education for the Methodist Church. The paper is sponsored by the Committee on Christian Literature for women and children in mission fields, of which Miss Clemintina Butler is chairman.

* * *

While you are looking at the northern part of Africa to follow our American forces, look far down to the center of Africa and find this station—

Village of Happiness

Every one in the leper colony wants to live up to the name "ngelu ka ongenongeno," but, like all perverse little girls and boys, they will go astray and some coaxing and patting finds its place in the Village of Happiness.

The people are agricultural and all of the natives are practically self-supporting. Now, that is true up to a point; meat and salt are difficult things for the natives to have as often as his diet demands. Therefore, the subsidy we receive from state is used in this shortage.

The residents of the Village of Happiness have had a most successful year. Their rice has produced well; their millet and corn has been plentiful, and manioc is forever on the scene, for the native must have his spinach as well as his bread. This year the coconuts are bearing for the first time, while oranges, mangoes, bananas, and other fruits have been bearing for several years. This makes it possible for the lepers to have a rounded diet.

An acre of chaul, ugra or hydnocarpus anthelmintica seeds have been planted this year. Some of these seeds were placed in the rows where others had died in previous years. The colony, with the aid of a press, could be producing their own chaulmugra oil.

For the past four or five years the lepers have been hoping to see cows in the colony. This year for the first time their dreams became a reality and seven strong cows were purchased. We now have two calves, on which we are counting for meat. The beginning is small, but as time goes on one will be able to tell if it has been an advisable investment.

In building there comes a certain amount of sacrifice, for we are cutting our trees to make boards. The school hopes to meet this shortage with arbor day.

Our church goes on just about the same, only this year there was a marked improvement in the singing. The Sunday School is always well attended. The six classes group under the trees. Church should not be tiresome, for three of the lepers are Bible School graduates. These speakers alternate the service, and many times a visiting speaker comes in to preach, so the church is not in want of speakers.

Much work has been going on in the car-

penter shop. A clean carpenter has been brought in to teach carpentry. Planes were the first thing the classes made. They have made twelve chairs with arms for writing. They have made eight gates and the framework for same. The usual amount of repairs have been going on, a window here, and a door there. The school still awaits their order for chairs.

Why all the new chairs? Well, that is easy to answer. A new school with three units has been in the making this year. The first unit, 61 feet by 12 feet, is divided into five rooms, an office for the white personnel, and four classrooms. The second unit is 40 feet by 14 feet, this is the assembly room. The floor has a slope to the west and raised so that Bible plays might be given. Blackboards have been built in each end of the room so that it may be used for classroom until the last unit is finished. Burned bricks are on the walls exposed to the weather. The floors are of cement and the roofs are covered with our best grass that keeps the building cool.

The third unit completes a U-shape court, where plans are on foot for an outside stage with young palms and other shrubs for a natural setting. This inner court will be something like 40' x 60'. Here we hope to have sing-songs and Bible plays given by the school group. This new school has been made possible by a gift from some of the folks from Arlington Church.

The school is really the life of the colony. It has been placed in the hands of the regional school supervisor with an appointed regional school teacher who has ten leper teachers under him. It is due to this regional teacher that such a marked improvement has been made in the singing at the colony. He has translated many Bible plays that are being given by the students. After one of these plays the residents of the Village of Happiness said, "If we just set here they will have to play it over."

Chaulmugra oil is still the most used drug at the colony but the new serum sent from the American Mission to Lepers has much popularity and we hope they will favor us with some more of this diphtheria toxoid serum. It seems to work marvels with the nodular cases.

This is our 1941 yearly report and some of us are good and some of us are bad but for all of that we still remain the Village of Happiness.

Respectfully submitted,
R. O'TOOLE.

* * *

Did You Know that We are Working in Algiers

"Praises and thanksgiving! This November, 1941 saw the arrival of your three packages of September, 1940—the seventy-seven garments for babies and little girls—all safely brought to the door, with but 20 francs due, wrapping paper quite musty, even moldy, but garments not hurt and now their musty odor mostly lost. Yamina, who does the cleaning was the first to rejoice, and sends you all a kiss of peace. One of the pretty dresses just fitted her youngest of twelve years. Wasn't she happy, and

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Mid-Year Executive Meeting

The Louisiana Conference Woman's Society of Christian Service held its Mid-Year Executive Committee Meeting in the attractive and hospitable town of Bunkie, with the local Woman's Society of Christian Service acting as hostess, on October 21, 22, 23.

Mrs. S. E. Lester, president of the local society; Mrs. T. D. Chapman, district secretary, with their efficient committees, made the occasion a most enjoyable and hospitable one.

All executive sessions were held in either the auditorium of the Methodist Church, or in the assembly rooms of the beautiful new educational building. The Executive Committee was made to feel most welcome by the courtesy of the pastor-host and his wife, Rev. and Mrs. H. E. Pfost.

Setting the spiritual keynote of the meeting was the beautiful devotional and meditation given by Mrs. J. J. Davidson, Jr., Secretary of Literature and Publications. She spoke on "Unconquerable Faith," saying in part—"In the midst of these troublesome days we should center our lives in God as never before. Jesus came to His disciples in their trouble, in darkest hours, and He is here today if we will place our faith in Him. We as Christians need as never before courage, and a deepening faith, so that our lives will reflect peace, serenity and love."

In her message to the group, the President, Mrs. J. B. Pollard, stressed the tremendous responsibility entrusted to this group of Christian leaders in these troublesome days. Nine thousand Methodist women throughout the state are looking to this group of women for leadership, and direction, she said. In all the innumerable phases of work, plans must be made for advancement despite seeming difficulties. There are young business women, students, young women and girls and children to instruct, train and to give guidance and counsel. Missions must not falter, and the work carried on both in Louisiana and in the far places of the earth must be continued, with supplies continuing to be furnished. Study courses in Bible and Missions are more important and necessary than ever, and there is the wide field for service in the many areas of Christian Social Relations and Local Church Activities. Many demands for money from worthy agencies will be made, but giving to Christian work must not decrease. Additional emphasis must be placed upon Spiritual Life Groups, for without its permeating influence, the work will count for little.

Mrs. Pollard gave an interesting summary of her many and varied activities for the past six months. She told some of the highlights of the meetings she had attended, i.e. "The Assembly," at Columbus, Ohio, the Pastors' School at Shreveport, and the School of Missions at Mt. Sequoyah.

Details of these other wonderfully inspirational and instructive meetings were given by Mrs. S. J. Fairchild, Mrs. W. M. Ledbetter, Mrs. D. C. Metcalf. Each spoke of the deep spirituality of these occasions, with the leaders stirring messages, beautiful devotionals, and presence of consecrated mis-

sionaries adding much. Many phases of work were represented, and plans were made for the continuation of the work throughout the world.

Reports of all officers and secretaries were given. Each told of outstanding activities and achievements during the past months, and each stated that every phase of the work is going forward in a most pleasing and satisfying manner. Plans for the remainder of the year were made and discussed. Each secretary stressed the importance of reports, and urged the societies to send them in promptly, for by failing to do so the officers are hampered in carrying out a full well-rounded program.

Most gratifying was the report of the treasurer on the emergency gift offering. She stated that \$2,803.41 had been paid. Large and small societies in every part of the state rallied to the call, and the sum sent in exceeded the minimum quota of 25 cents per member.

Mrs. Metcalf, Secretary of Christian Social Relations and Local Church Activities stated that during the next months, special emphasis will be placed upon the study of alcohol, narcotics and other vices, and urged that women as individuals, and as societies continue to write their Congressmen and Senators urging them to use their influence to abolish alcohol, particularly in the vicinity of camps. She also asked that women write and request that Congressional Peace Conferences be set up, so that people could be kept informed about the widespread study and discussion of peace.

The district secretaries gave interesting accounts of the work accomplished by the three student workers, and one rural worker in their respective districts. Mrs. Walker McDonald told of the splendid work of Miss Florence Jones, at Louisiana Tech, Mrs. G. J. Tinsley discussed the well-rounded program of Miss Betty Glasson at Southwestern, and the new rural work of Miss Shiela Nuttall, and Mrs. T. D. Chapman reported on the outstanding activities of Miss Mamie Chandler, at Louisiana Normal.

A recommendation was made that the Louisiana Conference W. S. C. S. go on record as being interested in assisting to place a student worker on the campus of L. S. U., by cooperating with the interested Methodist churches in Baton Rouge, and the Conference Board of Education.

The executive committee voted to send subscriptions to the "World Outlook," the magazine concerned with world missions, to all permanent U. S. O. centers in Louisiana.

A change was made in editing the Woman's page in the N. O. Advocate. Henceforth, the heading on the page will read, "Edited by the Executive Committee of the Louisiana Conference," the officers and secretaries furnishing material at specified dates.

Committees were appointed by Mrs. Pollard to bring in recommendations on organization and cultivation, finance, Deaconess work, and conference plans. Some of the outstanding recommendations are as follows:

Organization and Cultivation recommend:

1. That, for 1943, district-wide "Officers Training Day" shall not be held; instead,

each local society shall conduct officers training, planned by the study committee of the local society; that societies feeling the need of assistance by conference officers or district secretaries assume the expense of transportation to such meetings.

2. That zone meetings be discontinued for 1943, but that zone leaders shall continue to assist in the promotion of work.

3. That consecutive dates be set for district meetings, and pre-arranged programs be presented; that these programs include as speakers returned missionaries or field workers.

4. That we shall undertake for the year 1943 to emphasize the three-fold requirements for membership: namely: Prayer, Service, and gifts of money for missions.

Finance Committee Recommends:

1. That, as an outgrowth of the stewardship study, "Will a Man Rob God," every woman will be given an opportunity to sign a pledge to tithe.

2. That, the securing of "Special Memberships" be the goal for the fourth quarter as a means of increasing missionary funds.

3. That, if possible the conference pledge be raised \$500.00.

Deaconess Advisory Committee Recommends:

1. That the W. S. C. S. shall make possible one day a week for rest and recreation for the conference workers, and they be urged to avail themselves of this provision.

Committee on Conference Program recommends:

1. That the dates of Conference be March 30, 31, April 1, 1943.

2. That two outstanding speakers be selected for conference guests.

3. That a Sacrificial Supper be held and the proceeds go for medical supplies under the Woman's Division.

4. That planning committees be held, and Conference delegates be appointed as in the two previous years.

Attractively planned and beautifully served luncheons and dinners were the gracious courtesy of the Bunkie W. S. C. S. Highlighting the social features of the meeting was the beautifully appointed tea held on Thursday afternoon from four to six o'clock in the lovely home of Mr. and Mrs. Winston Stokes, the courtesy of the local women. The beautiful interior, the softly glowing lights, a profusion of flowers, and the hospitality made the occasion an outstanding one.

A deeply spiritual Retreat, conducted by Mrs. Clarence Shaffer, secretary of Spiritual Life, concluded the meeting on Friday morning. Mrs. Shaffer was ably assisted in this inspiration by Mrs. W. M. Ledbetter, Mrs. E. A. Sartor, Mrs. G. W. Dameron, and Mrs. J. B. Pollard. Beautiful music for the occasion was furnished by Mrs. J. W. Sudduth and Mrs. Franklyn Mikell of Bunkie.

Those attending the Mid-Year Executive Meeting were: Mrs. J. B. Pollard, Alexandria; Mrs. J. J. McKeithen, Grayson; Mrs. Glenn Laskey, Ruston; Mrs. Gilman McConnell and Mrs. S. J. Fairchild, of Baton Rouge; Mrs. G. W. Dameron, Mrs. E. A. Sartor, Mrs.

(Continued on Page 13.)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 22, 1942.

By Rev. W. C. Newman

WAYS TO STRENGTHEN FAMILY LIFE

Lesson Text: Exodus 2:1-4; Joshua 24:14-15; Ephesians 5:28-31; 6:1-4.

Golden Text: Love never faileth.—I Corinthians 13:8.

Today I visited in a home that fairly radiates happiness. From oldest to youngest the members of that family are kind, considerate, affectionate toward each other. The husband goes off to his work each morning with the assurance of his wife's eager interest in his success. The wife is made to know that her husband's love is deep and constant. The children reveal a sense of absolute security.

And I was made to know again that no home need be a failure.

The Family an End—Not Merely a Means

"He travels fastest who travels alone" is another old adage that had better not be taken too literally. It may simply mean that utter selfishness will come nearer getting one to his objective than anything else will. And besides, what point is there in traveling swiftly if the place to which one travels is not a "City of God?"

The trouble with many families is that the individual members are each going a different way, traveling alone in the mistaken supposition that that is the easiest and swiftest way to success and happiness. Thus the family is at cross purposes, resulting in misunderstanding and unhappiness.

Not individual and selfish desires, but family needs and development constitute the basis upon which every real home is built. The family is more important to society, to God, than are the selfish ambitions of any single member of the family. To establish and maintain a real home is one of man's highest and finest ambitions. Much tension and misery in the home will be eliminated when the family is made the chief concern of each of its members.

The first step in strengthening family life, therefore, is to fix the family as the very end toward which all are working, not merely a convenience for our own happiness.

Achieving Unity in the Family

I have often said to young people who ask questions about marriage that being interested in the same things is a more important factor in the happiness of a husband and wife than being "in love." Almost any two people who have the same ideals, the same interests, and who strive toward the same goals will love each other when they are thrown in close proximity. But mere romantic love is not enough to bridge a wide chasm between the interests, ideals, and objectives.

To achieve unity in the family, therefore, everything possible must be done to cultivate common interests, common ideals, and common purposes. Not that the indi-

viduality of the members of the family is to be completely destroyed. Not at all. Achieving unity does not mean that one person is to dominate all the others, enforcing his ideas upon them. It is rather to be achieved by family counsel, by the family planning together democratically for the common good of all.

A family working together, playing together, worshipping together, is very apt to become a family which loves together. The family that neglects these family activities is very apt to become a disunity.

The Family of God

But while I have tried to say things that are practical and can be done by any family,



REV. O. H. SCOTT

Pastor, Gibson Memorial Methodist Church

all of it can be put into one word. If a family would become a real family, and establish a real home, it can best do so by becoming a Christian family.

If the chief end of the individual members is to found the family, the chief end of the family ought to be to bring each member into the family of God.

The home to which I referred in the first sentence of this lesson is such a home. The day is begun and ended with family prayers. Not formal, stilted, meaningless religious embarrassment. But happy, natural, worshipful adoration of the Father of all the families around the earth.

I was not surprised, then, to find the attitudes, the words, the conduct of that family to be Christian in the very best sense of the word. Ill temper, selfish actions, quarreling and bitterness could not live long in that atmosphere. The surest way to success with the family is to introduce each member to Christian faith.

MILLSAPS COLLEGE

Millsaps College, Jackson, Miss., has planned its annual Religious Emphasis Week, to be observed during the week of November 29 through December 4, with Dr. Roy L. Smith, editor of the Christian Advocate, Chicago, as the principal speaker for the occasion. A special student committee of fifty has been appointed to carry out detailed plans.

Dr. Robert Hutchins, president of the University of Chicago, will be on the Millsaps College campus, February 17, 1943, and students will be given the opportunity to talk with him concerning his "Chicago Plan." Dr. Hutchins advocates the speeding up of college education, allowing students to obtain their B. A. degree in two years if a comprehensive examination on the required work can be passed.

Final enrollment figures from Millsaps show a total of 473 students, as compared with last year's enrollment of 514. Of these, 440 are full time students, with the number of men exceeding that of the women by two. In the 1942-43 freshman class there are eighteen more men than women.

Dr. Charles W. Crisler, D.D., pastor of the First Methodist church in Yazoo City, who is retiring from active work in the conference at the close of this year, has donated a valuable collection of single volumes and sets of books to the Millsaps College library. Dr. Crisler retires after fifty-three years of active service in the ministry; his donation consists of about fifty-two volumes.

Dr. Donald T. Rawlingson, professor of New Testament, Candler School of Theology, Emory University, spoke last week to ministerial students at Millsaps, and interviewed those students planning to do full time Christian work.

The latest annual report of the Smithsonian Institute gives the information that Dr. Henry B. Collins, Millsaps' 1922 graduate, is now a senior ethnologist in the Bureau of American Ethnology.

In the summer of 1939 Millsaps College began a small gifts campaign among its alumni and friends for the purpose of increasing its endowment. During the three years which have intervened \$15,000 has been added to the permanent funds of the College.

LOUISIANA W. S. C. S.

(Continued From Page 12.)

Clarence Shaffer, Mrs. Lee Tidwell and Mrs. Wiltz Ledbetter, of Shreveport; Mrs. D. C. Metcalf, West Monroe; Mrs. G. W. Pomeroy, Bogalusa; Mrs. Ed. Conger, Arcadia; Mrs. C. I. Jones and Mrs. C. C. Hightower, of New Orleans; Mrs. J. J. Davidson, Jr., and Mrs. G. J. Tinsley, of Lafayette; Mrs. E. C. Gibson, Monroe; and Mrs. Walker McDonald, Jonesboro.

THE CHRISTIAN FIRESIDE

THE ZOO

By Rev. Vivian T. Pomeroy, D. D.

Sarah and Penelope are five and three years old. One day last summer their mother took them to the Zoo. This is what happened.

Sarah said, "We shall see elephants and bears and tigers and monkeys." Penelope said, "Will they eat us?" Sarah laughed at Penelope for being so silly. "Elephants are tame," she said, "and the others are in cages."

Sarah, you see, was very bright and she showed off. That is never pleasant for mothers or little sisters or anybody.

At the Zoo Sarah talked all the time. But they fed the deer and the bears. At all the animals Sarah laughed a great deal. She said the elephant was odd, the rhinoceros was clumsy, and that the hippopotamus looked like a great potato.

Now animals, like all other creatures, do not care to be laughed at; so, when they saw Sarah laughing at them, they slunk away.

Mother said, "Sarah, I don't think they like being laughed at."

Sarah said, "Animals don't know things like being laughed at."

Mother said, "All God's creatures can feel."

Sarah said, "Worms can't feel."

Mother said, "How do you know?"

Sarah tossed her head and said, "I just do know. That's what I do."

Then they came to a great many cages of monkeys. Mercy! How funny Sarah thought them. Some of them had the queerest tricks.

Penny said, "Don't laugh, Sarah; they don't like it. They are sweet. I wish I had one."

Sarah laughed and laughed. "They're crazy," she said.

Then what do you think? A little monkey came to the place where Penny stood, and, putting up his little paw to his mouth, he blew a kiss to her. Penny's eyes shone. "Oh, mother," she cried. "Did you see that?" And she blew one back.

"You're crazy too," said Sarah; and she

made a face at the little monkey.

And THEN what do you think? The little monkey ran to the place where Sarah stood, and through the bars his bright little eyes looked at her for a second, very steadily and straight; and then he hid his face in his little paws, and laughed and laughed and laughed—at Sarah.

Sarah did not like it at all.

Mother said, "It seems very funny to laugh at the monkey, but not so funny when the monkey laughs at you."

Sarah said, "I want to go now. I don't like monkeys." And she marched off.

Penny looked back at the little monkey and blew another kiss to him. She was only three, but already she knew that, if you want to have love, you must give it away.—Printed by special permission of the author and the Christian Leader.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. R. H. Clegg has been the district superintendent of this, the Brookhaven district, of the Mississippi Conference, for the past six years, and,

Whereas, under the laws of our Church he cannot be returned to us by the coming Annual Conference; therefore, be it

Resolved, that we take this opportunity to express to Bro. Clegg our deepest appreciation for the excellent manner in which he has attended to the needs of our church, both in material administration and in spiritual ministrations, during the six years he has served on this, the Brookhaven district. We commend him for his untiring efforts, even in the face of disappointments and sorrows, in the faithful discharge of his duties. We wish him godspeed in his new field of endeavor, and ask to be remembered in his devotions to Deity. Be it further

Resolved, that one copy of these resolutions be handed to Bro. Clegg, one copy to be sent to the New Orleans Christian Advocate, and one filed on our records by the recording steward.

Board of Stewards,
Magnolia Methodist Church.
H. H. GOZA,
DR. G. W. ROBERTSON,
RAY ELLZBY,

JACKSON DISTRICT NEWS

There have been three church dedications in the Jackson District in two Sundays, October 25 and November 1. The first was First Church, Canton, where Rev. John L. Carter is the pastor. This church paid \$6,200 on a debt of 20 years duration, the church having been built in 1922 during the pastorate of Rev. H. A. Gatlin. Bishop J. Lloyd Decell preached the dedicatory sermon and formally dedicated the church at 11:00 a.m. October 25. A large crowd of members and friends greeted the Bishop at this service.

The week before the dedication was observed as Homecoming week. During this time the following former pastors preached: H. A. Gatlin, O. S. Lewis, L. E. Alford, and C. W. Wesley.

On November 1, Dr Otto Porter, district

superintendent, preached the dedicatory sermon and dedicated the Flora church at 11:00 a.m. Notable visitors at this service were Governor and Mrs. Paul Johnson. Mrs. Johnson sang a special number at the service. This building was begun in 1937 during the pastorate of Rev. B. H. Williams. Additions were made in 1938 when Rev. H. E. Raley was pastor, and the building was finished in 1939 in the first year of the pastorate of Rev. W. J. Ferguson. It is a commodious brick structure equipped with electric organ, gas heat, carpets, etc.

The Dover church was dedicated in the afternoon of the same day by Dr. Porter. It is a beautiful brick structure and entirely adequate for the accommodation of the congregation. The completion and dedication of these two churches mark the culmination of 52 years of active and fruitful ministry of Bro. Ferguson.

The Victory Rally of the Jackson District was held at Capitol Street Church, November 3, Dr. Porter presiding. Twelve charges reported everything paid in full for the year and every other charge was confident all obligations would be met in full by Annual Conference. There was a splendid attendance of preachers and laymen. All manifested a fine spirit and an optimistic attitude toward next year's work.

L. D. HAUGHTON, Reporter.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

especially Yamina! Later in the day Mlle. Bouniel saw a pretty girl skipping rope in the rue de Mulhouse. She looked at her frock, and the collar—no mistaking it. "Is your mother's name Yamina?" "Yes." "Does she work au Foyer?" "Yes." But a little neighbor girl was sad, her father a prisoner, too. So Yamina told Rose, and Rose told me, and, then, this little child came for one, too. Some of the little blue aprons, baby jackets, and some of the dresses I have sent on to nearby missionaries for special needs. So you can write to the dear women who sent so much love to the babies and girls here, and tell them our 70 times 7 thanks. Mme. W. who received two aprons for the kitchen joins in loving thought and thanks.—Quotation from Martha Wjitley, Algiers, North Africa.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

Now Many Wear

FALSE TEETH

With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wobbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, goeey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.

**SOOTHING
TO THE
NOSTRILS**

CLEARs STUFFY NOSE

When a cold starts—spread Mentholatum thoroughly inside each nostril. Instantly it releases vapor "Mentholations" that start 4 vital actions: 1) They thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. Every breath brings quick, welcome relief! Jars 30¢.

MENTHOLATUM

LOUISIANA CONFERENCE APPOINTMENTS

ALEXANDRIA DISTRICT

R. R. Branton, District Superintendent.

Alexandria—B. C. Taylor; Ball—G. J. L. Brown; Boyce—J. E. Selfe; Bunkie—A. W. Townsend, Jr.; Colfax—E. E. Sylvest; Elizabeth—L. W. Cain; Ferriday—T. T. Howes; Glenmora—A. D. George; Jena—W. F. Roberts; Jonesville—H. B. Crammer; Lecompte—F. J. McCoy; Marks—W. C. Mason; Melder—To be supplied; Melville—Clyde Shaw; Montgomery—G. H. Corry, J. L. Lay, Associate (S); Mount Zion—Tilman Brown; Natchitoches—Carl F. Lueg; Oakdale—J. C. Sensintaffar; Opelousas—E. C. Dufresne; Palestine—J. B. McCann (S) Pineville—R. M. Bentley, F. Lyman Shows, Associate (S); Pleasant Hill—Jeff Paul; Pollock—H. C. Kinney; Provencal—W. F. Ragsdale; Rochelle—A. L. Smith (S); Sicily Island—H. B. Teer; Trout-Goodpine—J. J. Davis; Tullos-Urania—Jerome Cain; Weaver—L. A. Bodie; Winnfield—G. A. Morgan; Chaplain U. S. Army—L. R. Nease, Jr.; W. F. Howell; District Missionary Secretary—F. J. McCoy; Advocate Representative—R. M. Bentley; Deaconess, State Normal College—Mamie J. Chandler.

BATON ROUGE DISTRICT

W. L. Doss, Jr., District Superintendent

Amite—A. T. Law; Angie—C. J. T. Cotten; Baker—J. L. Beasley; Baton Rouge: First Church—Jno. H. Crowe; Istrouma—H. A. Gibbs; North Baton Rouge—D. T. Williams; University—W. E. Trice; Blackwater—J. P. Bonnacarrere; Bogalusa: Sullivan Memorial—G. W. Pomeroy; Columbia Street—T. V. Peters (S); Clinton—Fred S. Flurry; Covington—J. C. Rousseaux; Denham Springs—O. H. Jones (S); Fisher—A. W. Conody; Franklinton—Ira W. Flowers; Gonzales—Elmo LeBlanc (S); Greensburg—R. T. Pickett; Hammond—H. D. Marlin; Jackson—W. B. Hollingsworth; Kentwood—L. L. Booth; Live Oak—E. L. Tatum; Lottie—C. M. Morris; Pearl River—To be supplied; Pine Grove—J. R. Strozier; Plaquemine—A. P. Boyd; Ponchatoula—H. T. Carley; Slaughter—Robert H. Jamieson; Springfield—M. D. Felder; St. Francisville—J. M. Alford (S); Tickfaw—P. W. Sibley (S); Walker—E. W. Corley (S); Zachary—B. T. Galloway; Graduate Student L. S. U.—Harvey D. Watts; Secretary Y. M. C. A., L. S. U.—B. F. Rogers; District Missionary Secretary—E. L. Tatum; Advocate Representative—Ira W. Flowers.

* * *

LAKE CHARLES DISTRICT

B. H. Andrews, District Superintendent

Abbeville—Otis Spinks; Cameron—B. F. Roberts, C. W. Rodgers, associate; Church Point—Stanley Kirkland; Crowley—J. B. Grambling; DeQuincy—W. T. Gray; DeRidder—D. W. Poole; Ebenezer—C. J. Thibodeaux (S); Eunice—A. A. Collins; Gueydan—C. W. Quaid; Hornbeck—E. H. House; Indian Bayou—L. N. Hoffpauir (S); Iowa—Sam Nader; Jeanerette—J. H. Sewell; Jennings, First Church—E. P. Drake; Jennings, Tabernacle—J. W. Waltrip; Kinder—T. D. Lipscomb; Lafayette, First Church—W. H. Giles; Lafayette, Davidson Memorial—to be supplied; Lake Arthur—T. J. Holladay; Lake Charles, First Church—J. H. Bowdon; Lake Charles, Simpson—J. F. Kilpatrick; Leesville—A. A. McKnight; Many—R. T. Pynes; Merryville—W. C. Barham; New Iberia—R. H. Staples; Raymond—C. B. Krumnow;

Rayne—D. F. Anders; Sulphur—L. E. Douglas; Vinton—F. A. Matthews; Welsh—W. H. Bengtson; Westlake—Martin Hebert (S); Chaplain U. S. Navy—R. W. Faulk; Chaplain U. S. Army—Don Wineinger; Conference Missionary Secretary—V. D. Morris; Deaconess, Wesley Foundation, Lafayette—Betty Glassen; Deaconess, Rural Work—Sheila Nuttall; Chaplain, Charity Hospital, Lafayette—to be supplied; Chaplain, S. T. Patrick's, Lake Charles—Martin Hebert; District Missionary Secty.—L. E. Douglas; Advocate Representative—V. D. Morris.

MONROE DISTRICT

H. M. Johnson, District Superintendent

Bastrop—C. E. McLean; Bonita—C. W. Lahey; Columbia—W. R. Wendt; Columbia Circuit—Lea Joyner; Delhi-Crowville—J. E. Hearne; Gilbert—S. S. Holladay; Grayson—(S); Lake Providence—H. N. Brown; Mangham—R. Leonard Cooke; Mer Rouge—A. C. Lawton; Monroe, First Church—A. M. Serex; Monroe, Gordon Ave.—W. A. Cross; Monroe, Stone Ave.—I. L. Yeager; Newellton—J. Frank Stone (S); Oak Grove—S. J. McLean; Oak Ridge—J. F. Dring; Olla—C. F. Shepherd; Pioneer—Chas. L. Moore; Rayville—J. H. Midyett; Sterlington—H. E. Pfost; Sunrise—I. A. Patton (S); Swartz—W. A. Reeves (S); Tallulah—H. A. Rickey; Waterproof—C. M. Hughes; West Monroe—C. K. Smith; Winnsboro—O. L. Tucker; Wisner—W. H. Carroll; Superintendent, Home of Good Samaritan—J. R. Downs; Chaplain U. S. Army—M. D. Fulkerson; Chaplain U. S. Navy—Wm. J. Reid; District Missionary Secretary—W. R. Wendt; Missionary to Korea—J. M. Morris; Advocate Representative—H. A. Rickey.

NEW ORLEANS DISTRICT

W. W. Holmes, District Superintendent

Donaldsonville—W. W. Perry; Franklin—J. B. Harper; French Mission—M. S. Robertson; Golden Meadow—C. B. Powell; Houma, First Church—E. B. Chaney; Houma Heights—M. S. Robertson; Lockport—Ruth Nuttall; Litcher-Reserve—O. Risinger; Morgan City—D. B. Boddie; New Orleans—Aldersgate, Robert W. Crichlow; Algiers, Don Risinger; Canal St., J. T. Harris; Carrollton Ave., Elmer C. Gunn; Church of the Redeemer, P. Palotta; Chalmette, J. W. Booth; Eighth St., Dana Dawson, Jr.; Felicity, W. D. Boddie; First Church, N. H. Melbert; Gentilly, C. Reginald Hardy; Gretna, A. R. Hoffpauir; Munholland Memorial, K. B. Tooke; Napoleon Ave., R. H. Harper; Parker Memorial, E. B. Emmerich; Rayne Memorial, H. L. Johns; St. Mark's, R. L. Clayton; Second Church, T. F. King; Slidell, A. P. Smith; Editor N. O. Christian Advocate—W. L. Duren; Chaplain Charity and Marine Hospitals—J. A. Alford; Supt. Memorial Mercy Home—J. G. Snelling; Professor Candler School of Theology—F. N. Parker; Chaplain Lagarde General Hospital—E. C. Gunn; Chaplain U. S. Army—David Tarver; Chaplain U. S. Navy—Jas. E. Reeves; District Missionary Secretary K. B. Tooke; Advocate Representative—Don Risinger; Deaconess St. Mark's—Julia Southard; Emma Vogel, Mary Frances Fairchild; Deaconess MacDonnel School—Ella K. Hooper, Lillie Hendricks, Elizabeth Covington; Deaconess Sagar-Brown Home—Vivian Unruh.

RUSTON DISTRICT

D. B. Raulins, District Superintendent

Arcadia—R. M. Brown; Athens—B. P. Durbin; Bernice-Dubach—J. W. Ailor; Bienville—to be supplied; Calhoun-Downsville—

Beverly E. Bond; Chatham—J. T. Garrett; Choudrant—J. D. Huff; Claiborne—R. H. Hearne; Clay-Ansley—A. M. Martin; Cotton Valley—J. W. Lee; Eros-Antioch—F. L. Hearne; Farmerville—W. O. Byrd; Gibsland—G. A. LaGrange; Haynesville—Louis Hoffpauir; Heflin-Brushwood—A. M. Wynne; Hodge—E. R. Haug; Homer—V. D. Morris; Jonesboro—W. D. Milton; Lisbon—R. E. Walton; Minden—J. J. Rasmussen; Quitman—Roy Grant (S); Ringgold—E. W. Day; Ruston—Guy M. Hicks; Shongaloo—Percy Hoffpauir (S); Sibley—Rex Squyres; Simsboro—L. P. Moreland; Springhill—W. D. Kleinschmidt; Supt. Louisiana Methodist Orphanage—C. B. White; Supt. Emeritus—R. W. Vaughan; Conference Evangelist—Mrs. P. C. Cook; Student S. M. U.—A. G. Taylor; District Missionary Secretary—W. D. Milton; Advocate Representative—E. W. Day.

SHREVEPORT DISTRICT

A. M. Freeman, District Superintendent

Belcher-Gilliam—J. W. Matthews; Bossier City—J. F. Wilson; Converse—A. M. Brown; Coushatta—J. C. Whittaker; Grand Cane—Wilson L. Watson; Greenwood—F. C. Collins; Hall Summit—E. M. Mouser; Haughton-Doyline—J. P. McKeithen; Ida-Hosston—Thurmon Spinks; Logansport—W. O. Lynch; Mansfield—M. S. Monk; Mooringsport—Van Carter; Oil City—Marvin Corley; Pelican—A. D. St. Amant; Plain Dealing—L. A. Carington; Rodessa—Jack Cooke; Shreveport—Broadmoor, Geo. Pearce, Jr.; Cedar Grove, H. B. Hysell; First Church, Dana Dawson; First Church Associate, Bentley Sloane; Mangum Memorial, P. M. Carraway; Noel Memorial, F. M. Freeman; Park Avenue, S. A. Seegers; Wynn Memorial, B. D. Watson; Summer Grove—S. S. Bogan (S); Vivian—N. E. Joyner; Zwolle—A. M. Brown; Chaplain Hospital—R. T. Ware; Professor Centenary College—R. E. Smith; Executive Secretary of Education—G. W. Dameron; Chaplain U. S. Army—A. F. Vaughan; District Missionary Secretary—Van Carter; Advocate Representative—W. O. Lynch; Deaconess Business Girls' Inn—Mary Freeman; Deaconess First Methodist Church—Grace Gatewood.

WISE OR OTHERWISE

By Rev. James H. Felts

"These are times for magnifying similarities, for blending differences, and for learning about and from allies."—Rotarian.

Dr. Charles M. Sheldon calls certain radio announcements "the deadly preliminaries." I wonder what he would call certain pulpit announcements just before the sermon?

Reckless auto driving kills its quota year by year. Money made by some of the builders kills their sons with "unbecoming" regularity.

"He was never a polliwog swimming on the surface of a puddle of popular desire."—W. L. D. I knew who the editor referred to. He was a big bullfrog with a cistern voice that covered the whole puddle.

Reader of these lines, I have personally seen utter ruin follow great sorrow. I have also seen refined wheat follow the same kind of experience. What makes the difference? The mental and moral attitude of the sufferer.

True or false? Letting the baby "cry it out" is good training.

REPORT OF COMMITTEE ON COURTESIES

The ninety-seventh session of the historic Louisiana Annual Conference has greatly enjoyed the hospitality of the historic city of New Orleans. In war times entertainment perhaps is not as easy as at other times; but the First Methodist Church, through the cooperation of Methodism of the city, has not failed in one particular of complete, generous, and cheerful provision for all our needs.

We express to Dr. N. H. Melbert, pastor of the First Methodist Church, and to all cooperating committees and agencies, our grateful appreciation of the complete provision for our needs. We express our appreciation, also, of the reporting of our proceedings by the local daily press. Especially grateful are we to the Vogue Flower Shop for the beautiful flowers placed daily in the church. The conference has enjoyed the beautiful music provided by the choir, with Mrs. Bertrand Kiern presiding at the organ, and we are grateful for this contribution to our meeting.

The First Methodist Church has provided entertainment for the superannuate members of the conference, and for all those coming up for admission on trial, and we desire to thank them for this gracious courtesy. We also thank the hotels of the city for the courtesies extended to the members of the conference, and to the various local churches for defraying the expenses of their pastors and lay delegates.

We pray God's blessings upon New Orleans Methodism and upon all the forces of righteousness in this great city.

Respectfully submitted,

H. T. CARLEY, Chairman;
F. C. COLLINS, Secretary;
S. S. HOLLADAY,

Committee.

MRS. P. H. FONTAINE STRICKEN

Mrs. Fontaine, wife of Rev. P. H. Fontaine of Kentwood, came to New Orleans for the Conference last week. She was present at the opening session on Tuesday evening and was seated as a principal delegate. During the evening session she complained of being ill and was carried home. She developed pneumonia, which was seriously complicated by a heart condition which she had suffered from for some time before. On Saturday, the pneumonic condition had improved, but her condition was still serious and the outcome uncertain.

HAMMOND STEWARDS MEET TO CLEAR BUDGET

Majority of the members of the board of stewards of the First Methodist Church, Hammond, La., met Tuesday evening, Nov. 9, at the church to discuss liquidating the budget in order that the pastor, the Rev. H. D. Marlin, could report to the Annual Conference convening in New Orleans, all obligations were met and the conference year will start out with a clean slate.

About 15 board members met and within an hour finances needed were subscribed. The pastor made an address to the members and expressed his appreciation of the fine cooperation given him since coming here a few months ago. He expressed a desire to do his part in carrying on the budget, explaining that in former pastor-

ates he had always worked with the board members and assisted them financially. His address was appreciated by the members.

He left Wednesday morning to attend the Annual Conference, but will be back in time to conduct services next Sunday morning and evening.

The Pastor Returned

Now that our Annual Conference is over, we are ready to begin planning for another bigger and better year. Your pastor and his wife have enjoyed the fellowship of the other pastors and laymen of the Louisiana Conference. We are delighted with them, as we are with the people of Hammond, and of First Methodist Church; for we are workers together with God. The sermon subject for next Sunday morning will be "Finding God in the Bible." This is the last of the series on "Finding God."

In the evening, the sermon subject will



REV. H. D. MARLIN
Pastor, Hammond, La. Methodist Church

be "True Worshipers." You are invited to attend both services, if possible. Envelopes for the year will be distributed at the church by the treasurer. Get a package of envelopes and make a weekly offering. Such a plan will care for our financial obligations with the least possible effort.

—Hammond Vindicator.

TOP BRACKET CAMPAIGNERS 1942

It is impossible to evaluate all the factors of the Advocate campaign of 1942, but facts concerning two groups will indicate the faithfulness and the loyalty of the pastors and their people. First, we mention those who rank first in the volume of subscriptions, and in the order of their standing, none below 40 subscriptions:

C. C. Clark, Gulfport, leads the procession with 151. Then follows: H. L. Johns, Rayne Memorial, 100; A. M. Freeman, Monroe, 83; C. A. Parks, New Albany, 73; W. C. Newman, First Church, Corinth, and J. D. Wroten, First Church, Columbus, each 62; R. M. Bentley, Pineville, and N. H. Melbert, First Church, New Orleans, each with 56; A. J. Boyles, Magee, 52; J. B. Cain, Columbia, 50; W. D. Milton, Jonesboro, 46; E. C. Dufresne, Opelousas, 45; E. C. Gunn, Carrollton, New Orleans, 44; H. E. Pfost, Bunkie, and J. W. Leggett, First Church,

Laurel, each 41; H. A. Gatlin, East End, Meridian, and J. H. Bowdon, First Church, Lake Charles, each 40. These figures are taken from the published report and do not include later additions. Naturally, there is a wide range of difference in the real achievements of these top-bracket charges because of factors within the charges which we are not able to bring out. On a percentage basis, many others did as well as these with the largest lists.

There is, however, a second group of charges whose accomplishments are not less praiseworthy, even though they do not place in the reckoning by the number of subscriptions. There are many of these, and we can only indicate them by examples. On the basis of membership percentage, Pearl River charge and Rev. Wm. B. Van Valkenburgh stand at the head of the list with 35 per cent. Next come Houma Heights, M. S. Robertson; Boyce, L. R. Nease, Jr.; Palestine, J. B. McCann; and Vaiden and West, Miss. A. L. Davenport, with 20 per cent each; Melder, J. R. Strozier, 17½ per cent; Donaldsonville, W. W. Perry, 13 per cent; Gonzales, C. J. T. Cotten, 12 per cent; and then Montgomery, Mrs. Lula Wardlaw, leads a list with 10 per cent and a little less. Here as above, we have been able to consider only the report published September 17. In this way we desire to pay tribute, not only to those mentioned in particular, but to all who did a good piece of work in the campaign.

A GALLANT SOUL

She was smiling as usual. I walked a few yards with her in the afternoon sunshine.

"You have been to the hospital?" I asked.

"Yes," she said, "and I think John is a little better."

"Good. I expect husbands are a bother—I'm told I am. But I dare say you'll be glad to see him home again?"

"Very—though I'm afraid he will be a care to the end now."

"You've had a lot of trouble, haven't you?"

She nodded. "Quite a lot," she replied calmly.

I looked at her curiously. I remembered her youngest boy dying as a result of an accident, and of the smile with which she came away from his grave. I remembered the day her eldest boy joined up, and of the smile she gave him as he went off. I remembered news coming that he was missing, and the brave smile on her gentle face as she resolutely faced the morrow . . . wondering. And I remembered, too, the financial loss she and John had suffered as a result of the war, and how all along she has been smiling gallantly.

So I said: "Tell me, how do you manage to keep smiling?"

She did not reply.

"As life goes on," I added, "the burden of care has become heavier, hasn't it?"

"Yes," she whispered. "Heavier and heavier. But then, the strength He has given me has been more and more!"

It was a splendid answer, and it flooded with light and meaning the words: *My yoke is easy, my burden is light.*

Of course—for a heavy burden is light if God gives us ample strength to bear it.

—Methodist Recorder.

By gambling men lose both their time and treasure, two things most precious in the life of man.—Feltham.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Surely it is not a vain dream that man shall come to find his joys only in acts of enlightenment and of mercy, and not in cruel pleasures, as he doth now, in gluttony, lust, pride, boasting and envious self-exaltation. I hold firmly that this is no dream but that the time is at hand. . . . I believe that through Christ we shall accomplish this great work.

—Fedor Dostoevsky.

THE PRAYER-ROOM TODAY

My Father, I would live this life of thankful remembrance and simple trust. Forgive my doubting heart, which after all that Thou hast given to me in Jesus can still distrust Thee and still be afraid. Forgive these blind eyes that have taken daily gifts from Thy hand with so little sense of the boundless love from which they come. Thou hast given so much to me; give me more, a thankful heart, an eye to see Thee everywhere, a love to answer that great love of Thine that every day with Jesus gives me all I need. Amen.

For Peace

O God, the Father in heaven, we beseech Thee to bless all the efforts of men to establish and maintain peace among the nations of the world; give strength of purpose to our leaders; enlighten those who sit in council; and so transform the hearts of men everywhere by Thy gracious Gospel and by the power of our crucified Lord that they may constantly seek the ways of peace and of righteousness in all their dealings. Grant Thy merciful protection to all those who are exposed to danger, sickness, and death. Hold Thou the cross of Christ before the closing eyes of men and by the power of the Savior's love incline the hearts of men to love Thee and their fellow-men. If it be Thy will, protect us from the horrors of war and keep our land and all its people safe under Thy protecting hands and cause them to seek that peace of God which passes all understanding. Grant that we all turn to Thee with repenting hearts, acknowledging our sins and our many transgressions. We confess that we have sinned against Thee, O Lord. We have ignored Thee; we have pursued other interests. Forgive us in Thy grace and fill more and more hearts with that peace which Christ ordained for us on the cross. Hear us, for the sake of the Prince of Peace, our Lord Jesus. Amen.

—from the Altar of the Cross.



WALLET OF THE WEEK



SMITH, JONES, AND JOHNSON do not appear to have a directory monopoly in every locality. In Minneapolis we are told that the first two members lose their first rank positions. The telephone directory lists 3,073 Johnsons, 2,395 Andersons, and the Smiths drop to 792. The switch in family names seems to indicate that in some localities it does mean something as to who your daddy was. Minnesota is less predominantly English and that accounts for the absence of some of the Smiths, Joneses and Browns.

* * *

THE AUTO FATALITIES for the year 1941, as tabulated by the National Safety Council, are placed at forty thousand persons. The total fatalities in all categories are placed at one hundred and one thousand five hundred. It is said that enough men within the brackets of the Selective Service Act to have filled nearly two army divisions were killed, and at a time when the conservation of man power is desperately needed. The mounting toll of tragic fatalities is one of the scandals of American progress in industry and transportation.

* * *

GEORGE WHITEFIELD, the soul-stirring evangelist of two hundred years ago, is said to have exerted an influence greater than any evangelist of modern times. It is estimated that, although his unconventional methods caused him to be outlawed by the Anglican Communion, he preached more than eight thousand sermons to ten million hearers during the thirty-four years of his ministry. The world knew no modern method of transportation in his day and the ten million hearers heard his soulful messages from his own eloquent voice.

* * *

CHRISTIAN CLASSICS are being translated for China by the Literature Commission of the National Christian Council (Protestant), with Catholics assisting in the effort. The classics being translated include: **The Shepherd of Hermas**, the first **Apology of Justin Martyr**, the **Apology of Aristides**, the **Church History of Eusebius**, and **St. Augustine's City of God**. These Christian classics are being translated in Chungking and are designed for distribution by missions. This Christian background material seems to be regarded as the foundation for a joint approach to the Chinese people.

* * *

THE ICELANDIC RENDEZVOUS of a force of our American soldiers is a land of extreme cold except on the southern and western coasts. It is of volcanic origin, has approximately one hundred and twenty thousand inhabitants, and is a land where cattle, pigs and fowls are few, but where reindeer, seals, polar foxes and polar bears abound. About fifty thousand people are engaged in agriculture and sheep breeding. The fishing industry is the most important occupation. In religion, the people are predominantly Protestant. Of the sixteen million people of the Scandinavian countries, only thirty-two thousand are Catholic.

THE SOLOMON ISLANDS are of volcanic origin and are featured by high mountains. One of the mountains on Guadalcanal discharges steam and ashes. The climate is tropical, with cocoanut palms, a strange bread tree, and a peculiar palm growing to a height of well over one hundred feet with foliage and fruit at the top. Another peculiar tree has a fruit about the size of a lemon, which is crushed to make a kind of cement not affected by water. The people have long teeth made black by chewing betel nuts.

* * *

THE EARS OF ANIMALS, says **Our Dumb Animals**, are adapted to their needs. The rabbit's ears are large and are laid back flat on its neck when fleeing from danger. That position enables it to hear sounds in the rear. The jackrabbit's ears are much larger in order to enable it to detect the approach of the wolf. The ears of the fox and the wolf are thrust forward for the reason that they are animals which prey upon other animals and the animals pursued is always ahead. The thrust of the ears indicates at least the direction of their problem.

* * *

THE CONSERVATIVE RABBINICAL ASSEMBLY of America, with three hundred rabbis from all parts of the country, faced up to the question of "The Synagogue in a War-torn World," and agreed and proposed a three-fold campaign to strengthen Jewish communal, family, and religious life. The Assembly recommended the preparation of a standard revised prayer book in Hebrew and English. The devastating persecutions in conquered countries of Europe make it imperative that such measures be taken if Hebrew religion and life are to survive in form and power.

* * *

LOCAL PREVALENCE OF VARIOUS AFFLICTIONS has led Dr. Harry L. Shapiro, chairman of the department of anthropology at New York's Museum of Natural History, to surmise that such maladies may have been caused by biological and environmental influences on the population of the areas affected. It is said that flat feet are more common in the Northwest, dental malformations and short stature in New England, goiter in the Great Lakes region, and blindness in Texas. Further studies of these facts are to be conducted at Columbia University next spring.

* * *

THE QUISLING BISHOP at Trondheim, Norway, is said to be finding the going exceedingly hard in the land of the much beloved Bishop Berggrav, whose resignation in protest against Quisling usurpations was matched by the resignation of more than a thousand pastors. It is reported that the Quisling bishop has asked for the privilege of retiring from his unhappy situation. Along with this is the news that Quisling has deposed more than a score of pastors and that they are under constant watch by the Nazi authorities. Norway has been forced to submit to the invader, but the people have not surrendered their hearts to him.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE CHURCH MUST CREATE, OR CAPITULATE

Not long ago we chanced to meet a long-time friend who discussed with us certain phases of our editorial attack upon certain trends in church and social life. He did not express either agreement or disagreement with our editorial policy, but he said some things which mean vastly more to us than a personal endorsement of our views. We do not name this friend because he was not talking for publication and we do not mean to involve him for that reason.

Among other things, he told us of sounding out groups of young people in his classes on some of the very material which we discussed without apology or compromise. He said that he asked these classes of young men and young women for a free and frank opinion on the subject. He did not poll the groups, but he said that a majority were clearly opposed to the material produced for the edification of the younger set. One outspoken and positive young man described it as "raw." A young woman who had been a slum worker said that it did not shock her, because she had been accustomed to that kind of thing in the dens of vice and shame where she had worked. She did not express her approval, but only indicated her reaction to the indecencies of such literature. She had become calloused to vulgarity by hearing it over and over again and by contact with the vicious circle to which it belongs.

We have mentioned this statement of the young woman social worker because her statement, together with her vocation, summarizes the sinful background and the evangelistic purpose of the Christian Gospel and the Christian Church. Her vocation as a slum worker was essentially an attack upon the dirt and degradation of the slum—a recognition of its social unworthiness and a protest against the very atmosphere to which she had for Christ's sake become accustomed. Perhaps her intimation of the comparative mildness of the material under discussion meant that she had lost something of her own moral balance, that what she first pitied she later came to endure.

Christianity and the Church do not exist as agents for mediating vulgarity and obscenity to the moral sensibilities so that we may become tolerant of the vileness of speech and thought which proceed from the sinful and corrupt heart. It is not the function of religion to create tolerance for a pestilential atmosphere. Its purpose is to create a clean and wholesome atmosphere in which the beauty and the loveliness of pure and noble virtues may come to perfection. By as much as any person, under whatever authority or pretext, deviates

from that standard he capitulates to the underworld. The Church is morally, socially, and spiritually creative, and it must retain that function and power, or surrender to worldly lusts and disappear. It must create or capitulate. Orthodox teaching cannot take the place of the Spirit of Christ expressed in godly living.

"THEY WERE EXPENDABLE"

"You see," said Lieutenant Bulkeley, "we were expendable." I said I didn't understand.

"Well Mr. White, it's like this: In a war, anything can be expendable—money, gasoline, equipment, or men. Suppose you're ordered to hold a position until you're killed or captured; the precious minutes you can hold up the enemy's advance is worth a gun and a man. You know the situation and you don't mind."



Dr. A. P. Hamilton

These words are quoted from the well-known book of the above title. The book is a vivid description of action in the Philippines after Pearl Harbor. It tells simply and without heroics a story of devotion and self-sacrifice that makes us all proud to be Americans. But the question it inevitably raises in the mind is: "Why are we willing to be expendable in a war and as a patriotic duty, for "King and country" as the saying goes, but not for the King of Kings, and not for the Kingdom for which He was "expendable" even unto death? All too often we begrudge the least expense of time or effort for which we are called upon, to help in the work of the Kingdom. And we consider it as a favor conferred, if we give even a fraction of a tenth of time or money. In the first Christian century, those who called themselves by the name of Christ were expendable. Is it that men do not appreciate anything that does not cost them something, even at the risk of life itself?

This is true not only in the work of the Kingdom of Heaven, but the same man who is perfectly willing to "expend" himself to the "last full measure of devotion," in fighting for his country—and I think that he should by all means—often in times of peace as a citizen of his country, is loath to live for it in any sacrificial way. As citizens we are only too willing sometimes to barter away and dicker for the very freedom for which we are willing as soldiers to die for.

Later on in the narrative of Lieutenant Bulkeley we

read: "When you come back here (home), after seeing your friends give their lives to save minutes, and see people waste hours and days and even weeks! . . ."

William James once wrote a most stimulating essay on "The Moral Equivalent of War," but what is it? Is there such a thing, and if so why can't the Christian Church discover it and put it to work? Also, why doesn't our Democracy produce statesmen instead of so many politicians—men who would gladly die or live for their country?

A. P. H.

CONFERENCE SIDE-LIGHTS

By Dr. H. T. Carley

It used to be that the name of every preacher was called and he gave his report of the year's work in open Conference. The conventional beginning of these reports was, "We've had a good year, Bishop, on the Podunk (or whatever it was) charge." Then followed in considerable detail the doings of the year, these details being of great interest to the reporting preacher, but a little less than thrilling to anybody else. Several sessions of the Conference were usually consumed by these proceedings, the only respite coming when some preacher happened to be out of the room, and the bishop merely announced that the brother's character was passed.

Now (and we hope from this time on), the bishop asks the Committee on Conference Relations and Ministerial Qualifications for its report, the chairman says, "Nothing against any member of the Conference," and the matter is ended. The time of the Conference is saved, and the preachers can go on about their business. Our only regret is that we didn't get to tell about a new fence around the parsonage backyard.

The speaking was very good—what we heard of it. It is pretty hard to tell what a man is talking about in a big auditorium full of people when he is apparently addressing only about the first three or four rows of seats and has his back turned to a considerable portion of his audience. We have this consolation, however—if a speaker doesn't care whether we hear him or not, we don't, either. That makes it unanimous.

One trouble about holding a Conference in a big city is that there are too many centers of interest too far removed from one another. All hotels ought to be within easy walking distance of the church, or the church ought to have enough rooms for all the business offices of the Conference. Long walks on city pavements are certainly hard on us country preachers.

The compulsory retirement law is a funny thing—it gets some men you didn't think it would, and misses some you would think it was made for. It proves one thing, though—you can't tell how old a man is by looking at him. It is hard for us younger (?) preachers to realize that the law will get us one of these days.

A sense of humor smoothes over a good many rough places in a Conference session. Some people don't have it.

MISSISSIPPI CONFERENCE

(Editorial Correspondence)

The Mississippi Conference convened in the spacious and beautiful Crawford Street Church, Vicksburg, on Wednesday evening, November 18. After brief devotional exercises, Bishop J. Lloyd Decell proceeded to the organi-

zation of the Conference for the business of the session. The roll was called, and Rev. W. B. Jones was elected secretary.

The death of Rev. J. H. Foreman and Rev. R. F. Witt was noted as the Conference stood in silent respect for these fallen comrades.

Mr. R. E. Selby, a local preacher and the Superintendent of Education for Warren County, brought greetings and a message of welcome to the Conference, and Bishop Decell made reply on behalf of the Conference. In this same connection, a telegram of welcome from First Baptist Church of Vicksburg was read, and it was announced that the lovely flowers on the chancel had been placed there by that congregation.

Bishop J. Ralph Magee, of Des Moines, was introduced to the Conference, and various other visitors were presented also.

The Conference then went into a celebration of the 150th anniversary of the Annual Conference. Rev. Van R. Landrum presided, and the addresses were made by Rev. J. B. Cain and Bishop Decell. The Conference then adjourned to meet at 9 a.m. Thursday.

Thursday

Convening at the appointed hour, the devotional period was occupied by the administration of the Sacrament of the Lord's Supper.

Following the preliminaries of opening, the program as outlined was taken up. Twelve ministers were added to the roll of retired men: D. P. Yeager, W. M. Williams, W. J. Ferguson, Percy Vaughn, B. Z. Harrington, W. J. Dawson, J. F. McClellan, W. B. Jones, C. W. Crisler and P. H. Grice. Two were given the supernumerary relation: D. H. Cassels and W. P. George.

Dr. G. M. Davenport delivered a vigorous and informing address as the representative of the Board of Missions. This was followed by the order of the day, when Mr. R. E. Rook, of the Memphis Conference, delivered the address on behalf of the laymen and lay work.

Bishop J. Ralph Magee, the preacher of the Conference, brought a helpful message at the conclusion of the morning session, and continued his messages each morning and evening throughout the session.

Various special representatives were heard and many detailed items of business were transacted, and the Conference adjourned to meet at 9 a.m. on Friday.

Friday

The Conference assembled at the appointed hour and proceeded to the business of the day. The Journal approved, several items of business were transacted. W. L. Duren, editor, spoke briefly in the interest of the *New Orleans Christian Advocate*. Mr. Fred McDonnell, superintendent, spoke for the Methodist Orphans Home. Rev. R. A. Clark, of the Memphis Conference, was introduced and addressed the body in the interest of the Board of Pensions. Dr. Franklin N. Parker represented Candler School of Theology.

The principal feature of the session was the address of Mr. R. G. LeTourneau, distinguished layman and industrialist. Mr. LeTourneau spoke on World Service, addressing himself particularly to the problems of church finance and administration. He spoke in the frank, forthright, and practical manner of his own life and

leadership, using forceful illustrations from the industrial sphere in which he has won distinction.

Another very gratifying fact was reported on by Mr. W. S. F. Tatum. It was the twenty-second annual report of the Board of Trustees of the Methodist Hospital in Hattiesburg. This detailed report showed that more than fourteen hundred operations exclusive of those in the clinic, were performed, and 3,593 patients were cared for during the year covered in the report. Best of all, the indebtedness has been fully liquidated and the Conference now owns unincumbered an up-to-date hospital which is rendering a great service to the Methodists of that section. In this accomplishment, no one deserves more credit than does Bro. Tatum, chairman of the Board of Trustees.

On a question of personal privilege, Rev. L. E. Alford, long a member of the Conference, made a statement and concluded with the request that he be granted the retired relation. He is within about two years of automatic retirement and his request was granted, but with regret that he felt that the step was necessary.

SATURDAY

At the appointed hour, the Conference proceeded to business. Seven young ministers were admitted on trial: Quitman C. Roberts, Robert Lee Langford, Jordan A. Lindsey, Jr., Howard Buford Oliver, Robert Paul Ramsey, Donald R. O'Connor, and Samuel Percy Emanuel. James M. Smith and Carl H. Williams were readmitted.

Mrs. W. F. Mahaffey, president of the Woman's Society of Christian Service, spoke to the Conference on the work of that organization, and she gave an outline of the work which has been done during the year.

The Conference paid beautiful and impressive tribute to the Mississippi men now in the armed services of their country. Prayer was offered for our soldiers, sailors, and marines, and Chaplains Mayhew, of Ohio, and Tarbell of Pennsylvania spoke during the service. Red and white carnations were placed beneath the service flag of the church for the occasion.

Much of the day was occupied with routine matters, and with the hearing of reports necessary to the completion of the business. Dr. Edward Laird Mills, research editor of the *Christian Advocate*, Chicago, spoke touching the National Organ of Methodism.

Two items of special interest were the requests of Rev. A. B. Barry for the retired relation, and that of Rev. Milam Reeves for the privilege of a sabbatical year authorized by the Discipline. Bro. Reeves contemplates spending the year in travel and study.

The next session of the Conference will go to Jackson upon the invitation of Dr. Clovis Chappell, of Galloway Memorial Church, and others speaking for other organizations.

At the evening service, the class was received into full connection, and the deacons and elders were ordained. A Youth Rally then followed, at which time Bishop J. Ralph Magee was the speaker.

The preaching of Bishop Magee during the Conference was heard with appreciation and delight. It was evangelistic in its emphasis, conservative in its attitudes, and forceful in presentation. The Bishop left a warm place in the hearts of his Mississippi brethren.

SUNDAY

Pulpits of various churches were filled by

visiting ministers. At the host church, Rev. W. M. Sullivan conducted the love feast. Bishop Decell preached at the morning hour. The Conference convened at 2:30 p.m., heard the report of the Committee on Resolutions, received the appointments, and adjourned *sine die*.

MISSISSIPPI CONFERENCE APPOINTMENTS

BROOKHAVEN DISTRICT

V. R. Landrum, District Superintendent

Adams—S. B. Watkins; Barlow—A. C. Walley; Bogue Chitto—D. H. McKeithen; Brookhaven—M. L. McCormick; Crystal Springs—J. W. Sells; Foxworth—F. M. Casey; Gallman—W. L. Blackwell; Georgetown—W. B. Alsworth; Harrisville—W. J. Dawson (R. S.); Hazlehurst—C. W. Wesley; Magnolia—J. E. Gray; McComb: Centenary, J. W. Moore; LaBranch, F. E. Dement, Jr.; Pearl River Avenue, H. L. Daniels; Meadville and Bude—Wesley Ezell; Monticello—T. M. Ainsworth; Nebo—J. N. Lambert; Osyka and Fernwood—H. S. Westbrook; Prentiss—Roy Wolfe; Sartinsville—N. S. Loftus; Scotland—W. R. Irving, Jr.; Silver Creek—S. C. Moody; Summit and Felder—T. E. Nicholson; Tylertown—G. F. Winfield; Utica—E. E. McKeithen; Wesson—W. S. Cameron; Chaplain U. S. Navy—W. N. Thomas; Student Emory University, Crystal Springs—Q. C. Roberts; District Missionary Secretary—Roy Wolfe; District Secretary Evangelism—W. S. Cameron.

HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent

Bay Springs—H. E. Raley; Bonhomie—R. M. Matheny; Bucatunna—E. D. Simpson; Clara—Percy Emanuel; Collins—T. R. Holt; Cross Roads—D. P. Yeager (R. S.); Ellisville—J. M. Jones; Hattiesburg: Broad Street, J. D. Slay; Court Street, L. D. Haughton; Main Street, B. M. Hunt; Hattiesburg Circuit—T. E. Hightower (Ac. S.); Heidelberg—J. B. Vardaman; Laurel: First Church, J. W. Leggett, Jr.; Kingston—D. T. Ridgway; West Laurel, A. B. Smith; Magee B. H. Williams; Montrose—W. T. Mangum; Moselle—J. A. Bridewell; Mount Olive—S. W. Granberry; New Augusta—H. B. Hilbun; Ovette—T. B. Winstead; Petal—A. M. O'Neill; Richton—E. A. Kelly; Sanatorium—T. M. Dye, Jr.; Sumrall—J. E. J. Ferguson; Taylorsville—L. J. Snelgrove; Waynesboro—J. H. Jolly; Waynesboro Circuit—T. A. King; Williamsburg—F. W. Thompson; Chaplain U. S. Army—Mark F. Lytle; District Missionary Secretary—J. W. Leggett, Jr.; District Secretary Evangelism—J. D. Slay; District Evangelist—W. L. Hamrick.

JACKSON DISTRICT

Otto Porter, District Superintendent

Benton—A. L. Meadows; Bolton and Raymond—A. M. Broadfoot; Brandon—G. L. Oliver; Camden—Ellis Williamson (Ac. S.); Canton, First Church—J. L. Carter; Canton, North Side—R. E. Jolly (Ac. S.); Carthage—J. S. Noblin; Carthage Circuit—J. C. Jackson; Clinton and Ridgeland—M. E. Burnett (Ac. S.); Fannin—Norman Purvis; Flora and Benton—J. T. Weems; Florence—G. A. Jones; Forest—C. A. Schultz; Greenfield and Richland—Noel Ulmer (Ac. S.); Harpersville—W. J. Walters; Homewood—R. E. Case; Jackson: Bessie Shands Mission—C. E. Downer; Capitol Street—R. H. Kleiser; Galloway Memorial—C. G. Chappell; F. F. Thompson, Associate; Glendale—J. A. Wells;

Grace—W. B. Alsworth; Millsaps Memorial—H. A. Gatlin; Lake—Miller Schultz (Ac. S.); Lena—J. H. Dillard; Madison and Pochontas—L. T. Nelson; Mendenhall—L. M. Sharp; Morton—M. K. Miller; Pelahatchie—Shiloh—R. I. Moore; Raleigh—Murray Cox; Sharon—Percy Vaughan (R. S.); Terry—T. A. Carruth; Vaughan—J. H. Grice; Walnut Grove—J. W. Loudenslager; District Missionary Secretary—J. L. Carter; District Secretary Evangelism—T. A. Carruth; Student University of the South, Grace Quarterly Conference—J. W. Roberts; Student Emory University, Clinton Quarterly Conference—F. A. Suthphin; Executive Secretary Conference Board of Education—I. H. Sells; Coordinate Associate Editor Church School Publications—C. A. Bowen; Pres. Millsaps College—M. L. Smith; Chaplain U. S. Navy—P. H. Grice; Supt. Mississippi Children's Home—J. L. Sutton; Home Missionary—Chas. Assaf; Professor Garrett Biblical Institute—R. P. Ramsey; District Evangelist—O. C. Hull (Ac. S.); Deaconess Wm. E. Johnson Bethlehem Center—Ruth Carrier.

MERIDIAN DISTRICT

J. L. Neill, District Superintendent

Andrew Chapel—Bufkin Oliver; Chunky—J. H. Cameron; Cleveland—J. W. Courtney; Collinsville—R. L. Langford; Decatur—D. R. O'Connor; DeKalb—A. F. Gallman; DeSoto—to be supplied; Enterprise—Stone-wall—G. L. Sigrest; Hope—Y. A. Smith; Lauderdale—Hugh McRaney; Matherville—Floyd O. Lewis; Meridian: Central, T. M. Brownlee; East End, E. L. Ledbetter; Fifth Street, T. J. O'Neil; Hawkins Memorial, A. S. Oliver; Poplar Springs, G. E. Allan; 34th Avenue, J. F. McClelland (R. S.); Wesley, B. B. Rogers; Newton—George H. Jones; Pachuta—G. Eliot Jones; Philadelphia—H. C. Castle; Philadelphia Circuit—G. A. Broadus; Porterville—E. M. Lane; Quitman—V. G. Clifford; Rose Hill—J. A. Lindsey, Jr.; Scooba—J. R. Grisham; Shubuta—C. H. Strait; Southwest Kemper Circuit—Bryan Judge (Ac. S.); Union—R. L. Lane; Vimville—Roger Cameron (Ac. S.); Chaplain U. S. Army—H. W. F. Vaughan; Chaplain U. S. Army—John B. Shearer; District Missionary Secretary—G. E. Allan; District Secretary Evangelism—T. J. O'Neil; Student Emory University, Wesley Q. C.—N. U. Boone; Deaconess Rural Work—Catherine Ezelle; Deaconess Wesley House—Maud Fall; Conference Evangelist—J. M. Smith; Sabbatical Leave—L. M. Reeves.

SEASHORE DISTRICT

J. F. Campbell, District Superintendent

Americus—V. S. Coleman; Bay St. Louis—A. M. Ellison; Biloxi: Main Street, C. H. Gunn; Minister Camp Service Keesler Field—W. C. Fulgham; Brooklyn—Bond—E. E. Samples; Carriere—Warren Pittman (Ac. S.); Coalville—J. H. Moore; Columbia—J. B. Cain; Escatawpa—W. R. Murray; Gulfport First Church—C. C. Clark; Handsboro—D. W. Ulmer Hickory Grove—Hub—J. P. Nix (Ac. S.); Kreole—J. P. Payne; Leakesville—W. L. Elkin; Logtown—W. B. Jones (R. S.); Long Beach—G. P. McKeown; Lucedale—A. J. Boyles; Lumberton—F. L. Applewhite; Mentor—J. W. Holston (Ac. S.); Moss Point—R. L. Walton; Ocean Springs—W. C. M. Baggett; Pascagoula—E. W. Ulmer; Picayune—J. H. Morrow; Poplarville—S. F. Harkey; Purvis—C. S. Schultz (Ac. S.); Saucier—E. W. Scott; Vancleave—G. H. McBride; Wiggins—P. O. Nix; District Missionary Secretary—E. W. Ulmer; District

(Continued on Page 8)

CONFERENCE NEWS AND PERSONALS

Rev. A. R. Beasley reports that they received a cordial welcome at Shelby, Miss., and the indications are that they will have a good year.

Mrs. Abner Armstrong, formerly of Wesson, Miss., has moved to Kosciusko. Mrs. Armstrong enjoys her church paper and reads as much of it as bad eye sight will permit.

We note with regret the death of Mr. J. D. Chisolm, member of the Port Gibson, Miss., church and president of the Board of Stewards. He died on October 3. A suitable memoir is printed elsewhere in this issue.

Mrs. Alma Riley, formerly of New Orleans, but who has been living in Houston, Texas, for some time past, is now located at 314 King's Highway, Shreveport, La., where she is enjoying, even for a short time, being near her son.

Mrs. F. L. Brownfield, formerly of Athens, La., has moved to Texarkana, Texas, 2811 Hazel Street. Mrs. Brownfield has been a subscriber to the Advocate for more than 40 years and says that she feels that she cannot do without it and will always be interested in Louisiana Methodism.

Rev. W. H. Heath, who was sent to Longview, Miss., at the recent session of the North Mississippi Conference, says that they received a great welcome and are looking forward to a good year. His predecessor, Rev. E. M. Shaw, left things in fine shape, such as a newly-painted parsonage and church and the work well-planned.

BOZEMAN HOME BURNS

The home of Mrs. Robert A. Bozeman, widow of Rev. Robert A. Bozeman, burned on the night of November 13. There was no insurance, and very little of her household furniture was saved. No doubt there are many people who would like to do something to help Mrs. Bozeman and her four children in this hour of need. Her address is Pleasant Hill, La. She needs assistance at this time.

Sincerely,

JEFF P. PAUL.

HIGHLIGHTS FROM THE REPORT OF FIRST CHURCH TO THE ANNUAL CONFERENCE

The following items are gleaned from the report of First Church, Shreveport, to the Annual Conference:

(a) The Woman's Society of Christian Service has 444 members. They have raised for all purposes during the Conference year the sum of \$6,088.00.

(b) There were 280 new members received into membership of the church during the year—77 of these on profession of faith in Christ. One hundred ninety-four were removed by death, certificate and otherwise, making a total membership of 4657 reported to Conference, with 960 non-resident members.

(c) During the year 53 babies have been dedicated to the Lord in the beautiful rite of Baptism. In addition to this 26 young persons and adults were baptized.

(d) We have 37 subscribers for the New

Orleans Christian Advocate and 208 subscribers for the Christian Advocate.

(e) Our church received 112 training credits during the year.

(f) We have raised \$3,072.00 for our Louisiana Methodist Orphanage at Ruston; \$5,600.00 on Benevolences; \$100.00 for the Memorial Mercy Home-Hospital in New Orleans; contributed \$432.00 to the support of our Superannuates; \$162.00 to the Bishops' Fund; \$65.00 to the General Administration Fund and Jurisdictional Conference Expense; \$135.00 for Church Day offering; \$680.00 on World Service Sunday; \$225.00 World Communion offering for Overseas Relief and Methodist Chaplains' work.

(g) During the year we have paid \$7,325 on our building indebtedness (principal and interest) leaving a total indebtedness on all our church of only \$20,000.00. Members, friends and organizations of First Church have contributed \$790.00 to the Chaplaincy program at the Charity Hospital. This includes contributions to his salary and to the work of relief.

(h) The church, all departments and classes of the Church School, the Woman's Society of Christian Service and other organizations have raised for all purposes during the year the sum of \$66,322.00.

(i) The greatest work done by any church, however, cannot be written up in the church bulletin, or reported to an Annual Conference. Hundreds of bouquets and messages have been sent to the sick and shut-ins, thousands of visits have been made, scores of funeral services have been conducted, many children and young people have been given guidance, comfort and sympathy have been given to bereaved and perplexed. The greatest work done by First Church this year is too tender to be tabulated and too beautiful to be described.

—Church Bulletin.

REPORT AND RECOMMENDATIONS FROM THE LOUISIANA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, TO THE LOUISIANA ANNUAL CONFERENCE OF THE METHODIST CHURCH, SOUTH CENTRAL JURISDICTION.

The Louisiana Conference of the Methodist Episcopal Church, South, which is a duly incorporated legal entity, respectfully presents this report to the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, at its meeting held on November 10th, 1942.

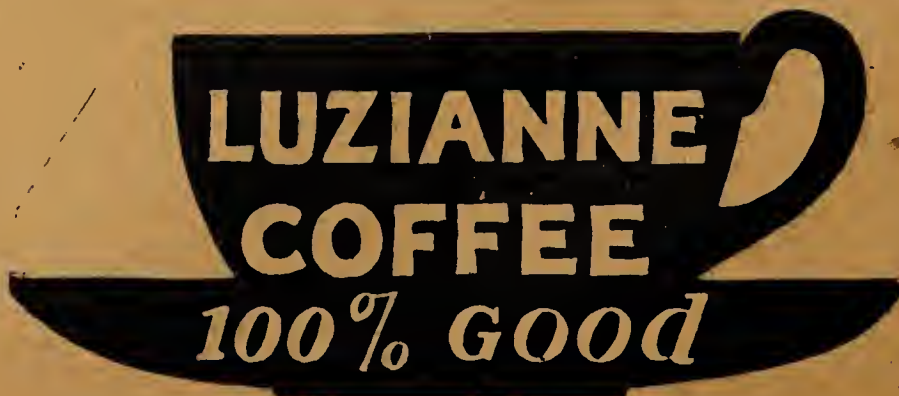
The unification of the various churches into the Methodist Church and the organization of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, as the active and existing legal body representing the Church, necessarily brings about some complications in the organization and existence of the various corporations which are carrying on the work of the Church in the State of Louisiana. The various charters were, of course, drawn so as to place those organizations under the direction of the Methodist Episcopal Church, South, and, therefore, necessarily certain changes must now be made. In the framing of the various charters for the organizations which are operating in connection with the Church in Louisiana, no consistent and fixed policy has been followed. Some of them are inheritances from other and alien organizations; others are antiquated and obsolete. Still others have apparently been amended and cross-amended in such a manner as to completely confuse their meaning. Very few of these charters have been amended so as to make them conform to the new situation brought about by the Methodist Union.

We, therefore, recommend to the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction:

1. That a Board of Trustees be duly elected by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, and be duly incorporated under that name under the laws of the State of Louisiana as a non-trading corporation for the purpose of receiving and handling bequests, trust funds, buying and selling and transacting any and all other business which may be properly required, all as is indicated by Paragraph 791 and Paragraph 794 of the Discipline of 1940.

2. That proper steps be taken as soon as possible to amend the charter of the Louisiana Conference of the Methodist Episcopal Church, South, duly incorporated pursuant to an act of the Legislature of the State of Louisiana, so as to provide that the Trustees of the Louisiana Annual Conference of the Methodist Episcopal Church, South, shall be nominated and elected by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, and that all rules, by-laws and regulations deemed proper for the management of said corporation and all action taken by it shall be in conformity with the laws and regulations of the Methodist Church.

3. That the charter of every institution, organization and corporate body (except the Louisiana Annual Conference of the Methodist Episcopal Church, South, referred to in Paragraph Two (2) above) existing in the



State of Louisiana under the auspices of, and for the benefit of, the Methodist Church be promptly amended so as to provide for the nomination and election of all directors, trustees or managers by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, and so as to provide that the said corporation shall be operated in conformity with, and all rules, regulations, by-laws and action of said organization shall be in conformity with, the Discipline Laws and Regulations of the Methodist Church, or, in the alternative, and only in the event that it is found impracticable to amend the charter of any organization, institution or corporate entity operating under the auspices of and for the benefit of the Methodist Church in the State of Louisiana, then and in that event, a new corporation shall be immediately organized and incorporated under the laws of the State of Louisiana, and all property and assets belonging to the existing corporation shall be immediately transferred to the new corporation which shall be organized under and pursuant to the rules, regulations and Discipline of the Methodist Church, and shall provide that all directors, trustees or managers shall be nominated and elected by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction.

(b) That the said charter as amended, or the new charter of the corporation as organized, shall provide that no assets held by the said corporation may be sold, alienated or encumbered without the approval of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, previously granted; provided, however, that such restriction shall not apply to sales, encumbrances or alienations of less than One Hundred (\$100.00) Dollars, or interfere with the handling of any specific trust, where the conditions thereof are fixed.

(c) That no amendment of any charter as hereinabove set forth, and no new charter, shall be completed until it shall have been approved by the "Committee on Conferees," hereinafter provided.

4. That the conference treasurer be instructed to withhold the payment of any funds directed to, or which enure to the benefit of, any organization, institution or corporation under the auspices of and for the benefit of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, until its charter shall have been corrected, amended or renewed, and all of the conditions herein set forth shall have been met. Provided, however, that if, for any reason, it appears to be impossible to carry out the necessary amendment or renewal of charter as herein set forth, then and in that event, upon the approval of the committee hereinafter set forth, such organization, corporation or institution may be excepted from this prohibition and the Treasurer authorized to pay such funds until the next meeting of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction.

5. That R. H. Harper, W. L. Duren, B. H. Andrews, A. M. Freeman, E. C. Gunn, J. J. Davidson, Jr., and Judge E. L. Walker, be appointed and constituted a "Committee of Conferees" on behalf of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, with full authority to approve the compliance of all corporations, institutions and organizations hereinabove provided, and upon such compliance, to instruct the Treasurer of the Conference to release the funds allocated to such corporation, organization or institution.

6. That after the completion of the amend-

ments or renewal of the charters, hereinabove provided, no change of any kind shall be made in any of said charters, unless and until such change or amendment is first approved by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction.

Respectfully submitted,
LOUISIANA ANNUAL CONFERENCE
OF THE METHODIST EPISCOPAL
CHURCH, SOUTH.

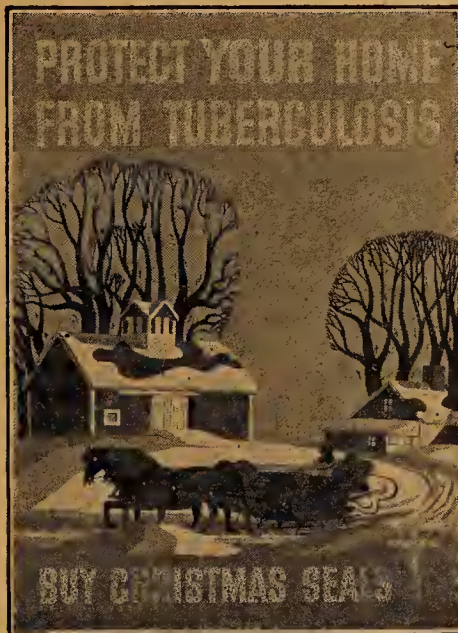
W. L. DUREN, Chairman;
A. M. BARNES, Secretary.

LIGHT AT EVENING TIME

By Charles O. Ransford

The time comes when every man must slow up and stop. The more vigorous and useful the man, and, the happier he has been in his studies and work, the harsher may seem nature's warning. Life cannot go on forever. The body, like every piece of machinery, suffers from use and shows the wear of service.

It is beautiful to see the man who knows



he must stop before the crash comes. Then "sweet are the uses of adversity." The wise soul learns to be patient. He contemplates all the way God has led him, and he knows:

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love."

He walks in the light as God is in the light. The Lord shall be unto him an everlasting light, and his God his glory. At evening time he has light. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

The aged sometimes deplore their uselessness. But no man is useless. There is always work for every soul, young and old. When Christ was presented in the Temple for dedication to Jehovah God, it was two elderly people, who had come to worship, who perceived in him the coming messenger of Jehovah. They, with prophetic vision, were the revelators of his glory. Simon said, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."

Happy indeed the servants of God who, with open hearts, have received his revelation. Happy indeed the Christians whose mature experiences are the comfort and inspiration of all souls who come after them.

The patriarchal blessing of Jacob was his

son's richest inheritance. Family quarrels were corrected, bonds of brotherliness were strengthened, and the twelve sons transmitted in godliness a family relation that was the foundation of the Hebrew nation.

Fitchett, writing of the end of Samuel Wesley's life, says, "Nothing in the whole story of his life is so beautiful as the manner of his living it. Years had mellowed him. Time had cooled the restlessness of his blood. Sickness had given a new perspective to his theology, a new tenderness to his spirit. As he drew near the mysterious borderland of eternity his piety deepened; it was baptized with new influences."

To his son, Charles, he said, "Be steady! The Christian faith will surely revive in this kingdom. You will see it, though I shall not." To John he said, "The inward witness, son; the inward witness! That is the strongest proof of Christianity."

Fifty-six years later, when John Wesley died, saying, "The best of all is, God is with us," the Methodist Church was an historical and vital force in world redemptive evangelism. For the one people of the Methodist Church the brightness of the morning sun is now shining.

CONCERNING THE EPISCOPACY

It is a futile and thankless task to discuss a question after the Church has already acted, yet some observations on the constitutional change omitting the word "ordain" in connection with induction into the office of bishop seem worthwhile. First, although in the sacerdotal churches both terms are used, yet the word in general use is *consecrate*, so if, as I suppose it will be, this change is made, we will have gained little. The Roman Church, chief of the sacerdotal bodies, distinctly denies that the Episcopacy is a separate order. (See catechism of Council of Trent).

Second, the Methodist Church used the word "ordain" in this connection for many years after its first formation in this country. The word "consecrate" was not needed then—no reason has been offered as to just why it is needed now. Is it the intention of the proposers of this change to repudiate the principles upon which the fathers of Methodism acted? Certain of the papers of the so-called "High Church," party of the Episcopal Church, put this interpretation upon this proposal, and I confess their interpretation seems the natural one. But if this is true, then just where do we stand now?

Third, while it is true that Wesley and his co-workers did not believe that the Episcopacy was a "third order," he did believe that it was "scriptural and apostolical." Concerning them, Tigert says, "They were Episcopalians and Wesley and his coadjutors on both sides of the Atlantic meant to found, and did found, an Episcopal Church, according to the principles of Moderate Episcopacy once generally accepted in the Church of England."

Finally, while in itself this whole affair might be regarded as a mere matter of words, the change is a product of the congregational movement within the Methodist Church which wishes to strike at once at the episcopacy and the itinerant system. Notice how often we are seeing these proposals for a "term Episcopacy" and similar schemes. Which way Methodism? I, for one, believe with Wesley, Coke, Asbury, Whatcoat and McKendree, that Episcopacy as now existing in Methodism is "scriptural and apostolical," and practical experience has demonstrated its worth.

MILTON JAY PEDEN.

MISSISSIPPI CONFERENCE APPOINTMENTS

(Continued From Page 5)

Secretary Evangelism—J. H. Morrow; Deaconess Moore Community House—Sallie Ellis; Deaconess Moore Community House—Sophie Kuntz.

VICKSBURG DISTRICT

O. S. Lewis, District Superintendent

Amite—D. H. Cassels (Supnm. S.); Anguilla—E. A. King; Centerville—D. M. Ulmer; Eden—C. Y. Higginbotham; Edwards—L. L. Matheny; Fayette—M. H. Wells; Gloster and Crosby—R. A. Allums; Hermanville—J. A. McRaney; Lorman—D. E. Vickers; Louise and Holly Bluff—H. A. Wood; Mayersville—E. C. Presley; Natchez—H. M. Bullock; Oak Ridge—M. E. Sharp (Ac. S.); Port Gibson—J. B. Holyfield; Rolling Fork and Cary—J. O. Ware; Roxie—R. E. Alsworth; Satartia—F. J. Jones; Silver City—B. M. Lawrance; Vicksburg: Crawford Street, T. O. Prewitt; Gibson Memorial—O. H. Scott; Washington—A. W. Wilson; Woodville—L. P. Anders; Yazoo City—R. H. Clegg; Chaplain U. S. Army—E. E. Price; District Missionary Secretary—M. H. Wells; District Secretary Evangelism—T. O. Prewitt.

Transferred In: J. M. Jones, an elder, from North Georgia Conference; T. M. Dye, Jr., an elder, from Alabama Conference; E. J. Oaksdale, Class of the First Year, from Louisville Conference. Transferred Out: C. H. Williams, an elder, to Alabama Conference; J. H. Hetrick, an elder, to North Georgia Conference.

PERSONAL NOTES AND INCIDENTS

Rev. W. F. Ragsdale reports that he has reached Provencal, La., and is much pleased with his work. He is looking forward to a great year in all respects.

Dr. J. A. Smith, recently transferred from First Church, Memphis, to the North Georgia Conference, has been assigned to Glenn Memorial Church, Atlanta. His post office address is 1221 Clifton Road, Atlanta, Ga.

Rev. W. T. Griffin, retired member of the Mississippi Conference, missed the recent session of his conference, the first in fifty years. He has been a reader of this paper for fifty-five years.

Rev. H. L. Johns, pastor of Rayne Memorial Church, New Orleans, has been suffering from an attack of laryngitis. He was not able to fill his pulpit on last Sunday, but is reported to be improving.

Rev. H. D. Marlin, Hammond, La., and his staff of the Church School are making every effort to bring that organization to a high state of efficiency. This is especially true as respects the Men's Bible Class.

A card from Rev. G. A. Morgan, recently assigned to Winnfield, La., says that he and Rev. Harvey B. Hysell have exchanged appointments by mutual consent. Bro. Morgan goes to Cedar Grove, Shreveport, and Bro. Hysell remains at Winnfield.

Rev. A. L. Davenport, pastor at Vaiden and West, has already launched his Advocate campaign by sending in four subscriptions, one of which is new. We appreciate the splendid loyalty of our good friend and fellow-worker.

Rev. Hal S. Spragins, who served out the year at Senatobia, Miss., following the death

of J. W. Robertson, is now back at his home in Buena Vista, Miss. We understand that he expects to spend some time in Memphis, but Buena Vista, Miss., is his home and his permanent address.

The young people of Coushatta, La., Methodist church have elected to send the New Orleans Christian Advocate to the prisoners of the parish as a part of their mission work. This seems to us to be a constructive step and we sincerely hope that it may result in much good in that field.

Rev. James Heflin says that the people of Sardis circuit gave a miscellaneous shower on November 19 for the benefit of the pastor and his family. He expresses his heartfelt thanks to all who participated. Among those present were the new district superintendent and his wife, Rev. and Mrs. C. A. Parks.

Rev. Henry H. Wallace and his wife have received a royal welcome at the hands of the people of Drew, Miss., as he begins his third year of service in that charge. The people have remembered them with many expressions of their love and appreciation.

Rev. M. S. Robertson, pastor of Houma Heights church, did a good job in promoting the Advocate campaign last year, and he now writes, "I think that as we on the firing lines of the church put our hearts and efforts behind Christian literature, and especially our Advocates, we will find it is the most potent ally we can have in trying to establish the Kingdom of God."

Mrs. C. M. Martin, Advocate representative for the East End Church, Meridian, Miss., and one of the most faithful and untiring workers for the church, writes a letter which we greatly appreciate for the spirit and the interest which it manifests in all our church enterprises and church people. We trust that she may find increasing strength for all the work which she is undertaking to do.

CHAPLAIN J. E. REAVES ASSIGNED

A letter from Chaplain J. E. Reaves says that he and his wife are now in San Francisco, California, waiting for the time to take up active duty as a chaplain in the U. S. Naval Reserve Corps. He writes that his assignment is very satisfactory and that he is looking forward to entering upon his task in this field which is new to him but to which he looks with enthusiastic expectation. Chaplain Reaves asks us to impress upon our preachers the necessity for furnishing more chaplains for the Naval service. He says that the Methodists are woefully short in the Navy and he urges the early filling of our quota. Mail should be addressed to Chaplain J. E. Reaves, Lt. (jg) USNR, care Pacific Fleet Postmaster, San Francisco, California.

TO THE EDITOR

My report as a superannuate of the Louisiana Annual Conference:

If the bishop will allow me to quote a Latin inscription (from St. Paul's Cathedral, London, England): "Si monumentum requisis, circumspice" (if a monument is required (of my work), look about you).

No more noble piece of architecture meets the eye of the traveler as he goes here and there over the globe than the stone and mortar of Sir Christopher Wren's noble edifice. We build living stones into the king-

dom of our God. Traveling up and down the corridors of time, one is sometimes forcefully reminded of this fact. Only recently I received a communication from a brother minister in California, an old classmate of mine of Boston University School of Theology. I quote a few lines: "Hello, Van. I did not know that you had gone to the far south until I saw your letter in Zion's Herald. Perhaps you would like to know where some of the young people are now, who joined my church at the close of the revival that you conducted for me? My son, John, is serving one of our churches in Southern California. My youngest boy, Tom, is in Berkeley University studying for the ministry. You remember Mary S.? Well, she was accepted for the Board of Missions and went as a missionary to China. I am retiring on age limit at the next session of our conference."

Nothing heartens us more than these living stones built into the temple of our God. I am a *doulos* for Jesus Christ. Perhaps, with Paul I had better say, "I have fought a good fight, I have kept the faith, and from henceforth I shall find myself busy in the Master's work."

WM. B. VAN VALKENBURGH.

ADVOCATE CHECK APPRECIATED

Dear Dr. Duren: The official Board of Houma Heights Methodist Church, Houma, La., and I, as the pastor, wish to take this method of showing our appreciation for the check for \$100 which we recently received from the Advocate. We think it is splendid that the New Orleans District, following the suggestion of Dr. W. W. Holmes, chose to make our little mission church the beneficiary of the successful Advocate campaign. I believe that a worthy recipient of the prize money is an added incentive, both to pastors and to members to put over the Advocate.

We wish to thank Dr. Holmes for his leadership in the campaign. We also appreciate the diligent efforts of the pastors and Advocate committees of the New Orleans District. We are grateful to each one who subscribed and helped our District reach its quota.

As we expected to do, we applied the \$100 on the debt on the church, and since we have received this aid, we have high hopes of paying off the whole indebtedness on or before January 1, 1943.

M. S. ROBERTSON.

METHODISTS WORLD COMMUNION SUNDAY OFFERING REACHES \$185,890

Chicago.—Sacrificial giving for the relief of war suffering and for religious activity among the men in the nation's armed services formed an important part in Methodist churches to the participation of the people in the observance of World Communion Sunday, October 4.

Contributions to the Fellowship of Suffering and Service made in the offerings taken on World Communion Sunday now total \$185,890, it was announced by Dr. O. W. Auman, treasurer of the Commission on World-Service and Finance, on November 17.

Half of the amount received will be used for the relief of war refugees in many countries and for distribution through Methodist churches and missionaries in war-torn countries. The other half goes to carry on the Methodist work with the chaplains and among the boys and men in the Army, Navy, and Marines.

WORLD SERVICE GIVING SHOWS INCREASE OVER LAST YEAR

Chicago.—World Service receipts for October totaled \$532,296, an increase of \$45,924 over last year, according to figures released by Dr. O. W. Auman, treasurer of the Commission on World Service and Finance. This brought the total for the first five months of the fiscal year, ended October 31, to \$1,171,270, a gain of 11.58 per cent over the same period of 1941.

Twenty-two of the episcopal areas and 66 of the Annual Conferences reported gains at the end of October.

With the fiscal year almost half over at the end of October, Dr. Auman urged churches "by careful planning plus diligent and consecrated effort" to reach the recommended 25 per cent increase over last year, "an increase now so sorely needed in support of all of the World Service work in the field."

FROM METHODIST TRANSPORTATION BUREAU

Chicago.—Cooperation of Methodists in helping to relieve the railroad and bus transportation situation during the Christmas holiday season has been asked by the American railroads through the Rev. W. M. Cassetty, Jr., executive secretary of the Methodist Transportation Bureau, with offices in Chicago and Nashville.

Heavy movement of the armed forces, both in official business and enroute to and from home on furloughs, in addition to student travel and necessary civilian travel is expected to tax the passenger capacity of all railroads.

Lines in the southeast, southwest and west already have issued orders restricting the use of free passes during the period of December 15 to January 10, Mr. Cassetty stated.

Civilian cooperation with the railroads at all times during the war is necessary. Mr. Cassetty suggests the adoption of the following "Patriot's Travel Code," which appeared in "Travelways," official railway guide of Chicago, by all who must travel by rail:

"I will make travel decisions as far ahead as I can. I will be prepared to accept available accommodations. I will buy round trip tickets well in advance. I will make reservations as soon as possible.

"I will cancel reservations early if my plans change. I will avoid week-end travel. I will forego travel luxuries, when necessary. I will cheerfully release space if military needs require it."

NEWLY APPOINTED CHAPLAINS

ARMY

Melvin John Addington, Buena Park, California.

John Lewis Cannon, Jr., Newton, Mexico.

Noel Hutsell Cardwell, Kings Park, New York.

James Albert Carlin, College Station, Tex.

Charles Luman Carpenter, Plainview, Nebraska.

John Wofford Cooley, Rock Hill, South Carolina.

Floyd Wilmer Cooper, Mount Dora, Fla.

Ray Howard Cowen, Lehanon, New Hampshire.

Paul Alvin Davis, Meriden, Kansas.

Thomas Allen Edgar, Standing Rock, Alabama.

Wendell Lee Endsor, Centerville, Tenn.

William Jay Erwin, Americus, Georgia.

Francis Whitcomb Fero, Modesto, Calif.

Carlos Anderson Cosnell, Monkton, Maryland.

Gordon Grant Hawley, Grand Gorge, New York.

Cecil Linwood Heckard, Avondale, North Carolina.

William English Howell, Bogata, Texas.

Audrey Thomas Hurley, Memphis, Tenn.

Albert Donald Lewis, Greenville, Ky.

Mark Fenton Lytle, Laurel Mississippi.

Walter Grey McLeod, Burlington, North Carolina.

Homer Barr Massie, Erie, Kansas.

Benjamin Franklin Meacham, Laurinburg, North Carolina.

John Carlisle Miller, Chicasaw, Alabama.

Weldon Bascom Morton, Centerville, Tex.

Wilbur Nye Pike, Farmingdale, New Jersey.

Daniel Nelson Place, Olean, New York.

Eugie Emmitt Price, Lorman, Mississippi.

Fred A. Rinehart, Hicksville, Ohio.

Guy Leeton Roberts, Belmont, Ohio.

Guy Vaughn Shedd, Jr., Melrose, Massachusetts.

Walter Herbert Shine, Big Lake, Texas.

Harold Yates Slaten, Melrose, Massachusetts.

Burton Frederick Tarr, Beacon, New York.

John H. Thornberry, Green, Kansas.

Willard Edwin Van Patten, Topeka, Kansas.

Murray Moses Walters, Knightdale, North Carolina.

Erland Johan Wang, Algonac, Michigan.

Donald Eugene Wineinger, Gueydan, La.

NAVY

Elbert Carl Cole, Jr., St. Louis, Missouri.

Joseph Eugene Crawley, Miami, Florida.

William John Edmunds, Arcola, Illinois.

Gaylon Leon Howe, Jacksonville, Fla.

Fynes Berty Jackson, Morristown, Tenn.

Harold Eugene Mayo, Winchester, New Hampshire.

John Perry Sparling, Alvin, Texas.

THE CHURCH IN OCCUPIED CHINA

By Dr. Robert T. Henry

Dr. Henry has been a missionary of the Methodist Episcopal Church, South, in China since 1919. In 1941 he was loaned to the Church Committee for China Relief, one of the Approved Agencies assisted by the Methodist Committee for Overseas Relief, to administer relief work in China. He was caught by the Japanese invasion in Hongkong and recently returned to this country on the Gripsholm with other missionaries.

When aggression first struck in China the churches were not wholly prepared to meet the shocks of war. But as they faced intolerable conditions and indescribable suffering they found resources that made them superior to the accidents of war and the pangs of hunger. Thus it was that the Christian groups came to have a new place of respect and leadership in the refugee centers and even more influence when they returned to their homes. There they discovered that the gentry and, in many instances, the missionaries, were not available to help the hungry and the homeless. Through their help of the unfortunates, the Christians across the whole of occupied China served themselves into the

hearts of the people. They not only fed the hungry, they ministered to the spirits of men.

A new leadership was discovered and it has been resourceful in meeting the demands of increasing difficulties. When schools moved, the choirs also went. But as the churches began to gather again in their places of worship, fresh voices were discovered and the entire church became a singing church. Some of us were criticised because we dared to work with the Chinese in the occupied areas. We had but to remember that our Christ was born in an occupied area and that his cause was launched under the very heel of Rome. Human needs called, and we were impelled to go and cast in our lots with those who suffered.

The church in the occupied areas has been the one arm of the Christian program that has persisted in spite of aggression. The schools and many of the hospitals had to suspend. But the churches again became the center from which truth was taught and food for the hungry and medicine for the sick were made available. Church membership took on fresh significance. Not only was it a fellowship of suffering, it became a brotherhood of service. In this very giving it spoke its most effective message. For it was the word become flesh.

Furthermore the church bolstered the morale of the people and gave them staying power. Thus it was playing an important role in preserving the Chinese in occupied China for the China of tomorrow. Along with this role came new life to the church for many young people applied for membership.

Work with farmers and coolies has been discouraging at times. Yet these humble folk have demonstrated on many occasions a spirit of love and devotion that heralds the hope for a better day. In one of the cities that had been under siege for more than a week before it was forced to surrender back there in 1937, was one of those coolie members of the church. His wife was an invalid and he could not move her, nor would he leave her. When the conqueror swept into the town with orders to kill every Chinese man, this man did not know what to do. As his door was smashed open he picked up his Bible and placing it under his arm started pacing to and fro in front of his wife's bed repeating as he paced, "Mine, Mine." The soldier was a Christian and he put aside his gun at the sight of a coolie with his Bible under his arm. Said the soldier, "Do not worry. You stay hidden, I will bring you food." Those men were one in a brotherhood that could bridge the barrier of nationalism and the hatred of war.

But when once we feel the love of God in our hearts, then it is sweet to pray and to praise. Then we love the company of God's people, and love the quiet of the approaching night, when we find our refuge in sweet, holy communion with our Heavenly Father. We learn to love Him because He loves us.—Edward Judson.

This alone is to be feared—the closed mind, the sleeping imagination, the death of the spirit. The death of the body is to that, I think, a little thing. I do not know whether the spirit survives the death of the body, but I do know that the spirit can be killed while the body lives.—Winifred Holtby.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"On this long-kept Thanksgiving Day,
With humble hearts, on bended knee,
We come, in earnest, contrite way,
To lift our thanks, our praise, to Thee.

Mindful of our forefathers' right,
America's refuge, open, free,
We pray our world's most tragic plight
May bring it, penitent, Lord, to Thee."

—Joseph M. Bone, Jr.

* * *

W. S. C. S. at Newton Goes Forward

In response to our S. O. S., Mrs. Geo. H. Jones sent in two sheets of clippings from the local paper telling of the activities of the W. S. C. S. at Newton, of which Mrs. W. K. Prince is president.

The study of "Latin American Missions" has been completed. It was introduced with a colorful tea planned by the secretary of missionary education and service, Mrs. G. E. Hicks. As the ladies arrived they were served by a group of young girls in bright dresses and Spanish shawls. An unusual exhibit of Latin American pottery, baskets, weaving, pictures, maps, etc., was displayed and gorgeous red and yellow flowers were used. Mrs. O. E. Madden and Mrs. W. K. Prince, both in Spanish costumes, provided typical music, and a group of women participated in a parade of the Americas, using the flags of the 21 republics and giving facts concerning each one. Mrs. W. E. Hunt concluded the tea with a worship service on "Amity."

The Week of Prayer and Self-Denial was observed with three services, Circles 1, 2, and 3 giving the program. As part of the program on the second day, Miss Mary C. Okey, a former teacher at Wood Junior College, related interesting facts about the college which was one of the projects for this year's offering. The offering was \$25, which is the largest ever given.

Following the Week of Prayer and Self-Denial, the W. S. C. S. presented Miss Okey, who is now a member of the faculty of the Newton High School, at the Sunday evening hour, when she told of her experiences as a missionary in India. In connection with her talk, she displayed articles brought from India, and four young girls wore costumes of the Indian women.

Through the efforts of Mrs. W. K. Prince, early in November a Wesleyan Service Guild was organized with the following officers: President, Miss Mary C. Okey; vice-president and program chairman, Mrs. Lena Bingham; corresponding secretary, Miss Merlene McMahan; recording secretary and treasurer, Miss Annie Rose Mabry. The Guild will meet the second Tuesday in each month, and plans were made to begin several projects immediately.

Recently a Junior Life Membership was

presented to Edna Louise Stricklin, youngest daughter of Mr. and Mrs. W. B. Stricklin, by the society. Mrs. H. McMullan made the presentation.

A very impressive service was held in the church on Sunday, recently, when a large Service Flag was presented to the church by Mr. and Mrs. Stricklin and family. It is a beautiful flag—the 40 stars—arranged in the form of a cross, the Christian emblem of sacrifice, and the gold star for Bobby Stricklin is in the center.

The local chapter of the Red Cross has expressed appreciation of the services of the W. S. C. S., for the entire body goes to the rooms and serves for hours.

* * *

Betty Hughes Zoné Meets

The fourth quarter's meeting of the Betty Hughes Zone was held with the Central W. S. C. S. in Meridian, the chairman, Mrs. W. T. Blanks, presiding.

The quarter's program, "Our Father's Business," was presented and the women felt that "although the 'living of these days' makes many demands on our time and money, we must not fail to put the Father's business first. There are so many women, less interested in the work of the church, to do these other things, therefore, members of the W. S. C. S. should feel the responsibility of giving themselves to promoting God's business."

Mrs. Blanks was assisted by Mrs. Guy Campbell, Mrs. Jesse Graham, Miss Maude Fail, Miss Catherine Ezell, Mrs. J. C. Porter and Mrs. Stanley Wilson. Mrs. Reuben Moulds spoke on "The Danger of Retreat."

To Mrs. J. L. Houston, the Collinsville W. S. C. S. presented a Life Membership, in recognition of her faithful service through the years.

Societies gave splendid reports for the first three quarters of the year.

* * *

How Long May an Officer Serve in the W. S. C. S.?

Numbers of requests have come for a definite answer to the question, "How long may an officer serve in the W. S. C. S.?"

Doubtless the confusion has arisen because of the change made in the ruling in the Revised Guide. Our first Guide gave the limit as two years, but the Revised Guide says: Article II, Section 2, page 51—"No officer shall hold the same office for more than four consecutive years, with the possible exception of the treasurer."

We have also been asked to give the information concerning the personnel of the program committee of the local society. "The vice-president is the chairman of this committee, which also includes the secretary of Literature and Publications, the secretary of Missionary Education and Service, and the secretary of Christian Social Relations and Local Church Activities on its membership. This is one of the most important committees of the entire organization for the growth of the society, spiritual, mental and social, is largely dependent upon the work of the program builders." (See page 29). Further help will be found on page 40.

Since the secretary of Spiritual Life is

now an elected officer, in the Mississippi Conference we include her as a member of the program committee.

* * *

Cultivation Fund

Last year we heard the Cultivation Fund discussed everywhere we went. And the money was sent to our conference treasurer.

This year we have not heard about it, and we understand we have forgotten about it (that is the report coming from the district secretaries). But, it is still part of our offering—the part that helps to make the "wheels go round."

Check your society and see if the "10 cents per member" has been sent to the conference treasurer.

* * *

Columbia, Mississippi.

President, Woman's Society of Christian Service.

Dear Friend:

I would like to urge every society to elect a secretary of Children's Work. If possible, this person should be a teacher in the Children's Division of the church school.

The Woman's Society is not to organize separate groups for the missionary training of children, but it is to cooperate with the church school in its program of missionary training.

Only thirty-five societies reported on the Children's Work in our conference, which is a very small number out of nearly 300 societies. I am sending you the material to be given to the secretary of Children's Work when she is elected. If there is any other explanation necessary, please ask her to write me.

Ask the newly-elected secretary to report to me the first of January; she will find the report blank in the corresponding secretary's book. If you are using the new report blank there will be no confusion; if not, she will fill out only the side for the report from the former Methodist Episcopal Church, South.

If the person elected has not worked before as a secretary, of course she cannot report very accurately. However, I would like for her to report on the blank whether she has the material in hand, and is studying her duties.

In January the church school material will have regular missionary units and the secretary of Children's Work will want to be ready to help as much as possible to make these units helpful.

I should like to be able to report to the Woman's Conference in the spring that our part of the work is 100%, with the Children's Work organized and active in every local society.

Sincerely,

MRS. J. B. CAIN,
Secretary Children's Work,
Mississippi Conference.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

You must not amuse yourself with going from side to side when duty calls you straight on; nor make difficulties, when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."—Francis de Sales.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Indianola W. S. C. S. Yearly Report

The Woman's Society of Christian Service of Indianola Methodist church has concluded a successful year. The pledge has been paid quarterly, and all special gifts paid the third quarter.

The Mission Study class for the Latin American countries was well attended and most interesting. The Latin American tea was colorful and added to the study.

A young girl was sent to Assembly at Mathiston and one to Castalian Springs. A colored woman was sent to Holly Springs Training School and brought an interesting report to the society upon her return home.

The Week of Prayer contribution was \$25.

The W. S. C. S. assisted in the Youth Caravan by serving supper to fifty young people each evening.

The 25 cents per capita Emergency Gift was paid in full.

* * *

Emergency Fund

In the December issue of The Methodist Woman a final appeal for gifts to the Emergency Fund will be made. If your society has extra money in its treasury, not needed to meet the pledge, it could be put to no better use than to help in this emergency. Furthermore, have you sought out women in your society who are able to give liberally and asked them to make themselves, a friend, or a relative, an honorary member? Honorary memberships can be applied to the "Emergency Fund," since they are "new money." Perhaps there are women in your society who, if appealed to, would make an "over and above" gift at the end of the year as a "love offering" to this fund.

* * *

Mission Study, First Methodist Church, Columbus

The Woman's Society of Christian Service of the First Methodist Church, Columbus, Miss., decided to make a study for special recognition, using as a basis "On This Foundation." Mrs. Mayo Ellis, chairman of Mission Study, called a meeting of the study leaders in each Circle, at which time each took her share in the work. The book was divided into four topics and a leader appointed for each afternoon. Those taking part were chosen from the entire society for each afternoon and not confined just to members of one circle. The meetings were held in the Baracca room. On display were pottery, novelties and handwork of all kinds from Latin American countries. Especially colorful were the baskets and bedspreads from Mexico. As roll was called, each lady who had brought her own articles or those of a friend, described the article. A map was used on which nearness of these countries to the United States was pointed out and locations of places mentioned. The four topics used were: Latin American Peoples and Countries; Unity; The Economic Relations Existing Between the United States and Latin America; Christian Literature. The last topic was presented by the Young Woman's Circle and was most interesting.

Each Circle contributed a poster on some phase of the work.

Thirty-seven women received credit for attendance and for reading the book, and all felt that they had had a "trip" to our neighbors when the course was completed.

* * *

Zones Four, Five and Six of Greenville District

The fourth quarter's zone meeting for Zones 4, 5 and 6 was held in Cleveland on Tuesday, November 17, with approximately sixty women present. The program followed the outline sent all zones in the conference but improved on the suggestion that Mrs. Ratliff's letter be read by having Mrs. Ratliff in person. Another special item of the program was that the district secretary, Mrs. Yarbrough, of Indianola, conducted the program when the group assembled in the main auditorium of the church. Hence, we felt that we had had a real district meeting. Mrs. Ratliff's message, besides tying onto her recent letter, led us into future plans for the conference.

We were glad to learn that Louise Killingsworth was expecting to get a place not on this next boat from China but the one after that. We shall be glad to know that she is safe in America, and will be glad to do our part in getting her back here.

As one of the ways of adding to our much needed Emergency Fund, Mrs. Ratliff mentioned Miss Wasson's salary which she is forwarding to that fund. Miss Wasson is teaching in a local public school because there was need of a teacher. Then, the Columbus district secretary had not used the money sent her for travel expenses, and she had turned that back to the Emergency Fund. The offering taken at this zone meeting, \$7.10, was given to the Emergency Fund for Greenville. Life membership is another way.

Attention was called to the Student Secretary fund, and mention was made of the hundred dollars sent to the Methodist pastor at Blue Mountain, where we have many Methodist girls. These funds spread out over the whole conference, do not mean a hardship to anyone of us, Mrs. Ratliff reminded us.

One woman in the group, Mrs. Nash, of Indianola, had already ordered her program material for 1943. Stress was laid on the fact that we order this material from 420 Plum Street, Cincinnati, and do not get it from conference officers.

Supplies was another topic Mrs. Ratliff brought to our attention. There is to be sent out to each secretary of Supplies a list for our guidance. First on this list with Greenville district were items needed at Malvina Community Center. A box for the Christmas tree at Rust College should consist of things listed. We were urged not to fail these two white deaconesses who looked and failed to receive boxes for their tree last Christmas. Wood Junior College is on the list for Supplies. Ministerial Supplies must be new and must be only articles suggested by the district superintendent. Cash sent to Mrs. Hall was conceded the best plan for supplies might not suit. This money put in the General Fund is checked on by Mrs. Hall when calls come in.

An appeal was made to look up absentees from the Week of Prayer. All reports so far show an increase, but we are very ambitious that this fund double the 1942 donations.

Donate World Outlook subscription to USO if you live near a camp. The young men will get a world outlook from reading our magazine.

Life memberships can be credited to Emergency Fund. This fund exists not because somebody failed to pay, but because the war has raised prices of living expenses, travel, schooling, etc.

Wood Junior College may be the place for our conference meeting next spring. Mr. Seay has said we might use the College during spring holidays. We shall have to pay our travel expenses and our board, but we shall not have to worry anyone about gas or food. Those who have been to Summer Assembly will understand about sheets and cover, towels, etc. If this plan works out, Mrs. Ratliff thinks that we shall have our meeting from Monday noon to Wednesday noon, thus giving the students who stay at the College a few days of vacation.

The opening devotional program was in the hands of the Cleveland society. Mrs. House opened the program with a call to worship. Then followed hymns, prayer, meditation, and a most appealing song, "The Stranger of Galilee," sung by Mrs. L. W. Walker, accompanied by Mrs. Jones.

Following the worship hour, the women divided themselves into groups according to their interests. Group one, which consisted of presidents, treasurers, secretaries, chairmen of Life Memberships, and Wesleyan Service Guild, spent a most profitable hour discussing pages 33, 34, 35, 18 in the Revised Guide. The budget method of raising money, reporting, executive meetings, knowing your conference officers, Christian Social Relations quarterly studies and projects in relation to Efficiency Aim were items that gave trouble to this group. They were fortunate in having Mrs. Yarbrough to lead the discussions.

Group two consisted of Study, Spiritual Life, C. S. R. and Local Church Activities leaders. Mrs. Speakes reported for this group, asking that study committees, consisting of secretaries of Spiritual Life, C. S. R., and Mission and Bible Study, make plans together and far ahead, keep files of material from The Methodist Woman, lead church members into richer experiences, cooperate to broaden, inform and spiritualize.

Group three, consisting of Publications, Supplies, Octagon secretaries, was represented by Mrs. Sam Dunn, leader of the discussion group. Clippings of interest were asked for the Advocate page; Malvina Community Center was the North Mississippi special interest for supplies; the Methodist Home at Jackson would be supplied as usual through the free cars carrying our supplies, but money was especially desirable this year. Mrs. Read Dunn read a letter from Mr. McDonald. Octagon coupons, as usual, were asked for. We were not doing our best.

Group four was composed of secretaries of Young Women, Student and Children. Mrs. Montgomery, of Shelby, district super-

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Houma, La., November 18, 1942.

Is this not an opportune time for each society to make a thoughtful appraisal of what it has done, or what it has not done, or what it can yet do in the remaining weeks in 1942? No doubt each society has studied carefully its weak points and is setting itself to work evening up the score in making the weak places strong.

The third quarter's reports are most encouraging, telling as they do of much splendid work being done. This should give a strong impetus to the work of this last quarter and insure a great victory at the close of this year.

208 of the 249 societies sent in their third quarter's report. The returns were better than last quarter, but still leave much to be desired if we are to reach 100% in reporting and how can we have a true picture of our organizational work without reports? Please look over now the blanks for each officer for the annual reports to be found in the back of the corresponding secretary's book. Begin to get the information ready now for that report which is to be sent to your district secretary along with the fourth quarterly report not later than January 1. The final annual report tells the story of the year's work.

The Division is in the process of making corrections and changes in the report books for 1943. Watch for announcement in the Methodist Woman as to when they will be ready.

Please check very carefully on your Efficiency Aims this quarter. New Aims for the local societies' achievements, under the caption, "Seven Keys to Progress," will be announced in the December issue of the Methodist Woman. Early in December there will be mailed out by your district secretary posters for the local societies, together with a leaflet on methods or suggestions for the attainment of these "Seven Keys to Progress."

It is election time! Reach out for consecrated, Christian women for these officers. Because we are Christians we shall face our responsibilities without fear and with high confidence, even though the days are full of foreboding and hours are fraught with anxiety and heartache over the suffering and sorrow which prevail throughout the world, we are not without hope, for we have Christ's own words, "Be of good cheer; I have overcome the world." The W. S. C. S. is our responsibility and no other agency will undertake to do its work. The challenge is great; let's face it! Immediately after election send the list of officers' names and addresses to your district secretary and to me.

I should like to call attention to two recommendations adopted at the executive meeting held in Bunkie, October 21, 22, 23: 1. That for 1943, district-wide Officers' Training Day shall not be held; instead each local society shall conduct officers' training, planned by the study committee of the local society; that societies, feeling the need of assistance by conference officers or district secretaries, assume the expense of transportation to such meetings. 2. That zone meetings be discontinued for 1943, but the

zone leaders shall continue to assist in the promotion of the work.

Other recommendations will be published in the conference "News" which you will receive shortly. Be sure to read, study, and bring before the society all important items in the conference news—it is put out for the whole society. Letters written by conference officers and district secretaries to each local society officer should always be read to the society as a whole. It is even more important now than ever before, as much promotional work will have to be done by letter.

In reference to recommendation one, it is imperative that each officer knows what her duties are, and I should like to urge that each society secure the assistance of the nearest conference officer or district secretary to help in this local Officers' Training Day. Build your program around your report book, using the report blanks for each officer, the Revised Guide and the Recommendations in the Conference Minutes.

Urge every officer to become a subscriber to the Methodist Woman. It is the indispensable working tool which helps to make our organization run efficiently.

Check your finances carefully. Many societies are not contributing to the Cultivation Fund. This is very important. Ten cents a member per year is all that is asked. If you have paid nothing on it this year, will you not send it to the treasurer this quarter marked Cultivation Fund?

It is gratifying to know that we went over the top in our quota for the Emergency Fund; however, there are still some societies who have not contributed and it is not too late. We are expecting all "over and above" pledge money to be used to honor some person or persons with Life Memberships. Perhaps there are women in your society who, if appealed to, would make a gift of a life membership to some loved one. Remember, this money is used for missionary projects both at home and abroad.

It will soon be pledge time. Let us give generously and sacrificially, study to become keenly aware, pray to become spiritually sensitive, and work to become efficient in serving, and surely the Lord of all will bless us.

MRS. J. H. THATCHER,
Conf. Secty. of Organization and Promotion.

* * *

Alexandria District

Mrs. T. D. Chapman, District Secretary

It is interesting and encouraging to hear about plans that are being made by our women in this district. Our women seem to be more eager and enthusiastic concerning the work than ever before.

Pineville society is electing a member from the young woman's circle as their president. They are planning to send one of their young women to conference at Monroe in March. Elaborate plans are being made for their Latin American tea, which is to be held during the study on Latin American missions.

Circles in some societies are being formed in neighborhood groups. This will solve the attendance at the meetings held in homes.

New plans are being carried out in the Children's Work at Rochelle. This W. S. C.

S. has given two Life memberships during the year.

Opelousas society held a Retreat under the direction of the Spiritual Life leader, October 28.

Alexander W. S. C. S. had an enrollment of 55 for their Christian Social Relations study, "The Christian Family." An interesting playlet was given at one study period.

Colfax reports splendid attendance at meetings. They are paying their pledge in full.

Bunkie W. S. C. S. began their study on Latin American Missions with a Latin American tea. Tropical plants and flowers were used throughout the assembly room of the educational building, and tables of curios from many countries of South America and Mexico created quite a bit of interest. Those receiving were dressed in gay Latin American costumes. Music was furnished by Mrs. Franklin Mikell and Mrs. J. W. Sudduth. Excerpts from "A Prologue for Americans," from the book, "Good Neighbors," was given by Mrs. F. G. Omsby. Mrs. Butler talked on "The Countries of Latin America," using a map. Mrs. W. M. Brown, who has been a missionary to South America, told about the people of South America. The devotion, "Bearing the Marks of Christ," was given by Mrs. Roy Scales, of Shreveport.

Mrs. J. W. Ball, zone leader of zone 4, says she thinks the most outstanding event of the Alexandria district this year was the district meeting at Natchitoches in June.

After the opening of the meeting, Mrs. L. A. Blevins, Spiritual Life leader for the district, led the devotional and quiet hour, which seemed to lend strength to the purpose of the meeting. Mrs. J. B. Pollard, conference president, brought an inspiring message, stressing the importance of keeping the light of missions shining brighter than ever before in these perilous times.

Ville Platte organized their W. S. C. S. on August 18th, with the following officers: President, Mrs. G. V. Kettering; vice-president, Mrs. Lee Sullenburger; recording and corresponding secretary, Mrs. Chas. Presson; secretary of Missionary Education and Service, Mrs. W. H. Parker, Jr.; secretary of Christian Social Relations, Mrs. H. E. Sanford; secretary of Young Women's and Girls' Work and Children's Work, Mrs. W. B. Wilson; secretary of Literature and Publications and Supplies, Mrs. W. B. Wilson.

Baton Rouge District

Mrs. S. J. Fairchild, District Secretary

As we approach the Thanksgiving season we give special thanks unto Him for the splendid work done by the societies and zone leaders in the Baton Rouge district.

Gratifying reports for first three quarters of 1942 show that the women throughout the district have been busy and eager to carry out the planned program.

Our Life Membership roll is increasing. Of course, we anticipate more in fourth quarter than any other quarter of the year.

Wesleyan Service Guilds are doing a fine work. We are urging that one be organized in every society where there are a number of employed women.

The hearty response to Emergency Gift Fund showed a wonderful cooperative spirit.

(Continued on Page 13.)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

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A TRIBUTE TO JEFFERSON DAVIS CHISOLM

We, the members of the Board of Stewards of the Port Gibson Methodist church, pause on this, the 16th day of November, 1942, to pay tribute to the memory of our late chairman, Mr. Jefferson Davis Chisolm, whose departure from this life was a severe loss to our church and the religious life of our entire community.

We would not think in terms of his death, but rather his departure, for the word signifies the Christian's idea of passing from life on this mundane sphere to that life eternal with the Heavenly Father.

Mr. Chisolm possessed the character upon which we believe God could rely for the continued development of his kingdom on earth. He was a man of substantial character, possessing a clear conception of his duties to his God and church. He was always a faithful member and attendant upon its services; and a most liberal contributor to the material welfare of the organization.

In his daily life, also, Mr. Chisolm at all times, possessed the clear conception between right and wrong, with the courage of his convictions to stand for the right.

With his unassuming attitude, and absolute disregard for ostentation, we who have worked with him in the Methodist church came to respect him more and more, until this respect had become welded into genuine brotherly love.

While we deplore his departure, we do not for one moment question the wisdom of the Omnipotent.

And while we pause to pay this humble tribute to one with whom we have been associated in this religious body, and daily civic affairs, we cannot fail to express to his splendid family our sincere sympathy in their bereavement; and request that a copy of this, our expressions of high esteem for him, be sent to his loved ones, and also published in the local paper; a copy spread upon the minutes of this board, and a copy sent to the New Orleans Christian Advocate.

Board of Stewards of the Port Gibson Methodist Church.

By: EDGAR T. CRISLER.

HOW GREAT IS INFLUENCE?

By Mrs. Irvin Rowland

"Cleanse Thou me from secret faults."

A person's influence is probably his most valuable weapon or asset. It is the sum total of his personality. It determines the quality and quantity of his living. It is a constant witness, either for good or evil. It helps to build or destroy humanity. It is a measure of one's success or failure in his mission on this earth. It is an ever-present

blessing or curse. It is made up of one's very living—everything about him is a part of it.

A person's influence cannot be hidden—it is felt in some form by everyone he comes in contact with. Often we must fight against or reject another's influence if we would reach our cherished destination. We must constantly be on the lookout for subversive ideas and ideals that must be weeded out of our lives. Then, there are influences that we would nourish and cherish, that we would make a part of our own character. It is another's influence that often balances or unbalances the scales in our thinking or actions. We are indebted to many people for their invisible, far-reaching effectiveness in life's struggles. Yet we must always be on the alert lest the unwholesome attitudes of people become a part of us.

How marked the influence of an older child on a younger one! How certain the influence of friends and loved ones on each other! How tragic the number of persons who carelessly ignore this great power in man's life. It is something we cannot escape—surely each must account for his own. A word, a single action, a suggestive manner may have untold implications. Dare we be careless with our influence? "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

SAYS 1942 STUDENTS ARE SERIOUS

By S. E. Evans

"Students of 1942 have come to college to work," says Miss Betty Glasson, student counselor at Southwestern Louisiana Institute, Lafayette, La. "They sense the seriousness of the hour. As leaders of the church, it is our duty and privilege to make our program vital and big enough to challenge present-day living."

In a new center, formerly part of the college library, the Protestant Student Center is located, with denominational representatives in charge. Presbyterians, Methodists and Baptists cooperate in brief noonday devotions, conducted by the students.

There are 227 Methodist students at the school, many of whom show potential leadership. As a service project, the group has mailed Motive, letters and clippings to service men. A Youth Choir and discussion groups have been organized. Members of the Woman's Society of Christian Service have sponsored the Sunday night fellowship suppers.

LOUISIANA W. S. C. S.

(Continued From Page 12)

As we face the new year with many changes, may we realize our greatest source of strength comes from the consciousness of

the power of God working in and through us.

Ruston District

Mrs. Walker McDonald, District Secretary

The end of the third quarter brought more reports than any quarter in the past two years (thirty-nine in all), and only three of them on old blanks. Let's make fourth quarter the best yet, every officer of every society reporting on time. Don't let 1943 catch you with a 1941 report book.

According to the treasurer's report, many societies have not paid their cultivation fund (10 cents per member). If you have not done so, include it in your fourth quarter's report to the treasurer. As previously requested, send your funds to the treasurer as soon as they are collected each quarter.

Miss Florence Jones, student secretary at Louisiana Polytechnic Institute, reports some very interesting activities with the students during the month of October. If you have young people in college at Ruston, by all means urge them to find their place in the Student Religious Center on the campus.

Your response to the Emergency Fund was most gratifying; we should all rejoice and be glad in it.

Shreveport District

Mrs. Lee Tidwell, District Secretary

When a challenge is flung out to Methodist women, that challenge is usually met. The women of the Shreveport district during the last quarter gave a fine demonstration of this. The fact that there was a deficit caused great concern among the members of the W. S. C. S.; but it did not stop there. The women throughout the district did something about it. So now we find that the district has gone over its quota almost two hundred dollars in its Emergency gifts.

I had the privilege of attending five of the birthday parties throughout the district, and it was a great inspiration to see so many lovely women meeting a challenge in such a gracious way.

I would like to announce that a new zone leader has been appointed for zone 4. Mrs. Joseph C. Ferguson, of Zwolle, is replacing Mrs. E. E. Stewart, who resigned last quarter. Even though zone meetings are "out" for the duration, we know that Mrs. Ferguson will be a source of inspiration and help for zone 4.

Energy and invincible determination, with a right motive, are the levers that move the world.—Porter.

Human values can be held supreme and the rights of moral maturity can gain adequate recognition only when and where a vital faith in democracy is maintained.

And the only democracy worthy of our support is the kind undergirded by Christian faith and life.

To strengthen our faith in democracy, let us proclaim the Christian doctrine of man.

—William Lindsay Young, in Presbyterian Tribune.

THE CHRISTIAN FIRESIDE

NOT YET A MAN

By Charles E. McLean

My eyes are probing the heavens above,
As I search for the form of the Lad I love,
Pinioned against the dome of the sky,
Nor blinking nor shrinking when Death rides
by!

Short days ago, with a shining face,
He sought a share in his country's grace;
Stood by for a chance to earn his bread,
And I saw his spirit sink like lead!
For the answer that fell on his waiting ear
Was hard for his loyal heart to bear:
"You're not yet a man," the spokesman said;
"'Tis a government job, and you are a lad!"
His dream blown away like the autumn
chaff,
He still had courage and faith to laugh.
'Twas not for lack of strength or mind,
But for lack of a vote he was left behind.

Oh! The cloud-decked skies are bright above,
As they bear up the wings of the Lad I love,
When, high o'er the field and the checkered
sod,
He hovers close by the knees of God!

But now, in the hour of the nation's need,
As anguished humanity cries for speed,
For spirit, for daring, for buoyancy, too,
"Not yet a man," no more is true!

The air and earth resound with the cry:
"The lads are the ones best to fight!"—and
die!
Forget men have kept your dreams out of
reach;
Up, laddies, up! Stand as men in the breach!

Wear a clean heart into war's deepest hell,
For living or dying, a pure life does well!
What boots it if princeling or potentate dies?
Nor heaven nor earth may notice his cries!
But the blood of earth's boyhood cries up
from the sod!
You shall answer, you men, for your sons,
unto God!
And the world of tomorrow, washed clean
of its sin,
Will treasure its boys, who are not yet men!

So, courage, my Lad, on your silver wings,

You are not just a pawn in a game of kings;
Your bright glance sweeps through tower-
ings space—
Pricks deeply the conscience of the race!

AN AFRICAN THANKSGIVING

By Charles Edward Fuller,
Kambini, Portuguese East Africa

Bursting with song, the Kambini church
was recently the scene of a jubilant Thanks-
giving Sunday.

In a famine year some four hundred peo-
ple carried food and money to the value of
about \$60 from their humble huts to their
beloved church—to be shared with famine-
stricken neighbors and to help carry the
gospel message to spiritually hungry tribes-
men.

As the first faint threads of the waking
sun spangled through waving palms, scores
of tiny native villages awakened to a special
Sunday morning. Children rushed through
their baths and rushed to their storage shed
for their thanksgiving gift to God. Men and
women hoisted huge sacks, some holding
two or three bushels of beans, others full
of peanuts or corn, and placed them upon
their close-cropped heads. From daybreak
till ten o'clock people streamed in from
every direction, bearing on their heads bas-
kets, gasoline tins, or grain sacks full of the
products of their harvest. By the time of
morning service the anteroom and the back
of the church were full of offerings.

The talented young pastor, beloved by
black and white, preached as only he, Gideon
Jamella, can. He showed how, in the midst
of drought and threatening famine in this
country, God had blessed his Christian chil-
dren with a bountiful harvest. Our joys were
full and overflowing!

Someone started to sing. The whole con-
gregation rose, and with one glorious and
resonant voice pealed out a hymn of thanks-
giving. Children came from all parts of the
church, depositing their gifts in front of
the altar, leaving their money on the table.
Then a steady stream of men and women
moved to the altar, bringing their heavier
presents and emptying sacks, baskets, and
tins of produce until the piles of beans, corn,
peanuts, pumpkins, and other foods hid the
altar rail from the congregation. Joy from
their hearts showed in their faces and song.

As the happy people filled the aisles they
chanted, in true African rhythm and har-
mony, their dedication hymn:

"You gave us beans, oh Heavenly Father,
With joy we bring some back to You.
You gave us corn, oh Heavenly Father,
With joy we bring some back to You.
You gave us peanuts, Heavenly Father,
With joy we bring some back to You.
You gave us money, Heavenly Father,
With joy we bring some back to You.
You gave us everything, Heavenly Father,
With joy we bring some back to You."

Upon the altar lay about \$20 in cash, to
pay the expenses of evangelists carrying
the Christian message to outlying points. In
produce \$40 worth of food lay waiting to be
used to relieve neighbors in a famine-ridden
country. Out of their hearts they sang the

Tswa version of All Hail the Power of Jesus'
Name, bowing in humble gratitude for a
gracious benediction.

NORTH MISSISSIPPI W. S. C. S.

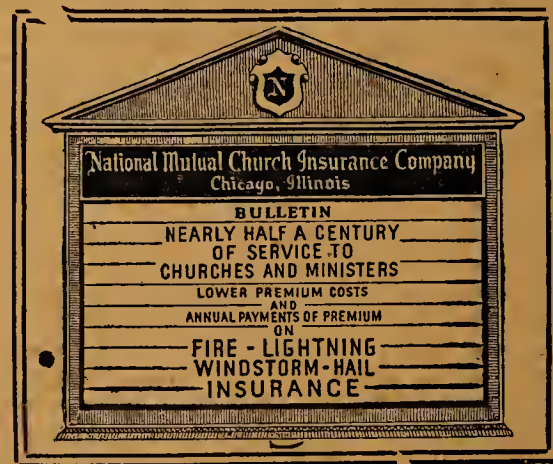
(Continued from page 11)

intendent of Student, asked for names from
local societies. Mrs. McDearman discussed
the new study on South America which the
children will take the first quarter of 1943.
Mrs. Ashmore told how interestingly work
for young people through the Youth Fellow-
ship could function if we would only use the
abundant material we had at hand.

Following the lunch hour, each zone held
a business meeting, at which officers were
elected and plans started for 1943, even if
these plans might not be used because of
gas rationing and the tire situation. Miss
Glenn led the closing devotional in a beauti-
ful candle lighting ceremony, in which every-
one could take part by singing.

After Ambassador Joseph C. Grew's broad-
cast, those who heard it may feel that the
Japanese shaking their own hands may be
more than an Oriental custom. Militarist
politeness, like that of civilians, is excessive.
The history of Japanese diplomacy makes
one feel that it may be a smoke-screen be-
hind which age-long treacheries are con-
cealed.

"Fuel Shortage May Prove Blessing to
the Churches" is a headline in one of our
exchanges. The text of the article says that
instead of a congregation being frozen into
extinction, they may experience greater
warmth of fellowship around a common fire.
Reference is then made to the oft-repeated
story of the four churches standing side by
side on the avenue with the caption below
the picture, "Four in a Row." We wonder
whether the writer thinks that four in a
walk-out are better than four in a row?



Beware Coughs from common colds That Hang On

Creomulsion relieves promptly be-
cause it goes right to the seat of the
trouble to help loosen and expel germ
laden phlegm, and aid nature to soothe
and heal raw, tender inflamed bronchial
mucous membranes. Tell your druggist
to sell you a bottle of Creomulsion with
the understanding you must like the
way it quickly allays the cough or you
are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

RELIEVES
CHAPPED
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SOOTHES RAW HANDS
... CHAPPED LIPS

Raw, bitter weather dries skin cells,
leaves them "thirsty." Skin becomes
raw—may crack and bleed. Soothing
Mentholatum acts medicinally, helps:
1) Revive thirsty cells so they can re-
tain needed moisture; 2) Protect chap-
ped skin from further irritation. At
the first sign of chapped skin, smooth
on cooling Mentholatum. Jars 30¢.



MENTHOLATUM

TWO OR THREE AND JESUS

Matt. 18-20.

By Rev. C. B. Powell

No promise in the Bible is more precious than that contained in this text, and none has more often been fulfilled.

The highest fruits of the life of the spirit ripen in fellowship. The person who misses this fellowship, and keeps himself and his experience to himself is fatal in any field. The soul of any one is in a dark forest and is veiled in a shadowy mystery.

If a man has a vision of truth he draws a few hundred spirits into the circle of its radiance, and others test his insight while sharing it. High truth cannot be mastered except by those bound together by a united spirit. Where two or three are gathered in my name there am I, said Jesus, in the midst.

Two or three and Jesus has been the secret of power since the Church began her morning march in the world, and so it must be today. Pardon me for recalling in memory an incident of many years ago. In front of our home there stood a great, old tree. Often in the afternoon, generally on Sunday evenings, small groups would gather, possibly with Bibles in hand, from which they would read and comment on the inner life and its revealings and the things they had learned in the school of Christ. Some of their interpretations no doubt were fantastic, especially some of the Parables and Prophecies. But it was good for a lad to listen. I shall never forget it. Out of that little band of union came something larger, wider, and wiser, than any of them possessed alone. In 1616, as you remember, a little shattered band observed a day of fasting and prayer, asking for light and leading, each renewing his confession of faith in Christ, and standing together, they joined hands and covenanted together with God, and one another, to walk in His ways, as he had already revealed. They could not be subdued. What better can we do in this dark hour, when the world is shaken with strife, and the sons before their fathers die, than to join hands and hearts in a new covenant of love, loyalty, and prayer? Today, if we gather in His name!

"Where two or three are gathered together in my name, there am I in the midst of them."

WISE OR OTHERWISE

By Rev. James H. Felts

When a man's viewpoint is determined by his personal desires outstanding leadership is wanting.

Death claimed his father. The son inherited a "good name." Even great riches would not have been so worth while. Rich indeed is the son who inherits a good name. Richer still is the son who profits thereby.

Jacob found the place of prayer. Better still, he found time to "help God answer his prayer." "The God of his fathers" helped him pass the crisis.

My home church receives eighty per cent of running expenses, including benevolences and pastor's salary, from the "envelope system." The "fall pull" has practically been eliminated. When will all of us learn?

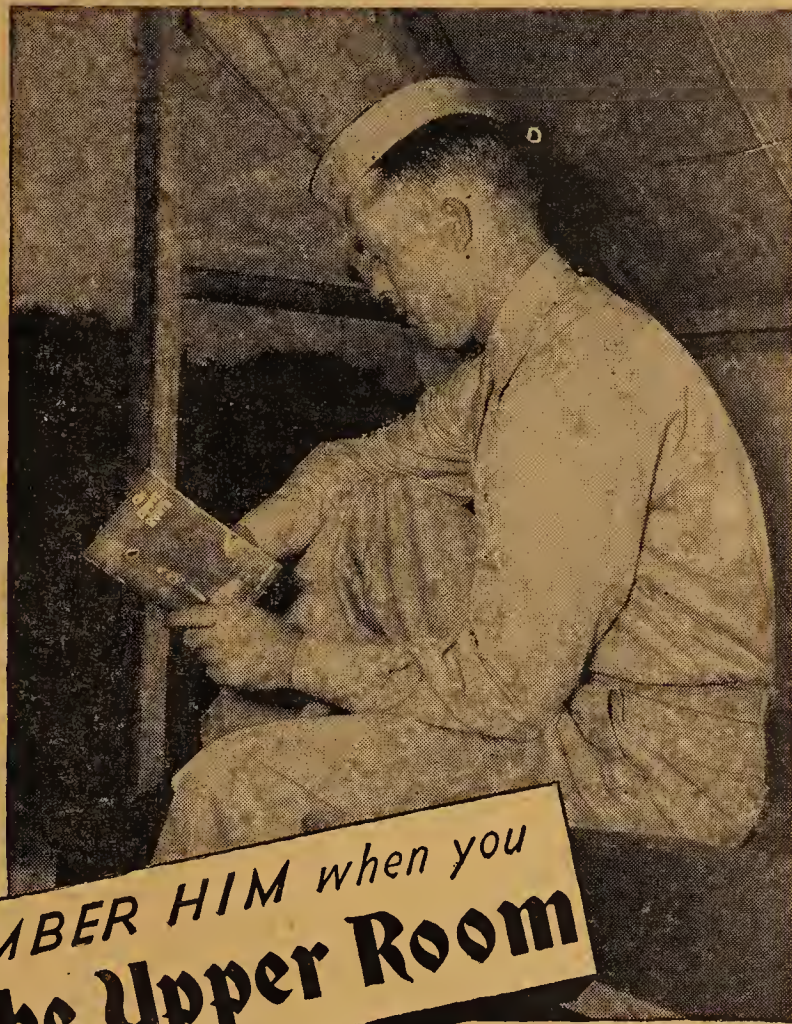
We do not need a new world but a new people to carry on in the world we have.

The unseen dangers are greatest. Only the prudent escape them.

If Peter had been a member of a Methodist conference he would have been retired before he became great.

Paul could have been a comfortable Rabbi in the city of Tarsus, sinking into oblivion. Instead, he forgot himself into immortality.

True or false? God is no more nor less than what we think Him to be.



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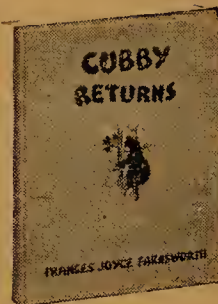
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—Dr. John A. Hutton.

THE PRAYER-ROOM TODAY

Savior Christ, receive me, for I would commit myself afresh to Thee. I can see nothing in myself that Thou shouldest choose me to be with Thee and to be sent forth on Thy errands. Yet Thou hast chosen and called me, and in this is my hope. Leave me not to myself, now that Thou hast given me a foretaste of what Thy fellowship means. Though I should shrink from the pain of this new self-knowledge that comes to me in Thy presence, though I should cry "Depart from me," yet leave me not. But rather deepen the wound Thou hast made; deepen it that Thou mayest cleanse and heal it. Show me what I am, and show me what Thou seest in me, the man Thou yet shalt make me. Amen.

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SERVICE FLAG, FIRST METHODIST CHURCH,
HOUMA, LA.



This service flag, recently unveiled at First Methodist Church, Houma, La., contains forty stars, each representing a young man of that congregation in some branch of the armed services, and each star was sewed on by the mother of her son. At the left in the picture is Mrs. Lydia Winders, who has five sons, Raymond, Warren, Carl, William, and Morgan, in the service. At the right, Mrs. Marcel, who has four sons in the service, Nelson, Levy, Roy, and Rillius.



A CHRISTIAN BATTALION has been organized in the Indian Army. It is said to be the first unit to be recruited on the basis of Christian affiliation. The reason for the permission is that the Christian community, Catholic and Protestant, has given unconditional support to the government in the present war effort. Catholic and Protestant leaders are said to have participated in the formation of this rather unusual military organization.

* * *

MILITARIST JAPAN, as revealed in a recent broadcast by Ambassador Joseph C. Grew, should dispel all illusions as to the trustworthiness of military Japan and should leave no doubt as to the ingrained treachery of the nation. Ambassador Grew is one of the best posted men in America on present day world affairs, and he has such intimate knowledge of the Japanese diplomatic history that he is not in the least deceived by their profuse and hypocritical politeness.

* * *

GEORGE C. STEBBINS, an American hymn writer whose productivity probably makes him the nearest rival of Charles Wesley in England, is ninety-six years old, and has to his credit the authorship of more than fifteen hundred hymns. For a number of years, he was associated with Moody and Sankey in their world-famous evangelistic campaigns. His home is in Catskill, New York. His work, as his long association with Moody and Sankey would indicate, is largely of the evangelistic and deeply spiritual type.

* * *

HUNGARIAN CHRISTIANS are said to be resisting the power-cult ideals of Nazi Germany as "Poisoning the moral and spiritual wells." They have made the most of the alliance of the Allies with Russia and "Atheist Bolshevism," but they are far from approving the equally subversive tendency of the power-constellations in whose train they have been forced to travel. This attitude probably means little so far as the war is concerned, but it may become a valuable asset when the time of reconstruction shall come.

* * *

KOINONIA FARM in Alabama is described as an "experiment in Christian Communism." The farm consists of two hundred and fifty acres of land, and the promoters of the project are two white ministers. Rev. Clarence L. Jordan, of Louisville, is a graduate of the University of Georgia, and Rev. Martin England, of Wakefield, Ky., is a graduate of Furman University. Dr. Jordan holds a degree in philosophy from the Southern Baptist Theological Seminary and Rev. Mr. England has a degree from Crozier Theological Seminary. The experiment is in the interest of promoting economic security for the Negro minister.

MENTAL DISORDERS, found to be prevalent in certain sections of the country, are believed to be increased, if not caused, by a high incidence of venereal disease, drug addiction and alcoholism. Deafness is believed to be to a considerable extent due to hereditary influences. The birth rate in various localities is said to be largely influenced by predominant racial factors, such as the Negro, English and Scotch-Irish in the rural South, and the German, Czech, and the Scandinavian in the mid-West.

* * *

GENERAL GEORGE CARPENTER, who succeeded Evangeline Booth as head of the Salvation Army in 1939, is now in the United States for the purpose of launching "a spiritual offensive on the home front" which will be pressed by the Salvation Army from now until Easter. It is a movement by which the Salvation Army seeks to spiritualize the thinking of the people and to bring the problems of the present day into the open and to ultimate solution. It is the other side of the military crusade now being pressed on the battle front.

* * *

DR. B. T. STRONGMAN, a woman physician who spent almost three years in refugee work in France, tells of the horrors and the sufferings which she witnessed among the homeless and poverty-stricken refugees in that country. She says that the chief diseases are rickets, impetigo, and itch. The diet consisted of bread diluted with shavings from corn cobs and one egg per month. Due to vitamin deficiency and the lack of fresh fruits and vegetables, the tiniest scratch would fester and inflame.

* * *

THE AMERICAN RED CROSS is sending tons of rice and wheat to China to save the refugees from the war zones. In addition, clothing is being made from sacks in which the grain is shipped. In some of the hospitals in Shanghai, the patients are being fed by the help of the Red Cross and the babies born daily are clothed with garments made from grain sacks. The difficulty of the situation as compared with peacetime ministries is revealed by the fact that rice now costs ten times as much as before the war began.

* * *

THE NEW SULFONE DRUGS have accomplished wonders in the elimination of germ diseases such as pneumonia, streptococcic infections and dysentery. The United States Health Service now entertains the hope that some form of the drug may soon be developed which will check the ravages of the deadly tuberculosis bacilli. The problem seems to be to find a derivative which will destroy the armor-coated bacillus of tuberculosis without endangering the life of the patient to whom it may be administered. At the present, it is only in the experimental stage.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

FORTUNE'S SURVEY OF HIGH SCHOOL STUDENTS

One of our esteemed exchanges is perturbed by what is taken to be the implications of the *Fortune* poll of youth which appeared in the November issue of that magazine. To use the expression of the editor, "The country, according to this poll, is one big nest of variegated, multi-creedal, multi-racial ghettos." We quite agree with the opinion of the editor that the attitude on marriage between different races and different creeds is influenced by the ostracism likely to follow such a step. It is, however, something which is so ingrained and fixed as to indicate the course of civilization insofar as it may be influenced by ten million high school students. It seems to us to show that the traditions of a people cannot be changed overnight, or arbitrarily. The social changes of history seem to justify this conclusion.

The attitude of industrial intolerance for certain groups of people, racial and religious, does not seem to us to be more ominous nor radically different from the attitude on the inter-marital suggestion. Indeed, we take it to be the industrial phase of the same issue. We believe that the response to the question on labor and personal earnings show that the profit motive, despite the socialistic leaven of recent years, is still a controlling incentive in American life. We have certainly not reached the day of millennial perfection in our spirit of tolerance or our passion for economic and social equality. Speaking out of our own experience and observation, we would say that racial and industrial antipathies are more pronounced in youth because their future is more directly and materially affected by the issue. It reflects the human rather than the idealistic side of life.

In our opinion, the poll as a whole shows a fairly conservative attitude on the part of the age group whose orientation is achieved by tradition and impulse rather than by a sound philosophic approach to the real values of social relations. It is true that the figures indicate greater willingness to give up religion than the right to express opinion; but there is also a marked tendency to stick to the old paths in the more practical matters. We would say that the attitude toward war and peace shows a temperamental influence—an almost involuntary attachment to realism. The extent to which their ideas were off center is shown by the race, and hero-worship influence indicated in the listing of the greatest living Americans. In every bracket and on every issue, one finds the graph of youth as it is—its sense of reality, its prejudices, and its immaturity. We would not say that there is nothing ominous in the reactions of the youth of today, but neither are we stampeded by the answers which

they gave to the questions asked. The answers show traditional bias and impulse rather than hatred.

SHALL AMERICA SELL ITS SOUL TO THE GAMBLERS?

Congressman A. J. Sabath, of Illinois, sponsor of the National Lottery Bill in the House of Representatives, recently made an appeal to the public in the current issue of a popular magazine. Among other things, he argues that the national monopoly on this form of gambling would greatly relieve our tax burden and it would at the same time offer to an infinitesimal fraction of the participants a chance to get something for practically nothing. He bolsters this appeal to the gambling instinct with the suggestion that it would be patriotic. For those whose moral sensibilities cause them to protest such a reckless venture in social morality and economic profligacy, he offers the crazy-quilt church raffle as justification for a surrender of the nation to the immorality of nationally sponsored gambling.

In addition to being a Chicago politician, Mr. Sabath is a native of Czechoslovakia. He has the background of Europe whether he has the ecclesiastical affiliation in which bingo and quilt lotteries are employed for church ends or not. His reference to quilt lotteries will certainly do little to popularize among Protestants a stupendous scheme of national gambling. In our section, the vivid recollections of the Louisiana Lottery will lessen the glamor of the lottery as a royal road to either wealth or public and private virtue.

The British Government, in 1933, when the Irish sweepstakes were playing a disastrous role in the economic life of the nation, refused to countenance the idea of a national lottery. A church may practice gambling in the name of charity, but neither its example nor its blessing will be redemptive. To establish a national lottery as a tax expedient, would be like taking coins out of a perfectly good pocket and switching them to the other with a hole in it. No sensible person would estimate his success by the coins which he retrieves, but he must consider the entire transaction. So the nation must consider every implication of loosing the demon of gambling to prey upon the moral and economic life of the people.

ATTENTION, PLEASE!

We desire to ask our contributors to consider our space limitations, especially where there are special space assignments. We are perfectly willing to use material when we can do so without crowding out other copy which has

an equal right to publication. When we have not the space we will have to abbreviate copy or continue it. In case of contributed articles, it would be well to keep in mind that a short article has a wider reading and is more effective than a long one.

A second matter is that on the first of each month, we try to cut off those who have not heeded our expiration notices. When your Advocate fails to come, first look at the expiration date on your paper. If it is sixty days past due send us your remittance. If we have made an error, write us and we will make an investigation. Errors are sometimes ours, but often there are failures in sending or not sending names, and also of wrong addresses. We cannot carry delinquent subscribers beyond a reasonable time unless we have the assurance that a remittance will be made at an early date. Please help us to keep your paper coming.

DISCIPLINE

Outside my window as I write, several hundred men in uniform are drilling. They are enrolled in the Officer Candidate School and are under strict military discipline. The army has always recognized that discipline is one of the requisites of a good soldier. Recruits squirm sometimes because the regulations are rigid, but the true soldier recognizes the necessity and importance of firm discipline. He learns to endure the hardships as a good soldier. When the testing time comes and the battle is raging, he realizes often that success, even life itself, depends on how well he has learned his lesson.



B. P. Brooks

Some time ago, I made a study of the causes of teachers' failures. During my investigation, I secured the opinions of several thousands of administrators, teachers, and pupils. The almost universal judgment of this large number of people was that poor discipline ranked as the chief cause of failure.

Nature demands discipline. Unless the farmer conforms to her regulations with respect to seasons, weather, soil, and selection, the farmer fails. It is hard to observe the rules of health; yet, the penalty for their violation is disease, suffering, death; the reward of observance of these laws is strength, health, life. Society demands discipline. Violators are classed as anti-social and are punished by imprisonment or disgrace. The fulfillment of God's laws demands strict adherence. Men and nations bring upon themselves calamity, death, and destruction when they disobey these laws. They bring peace, happiness, and prosperity by their observance.

Adversity is a great disciplinarian. Often from apparent ills our greatest blessings rise. It is not usually the nursling of wealth or fortune who has been dandled into manhood on the lap of prosperity who carries away the world's honors or wins its mightiest influence; but it is rather the man who has drawn from adversity the elements of greatness.

The men who stand boldly for the defense of the truth, in the midst of the flood of errors that surrounds them, are not the white-collar fellows who have been rocked in the cradle of indulgence and caressed in the lap of

luxury, but they are men whom necessity has called from the shade of retirement to contend, under the scorching rays of the sun, with the stern realities of life with all its vicissitudes.

"Your joy is your sorrow unmasked. The deeper that sorrow carves into your being, the more joy you can contain." So it is with discipline. Success means sacrifice.

B. P. B.

Editorial Miscellany

By Dr. Henry T. Carley

"JUST A COMMON COLD"

It's funny how people think about things. A tiger in India will attack and maul a native, get the taste of human blood, and acquire the man-killing habit. Maybe during the year he will slaughter fifteen or twenty people. Then a reign of terror sets in. The tiger is given a nickname that indicates his ferocity and expresses the dread in which he is held. The natives will not leave their villages at night, and during the day they will work only in squads, all the while in fear and trembling. A state of demoralization prevails until some great hunter is prevailed upon to come to the rescue. He brings elephants, gun-bearers, a great retinue of bush-beaters, sets up a big camp, and plans his campaign. In due course the hunt is made, the tiger is "jumped" and killed, and a great celebration is put on. Nobody ever speaks of the deceased man-eater as "just a common tiger."

Or maybe a wolf in our own cattle country will acquire great skill and cunning in ravaging the ranches on the Western plains. He is usually a lone hunter, making his kills far apart, over a wide stretch of territory. He generally is known by some name that indicates a physical or mental characteristic, as "Old One-toe," "Crooked Paw," "Smart Aleck," "Wise Guy," "Trap Buster." He outwits all those who devise evil against him, and insolently preys upon the herds of those who hate him most. He apparently bears a charmed life and makes almost miraculous escapes from the deadliest snares. But finally his enemies come together in council, organize their resources, enlist the help of some famous wolf hunter, and go after him. In due time their stratagems succeed, the killer is liquidated, and there is great rejoicing throughout the territory. Nobody ever speaks of him as "just a common wolf."

A man sneezes a few times. His head begins to feel tight, and his nose gets stopped up. His eyes begin to burn and run water. His throat is sore, and when he coughs—as he has to do with increasing frequency—he feels as if his neck had needles in it. His chest hurts, and he can almost see his lungs breaking into pieces—it feels that way, anyhow. His bones ache. He aches all over. Finally he goes to bed—not because he wants to, but because he can't stay up any longer. He takes pills and tablets and various kinds of concoctions, at least one of which is exceedingly distasteful. He feels cold and hot at the same time. He's a sick man—sick all over.

And then somebody comes along and says, "You'll soon be all right—you have just a common cold." Ugh!

It's a big mistake to make light of a serious matter.

NEBUCHADNEZZAR'S DREAM

By Dr. Forney Hutchinson

Text: "The Thing has gone from me!"—(Dan. 2:5).

Nebuchadnezzar was a great king. He ruled Assyria somewhere about 600 B. C. He conquered many nations and made Babylon, his capitol, with its hanging gardens and crystal fountains, one of the wonders of the world. We find him puzzled about a dream which he had forgotten. He sought through his wise men to have it restored and to find an interpretation thereof. The text itself constitutes an interesting confession. Speaking of the dream, he said: "The thing has gone from me." Now we are not very much interested in Nebuchadnezzar or his dreams, but his experience seems to me to illustrate the imminent danger, even today, of missing the main issue in life. It is with this angle of his confession that I wish to deal.

First of all, let us consider what Nebuchadnezzar had left. Reality, in his own confession, had vanished. Only forms survived. He had all the accessories necessary for a great court occasion. Everywhere there was the glamour or oriental pomp and ceremony. An army of experts was in attendance. There were sooth-sayers, Chaldeans, magicians, fortune-tellers, dream interpreters, and so forth, ad infinitum. Also, there was still in his mind a haunting memory. That was all that was left of what had given promise of being a very significant occasion.

This oriental picture moves us to suggest that life's forms are very persistent. After reality is gone, forms still abide. I picked up a shell by the seashore. Once it had throbbed with life, now it was empty and had nothing left but the faint echo of the mighty surge of the sea. We see this truth illustrated in so many of life's relationships.

In professional life, after our ideals are exhausted, and the thing itself is gone, we continue to go through the motion. We go up the hill and come back down again. I know a "Dr. Nebuchadnezzar." I knew him when he was a medical student. He was enthusiastic about his chosen profession. He was anxious to get out into his work. He hardly gave a thought to his remuneration. His office was in the Medical Arts Building, his equipment was complete, his surroundings were luxurious! While I talked to him the phone rang, and he was asked to make a call. He answered: "I do only office work, you will have to get some one else." As he hung up the receiver he said to me, "They couldn't pay even if I went." I saw at a glance that "the thing had gone from him." As I left his office I was sad.

I know "Professor Neb." I met him just as he graduated from the State Teachers' College. He had made many applications for places to teach. He was not particular as to where he might find a location and was but slightly concerned as to what his salary would be. Now he is very particular as to where he will go and what he will accept in the way of remuneration. Teaching is now his "meal ticket." The thing, itself, "has gone from him."

I know the "Reverend Neb." He was my guest during a district conference when I was a young preacher. I was enamoured of my vocation and was eager to talk to an older brother of my evangelistic passion and my plan for a revival. To my surprise, he seemed bored, and soon turned the conversation into other channels. He talked of his probable salary deficit and his proposed summer vacation. He wondered who would go to "First Church," who would be elected

delegates to the General Conference, and who would be the next bishops in our Church. He suggested that he ought to have a better appointment, himself, and a larger salary. Sadly I realized that the "thing had gone from him!"

The text also applies to domestic relations. I know "Mr. and Mrs. Neb." Indeed, I performed their marriage ceremony. As they stood at the altar, they looked at each other so lovingly that their faces were suffused with a holy glow. The years have gone by; they preside, now, over the deadest thing I know—a dead home. The romance has faded. A woman I went to see in one of my parishes was taking up her carpets, packing her furniture—everything was in confusion. She said: "You have come too late; this home is dead. I have applied for a divorce." At the far end of so many marriage altars in these latter days there stands a divorce decree. Perhaps even more tragic than a decree, so far as the contracting parties are concerned, is a divorce without a decree! After all, a divorce decree is little more than a formal burial of a thing that is already dead.

On a wind-demoned knoll, in the winter sun
It stands, a rattling skeleton
Of a house. From its hollow window-sockets,
From doorway, hearth, and chimney pockets
Wraiths of old laughter stare vacantly,
Mocking at life and love—and me.

O why do men not bury dead homes
Together with their chaptered tomes?
Nor leave them pointing their thin ghost-fingers

At gay young roofs where no joy lingers,
Taunting the shaken hearts that dwell
Brave-housed, within a gilded shell.
I weep for homes thus spectral, dead,
Homes whose white-love soul is fled.

At any rate, the tragedy lies in the fact that the "thing has gone from them."

But in no sphere of life is this text more applicable than in religion. Mr. Wesley complained that the church of his day had a "form of godliness without the power thereof." It was functioning like a galvanized corpse, its movements were automatic and meaningless. Life and power were no longer in evidence. It was dead and didn't know it! Jesus describes it in his parable of the ten virgins. The foolish virgins had their lamps burnished and their wicks trimmed, but they had no oil. So often this condition is evident in the life of individual Christians. If they do not go on "sit-down" strikes, they at least go on "let-down" strikes. They have quit without resigning. They are running on momentum! They still use the phraseology of religion, but it is pure cant. Reality is gone. What a tragedy!

In the second place, let us see, if we can, what Nebuchadnezzar had lost. Be it said to his credit, he did not deny nor minimize it. Frankly he confessed, "the thing—the real thing—has gone from me." The dream had vanished. The object for which the meeting had been called was no longer in evidence. Immediately, he proceeded to pronounce death sentences upon his pseudo magicians, and adjourn the meeting. He, at least, had honesty enough to quit.

So, in life. The significance of so much that we do is gone. It no longer has any real meaning. Like the wedding feast our Savior attended in Cana of Galilee, we "have no wine." People are bored with such a life. They even contemplate and sometimes commit suicide. Ralph Barton, a brilliant writer, shot his brains out in his hotel room a few years ago. He left a note in which he said, "I have traveled from place to place, married

one woman after another. Nothing satisfies. The burden is too heavy to bear." George Eastman, an immensely rich man, snuffed out his life and left a note explaining that the meaningless round through which he was going was no longer bearable. They, like many another, had asked the question, "What's the use to go on?" They, at least, were consistent enough to adjourn the meeting.

Now, it is entirely proper to keep the lamps trimmed. Life must have forms. They should be appropriate and beautiful. If we do not wisely supply such forms, life may find ugly forms for itself. But above all other things, be sure of your oil. We must cling to life's ideals and inspirations. They constitute the main thing. If the halo fades and the wine is gone, what is the use? We talk much of Mr. Wesley's conversion experience. We celebrated it recently. As a type, it has its values. Some of us even have memories of a somewhat similar experience! "What peaceful hours I once enjoyed, how sweet their memory still." All too often, I fear, it's no more now than a haunting memory and an "aching void."

What of the outcome? Through the suggestion of his counselors, Nebuchadnezzar called Daniel. He sent for God's man, and rediscovered the "thing that was lost." So many in our day need to follow his example. We are pitifully back-slidden. The vision has faded. "The thing has gone from us." We must, of necessity, turn back to God! This applies to the church as a whole, as well as to the individual Christian.

When Mary discovered that the wedding feast in Cana faced a shortage, she took it to the Savior. As a result, it appeared to the guests that the "best had been saved till the last." So with all of life, if we submit it trustfully to Him!

IS METHODISM NEGLECTING ITS SERVICE MEN?

By W. W. Reid

The finding of a sufficient number of Methodist ministers—trained and experienced—to fill the need of the Army and Navy for the Methodist Church's quota of chaplains has become a serious problem, according to Dr. Jacob S. Payton, of the Methodist Commission on Chaplains, writing in the December issue of *The Pastor's Journal*. He urges all conferences of Methodism to give of their men for the service, and he urges congregations to unite for the duration, or to accept the services of supply pastors or retired ministers, in order that eligible men may be had to care for today's Methodist youth—tomorrow's congregations if not now neglected.

"The tardy response of Methodism to face this problem is causing the Methodist Commission on Chaplains grave concern," says Dr. Payton. "This anxiety is increased by a ceaseless flow of protests from parents complaining that their sons in uniform have not yet met a Methodist chaplain. They are asking if their Church has forsaken these lads in the most tragic ordeal of their lives. This rising tide of censure and solicitude is sweeping up not only to the office of the Methodist Commission on Chaplains, but to that of every bishop and district superintendent, and to the study of every parsonage. At last it has become the responsibility of every official, pastor, and congregation in Methodism. Has the defender of religion and liberty, now absent from his home church, become Methodism's forgotten man?"

"There are some encouraging evidences
(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Mrs. Oakley Lee, wife of Chaplain Oakley Lee, of the U. S. Army, is now living at 709 Franklin Avenue, Lexington, Ky. Her husband is now stationed in England.

Judge E. L. Walker, of Ruston, La., was elected Conference Lay Leader at the recent session of the Louisiana Conference. Judge Walker is a fine layman and one of the best men whom we know.

Rev. J. E. Selfe is very happy with the church and people of Boyce, La., where he received a hearty welcome at the services on his first Sunday in the charge and found his pantry well filled.

Rev. J. Early Gray, recently transferred from Forest, to Magnolia, Miss., reports that he has found the old church which he served more than twenty years ago well organized, and that Dr. G. F. Winfield, his predecessor, was in high favor.

Mrs. E. F. Pruitt, whose husband died a year ago, writes that she is now unsettled and lives with her children. We appreciate her good words concerning the Advocate which has been in her home for the past 51 years.

Mrs. R. M. Brown, wife of Rev. R. M. Brown, of Arcadia, La., being somewhat under par in health, has found it necessary to spend a little time in a sanatorium. We trust that she may soon be entirely recovered.

Dr. W. L. Doss, district superintendent, calls our attention to the omission of W. Ralph Cain, student in Southern Methodist University. This was omitted from the copy sent us, but the appointment should have been listed in the Baton Rouge District.

Rev. Milam Reeves, now on sabbatical leave from the Mississippi Conference, with his mother, Mrs. W. T. Reeves, spent last week-end in Tupelo, Miss., which was their old home and where they have many friends of the years gone by.

It is with sincere regret that we have learned of the illness of both Bro. and Sister K. W. Dodson, of Ruston, La. At last account, Bro. Dodson was in a sanatorium at Ruston. We hope that he may soon be able to return to his home restored in health.

Rev. Albert A. Collins has received a gracious reception at Eunice, La. Bro. Collins asks us to say that the Eunice church has 17 pews for sale. They are in good condition and of an attractive design. Those interested should communicate with him at Eunice, La.

Rev. Dan P. Yeager, who retired at the recent session of the Mississippi Conference, says that he is very happy in his new home at Moselle, Miss., Route 1. Bro. Yeager has done fine service through the years and he retires with all the honors of the itinerant service.

Miss Claudine Curtis, who resigned her place at Capitol Street, Jackson, a year ago, to accept a place with Ingalls Shipbuilding Corporation, Pascagoula, Miss., changed to a secretarial position in the Quartermaster Corps at Keesler Field, Biloxi, on Feb. 6, where she is still located.

Rev. J. L. Neill, district superintendent of Meridian, Miss., asks us to report the following changes in appointments which have been authorized by Bishop Decell.

Rev. Roger Cameron changed from Vimville charge to DeSoto, and Rev. W. L. Hamrick, district evangelist for the Hattiesburg district, to Vimville charge.

Mrs. W. M. Kent, of Shreveport, La., says that she is interested in both Louisiana and Mississippi, as she is now a resident of Louisiana and a native of Mississippi. Her brother-in-law, Rev. E. E. McKeithen, of Utica, Miss., and her nephew, David McKeithen, of Bogue Chitto, Miss., are members of the Mississippi Conference.

The editor acknowledges with appreciation the invitation of Rev. and Mrs. Casper W. Avery to be present at the marriage of their daughter, Martha Elizabeth, to Sgt. William Edward Powell of the U. S. Army, the marriage to take place on Monday, Dec. 7, in the Methodist Church, at Shaw, Miss. We join their many friends in congratulations and good wishes.

WALLS METHODIST CHURCH

A beautiful and impressive dedication service was held at the Walls Methodist church Sunday night, November 15th. A piano, given by Mr. Robert Sidney Watson, in memory of his wife, Bessie Grey Watson. The presentation was made by Mrs. John A. Gardner, a friend of Mrs. Watson, with a loving tribute to her life's service in the church. Like the trustful faith of Martha, she believed that wherever Christ is there can be no death; like Electra, that however bitter the cup of life, we should bear it with heroic endurance; and like Esther, she was forgetful of herself in service to her kindred and friends.

The dedication was made by the pastor, Rev. W. M. Campbell. "The Rosary" and "It is Well with My Soul," were beautifully rendered by Miss Margaret Storch of Memphis, accompanied by Mrs. L. I. Toombs.

Truly God is pleased with the spirit that prompts his children to render a noble and memorable life. The church is grateful for the gift and the giver. We can yet feel justified to fight for our standard of democracy.

CHRISTINE P. GARDNER.

ANGIE, LOUISIANA, CHARGE

Dear Dr. Duren: We have arrived on our new field and have begun our work by having two good services yesterday. We were well received; found the parsonage all ready and waiting for us with a good supply of groceries; also a good lunch already prepared for us to eat. And were we glad!

This is a fine people we have here to work

with. The Baptist pastor and his church people came to our service last night, showing a good spirit of cooperation, for which we are thankful.

Bishop Smith said he was going to preach here some day. Hope it will be this year. And if it is, our church days at Angie are second and fourth Sundays. Welcome to our church, Bishop Smith.

There will be more from our work later.

Only an humble servant.

C. J. T. COTTEN, P. C.

REV. AND MRS. W. C. BARHAM SAY, THANK YOU

Dear Dr. Duren: Please allow me space to try to express my sincere appreciation to our many friends of the Louisiana Conference for what they did for us after the fire destroyed our home.

There is no need to say that things looked very dark to the good wife and me as we drove home from New Orleans. But we are trying to take the bright side of our trouble and keep a chin-up attitude. It has not been nearly so dark, since we have been so wonderfully well remembered by our many friends. We are very fortunate in that we are a part of one of the greatest brotherhoods in the world—the Louisiana Conference of the Methodist Church.

The loss we sustained was very heavy, and only about one-fourth covered by insurance. The house was insured for \$750, but we had nothing on the personal belongings of the family or the furniture.

The people here are taking the loss in a Christian way, and we plan to rebuild at an early date (perhaps within 60 days). We are also very glad to say that the many friends here in Merryville have been wonderful to us. Mrs. Barham and I saved some of our clothes, but the children lost all theirs. I was the most fortunate one of the family, as I only lost my work clothes. (Yes, I mean work). I am sure that at least half of the clothes loss has already been made good by the friends here and elsewhere. The sad part of the whole thing, I think, was the fact that the two boys had just had birthdays and their grandmother had sent each of them a complete new outfit and they were lost in the fire.

To all of you we say, thank you from our hearts, and may God richly bless us all as we go forward in the Master's name.

Sincerely,

REV. and MRS. W. C. BARHAM.

The reward of duty is the power to fulfill another.—George Eliot.



MINISTERS' WEEK AT EMORY

By John L. Sandlin

Emory University will hold its annual convocation of ministers of the Southeastern Jurisdiction during the week of January 18-22, 1943. Two eminent speakers will be featured on this program.

Bishop William T. Watkins, presiding bishop of the two South Carolina Conferences, formerly of the faculty of the Candler School of Theology at Emory, will deliver the Jarrell Lectures. Bishop Watkins is highly respected throughout the Southeastern Jurisdiction of the Methodist Church, and he is one of the outstanding clergymen of the South.

The Quillian Lectures are to be delivered by Dr. Edwin P. Booth, Professor of New Testament of the Boston University School of Theology. Dr. Booth is somewhat new to our section, but comes to us highly recommended as an informing and stimulating lecturer.

In addition to the program of lectures, there will be a variety of "short courses." These courses are being planned to suit the thought life of the ministry of today and will be taught by members of the University faculty—some of them are members of the college faculty as well as the school of theology.

A series of forum hours devoted to questions of the wider implications of the Christian faith will be conducted under the leadership of experienced and competent leaders.

REV. MILAN REEVES GRANTED SABBATICAL LEAVE BY CONFERENCE

The Rev. Milan Reeves, pastor of the Taylorsville Methodist church for the past two and one-half years, was recently granted a year's Sabbatical leave by the Mississippi Conference, of which he has been a member for 13 years. His mother, Mrs. W. T. Reeves, resides at 805 North President Street, Jackson, Miss., and he also has a brother, Stafford Reeves, in the Capital city.

Mr. Reeves plans to leave this week-end for Los Angeles, Calif., where he will be associated with the war work of the Moral Re-Armament movement in its present program of presentation across the country the "victory revue," entitled "You Can Defend America."

Rev. Mr. Reeves held pastorates at Beauregard, McComb (Pearl River Avenue church), Lena, Sumrall, Bucatunna, and Taylorsville during his work with the Mississippi Conference. At the end of ten years' service with the conference a minister becomes entitled to Sabbatical leave.

Last summer the Rev. Mr. Reeves spent five weeks at Macinac Island, Mich., at the morale building training center. He said the movement is "super-denominational," and has as its purpose "winning the war, securing the peace, and building a new world."

The revue, "You Can Defend America," has been presented in 21 States—usually at the invitation of the governor and the State's Civilian Defense Council—to an aggregate of more than 250,000 persons, it was stated. Friends of the Rev. Mr. Reeves predict that he will soon win a leading role in the pageant.

He was born at Tupelo, Miss., and attended the Tupelo Military Institute, Emory

University of Atlanta, and the Princeton Theological Seminary.

—Clarion Ledger.

RADIO WATCH-NIGHT SERVICE DECEMBER 31, 1942

The Commission on Evangelism of the Southeastern Jurisdiction is sponsoring a program on one hundred radio stations in this area on the evening of December 31, 1942. This program is in the nature of a Watch-Night Service and includes an address by Bishop Arthur J. Moore of the Atlanta area, hymns by the Emory University Quartette and a prayer by Dr. Manning Potts, pastor of Greene Memorial Methodist Church, Roanoke, Virginia, and a member of the Commission. The purpose of this program is to stimulate the people called Methodists, over two million of them within this jurisdiction, to a renewed devotion to the church, calling on them to observe New Year's Day as a day of prayer, and to rededicate themselves in the days of the new year to the cause of Christ.

One is reminded of the Christmas message of King George, broadcast to his people in the far-flung British empire two years ago, as he thrilled the hearts of his hearers throughout Christendom. "I said to a man who stood at the gate of the years, 'Give me a light, that I may tread safely into the unknown,' and he replied, 'Place your hand in the hand of God, and go forth in confidence and it shall be to you better than a lamp and safer than a known way.'" It is in this spirit that the Watch-Night program for radio has been prepared, by the Commission on Evangelism, to sustain, to comfort, and to inspire Methodists throughout the South to a renewed zeal and a stronger faith.

This fifteen-minute program will be broadcast by the radio stations in this area some time during the evening of December 31st. Inquire of your local station as to the exact time and tune in with thousands of other Methodists in the Southeast. If you wish a copy of the script of this program, please address a card to General Commission on Evangelism, 165 Eighth Avenue, North, Nashville, Tenn.

MAJOR JAMES E. CROWN PAYS TRIBUTE TO CENTENARY COLLEGE

(Major James E. Crown, editor of the New Orleans States, who is one of the ablest and most fearless newspaper men in the South, and who has long waged war against corruption and dishonesty in government, made a recent visit to the Centenary College campus where he visited for some hours with some of the faculty and student body. Returning to his home in New Orleans, he wrote the following editorial, which sets forth his impressions of the college).

Amid the red hills of North Louisiana within the city limits of Shreveport, shaded by majestic oaks and stately pines, is Centenary College.

This institution, now more than one hundred years old, has been a citadel of patriotism since its founding. As a character builder, it stands high among the educational institutions of the country. Today, as always its teaching facilities rank with the best.

Centenary College passed through and did its part in the War Between the States, Spanish-American War, World War No. 1, and is now devoting its efforts toward win-

ning World War No. 2. Always its students and its faculties have fought for the right as they saw it.

It was one of the few institutions in the War Between the States that suspended operations because all of its students had entered the armed forces of the Confederacy. The record of these young men who battled for the Southland was a glorious one. Their deeds, unsurpassed in the annals of the War Between the States, are told in a pamphlet by Dr. Arthur M. Shaw, Jr. Under the title of "Centenary College Goes to War in 1861," the author pridefully recounts the history of the institution in the days of the War Between the States. So burning was the desire of the students to enter the service of their state, that they all left, and on the minutes of the faculty meeting are inscribed this glorious record:

"Students have all gone to war. College suspended, and God help the right."

Today the men and women of the student body of Centenary are again serving their country. Their devoted faculty is teaching them all the freedoms so necessary for the world to endure as God would have it endure.

Dr. Pierce Cline, president of the institution, heads a carefully selected faculty of men and women whose sole interest is in instructing the boys and girls under their tutelage in those things that make for good citizenship.

The editor of this newspaper recently had the privilege of spending a few hours on Centenary campus, viewing its facilities and meeting some of the members of its faculty as well as students. We have never seen a happier, cleaner, more purposeful student body than that at Centenary. The chivalry and beauty of that institution are pleasing and comforting. The atmosphere is one of clean living and clean objectives. There is nothing superficial or staid or cramped in the conduct of the young men and women of Centenary. They are natural and human with all the lively impulses of youth.

We have often wondered since visiting Centenary why its resources are not greater. They should be. The citizens of Shreveport and the wealthy men of the state could perform no greater service than in aiding Centenary expand its facilities so as to reach a greater number of students.

Centenary, down through the years and now, has been fighting the battles of right and decency. Those able to do so, should help it to continue and enlarge its work.

The schools of America are one of the greater assets of America. They insure the perpetuation of those freedoms which the world must have if it would survive.

Centenary College fought to the last man in 1861. Its boys and girls of today stand ready to do the same.

PAUL M. BROWN.

How Pullman Cars Get Their Names

A traveling man who had been obliged three times to take an upper berth in the sleeping car "Aloha" has requested the Pullman Company please to name the next one "Anuppah."—Youth.

"The light is beginning to grow upon the darkness, in the life of nature and in the world of men. We are beginning to hear of victories, and not in the field only, but in the soul. The sap of freedom and confidence is rising; nations that had been paralyzed by fear and defeatism are coming to themselves again. Under God's hand, therefore, let us face these times, so crucial for mankind, with good hope."—F. R. Barry.

PERSONAL NOTES AND INCIDENTS

Rev. H. C. Kinney writes that he is now happily located on his new charge at Pollock, La. He is planning to carry every detail of the program of work for the year.

Dr. R. H. Harper, pastor of Napoleon Avenue Methodist Church, New Orleans, preached at the Union Thanksgiving service held in his church on Thursday morning of last week.

Rev. C. W. Baley, who was retired at the recent session of the North Mississippi Conference, has established his residence at Route 1, Como, Miss., where mail intended for him should be sent.

Rev. L. E. Alford, who was granted the retired relation at the recent session of the Mississippi Conference, is living temporarily at 1115 Quinn Street, Jackson, Miss., according to notice received in the Advocate office.

Dr. G. F. Winfield, recently assigned to the church in Tylertown, Miss., reports that he has a lovely new parsonage and has been kindly received. He preached the Thanksgiving sermon in the Baptist church to a congregation of 250 people.

Colonel J. H. Johnson, for a long time treasurer of the North Mississippi Conference, has made his final report and distribution of funds before surrendering his office to his successor, Mr. E. M. Tanner, of Indianola, Miss. The report shows progress on the collections of the Conference.

Rev. L. A. Bodie, pastor of Weaver charge, in the Louisiana Conference, expresses thanks on behalf of himself and wife for the check received from the "Sustentation Fund." He says that it will be of great assistance to him as he is finishing the work for his B. A. degree this year.

Dr. Samstone Holmes, son of Dr. and Mrs. W. W. Holmes, of New Orleans, announced in a message received by Dr. Holmes on Monday morning that he had survived the battle in which his ship was engaged and did not receive a scratch. We rejoice with Dr. and Mrs. Holmes in this good news.

The Meridian District, under the leadership of Rev. J. L. Neill, made a great record during the past year. The reports show seven hundred and seven members received on profession of faith, and the acceptances for Benevolences overpaid by \$750, which represents an advance on that item of nearly \$1,500 over the report of the previous year.

Dr. H. F. Brooks, superintendent of the Greenwood District, has been in a hospital in Memphis since the second of November. He was not able to be present at the session of the North Mississippi Conference, but a card from Mrs. Brooks says that he seems to be much improved, and he was to go home last Saturday. He will have to take his work by easy strides for a time, but expects to be able to carry on.

RESOLUTIONS—BISHOP DENNY

WHEREAS, Bishop Collins Denny presided over and Mrs. Denny was the delightful guest of the Mississippi Conference which met in this city and church in 1930; and

WHEREAS, Bishop Denny gave to Mississippi a quadrennium of distinguished

service, which was his last active service;

NOW, THEREFORE, BE IT RESOLVED:

FIRST: That this Conference record its abiding affection and appreciation of Bishop Collins Denny, and the fact of its happy memory of his presidency and the visit with which Mrs. Denny honored the Conference;

SECOND: That a copy of these resolutions be sent to Bishop Denny with assurance of the love and esteem of the Conference; and, a copy published in the New Orleans Christian Advocate and a copy spread upon the Journal of this Conference.

Signed:

J. L. DECELL,

J. T. LEGGETT,

T. J. O'NEIL,

H. A. GATLIN.

Members of His 1930 Cabinet.

A LAYMAN'S APPRECIATION OF THE MINISTRY

Lord Dunsany once said that the marks of the divine in man are extravagance, benevolence, and song. The ministers of the Gospel whom we honor this morning have exhibited these three characteristics and are worthy of the recognition which we pause in this great conference to offer. They have been extravagant because their very lives have been an adventure into the unknown. They were extravagant men in their service because they held back nothing. One of the most startling words in the Christian's vocabulary is missions. When the Holy Ghost said, "Separate unto me Paul and Barnabas," there was every good reason in the world why they should not have been separated. Paul and Barnabas were already doing a most successful piece of work. Their future was secure right where they were, and it looked like sheer folly to venture into the unknown. But the world knows the results of their separation. And these honored dead whom we recognize in this service did not falter when the Divine call came to them in their youth, when doubtless everyone could have gone into other vocations and achieved what we consider success. Instead they went out venturing, like Abraham, not knowing where the call would lead them, and gave their lives in unselfish service of their Master. They taught us and others the faith of the Everlasting Arms and the Everlasting Life. They were heroes, following with equal heroism the trails blazed by Wesley, Whitefield, and Asbury. And with a faith in the promises of a Divine Father who never fails, they gave their full measure of devotion. Not one of them was a Jonah—refusing his commission, and running away. I have never experienced much difficulty in accepting the Jonah story—a fellow as small as Jonah could have easily been swallowed by a minnow. They were extravagant men because what they did seemed always beyond the realm of what so-called practical men might call common sense. And the world is a better place for us because they have passed this way.

They were benevolent men. It is the church that has given us the meaning and practice of charity as we understand it now. These beloved soldiers of the Cross saw hidden meaning in the injunction of the Master on that memorable night when He passed the cup and said to his disciples, "Drink ye all of it." In many instances they have been so busy in the service of their King that they could not follow the dictates of prudent judgment and lay by enough for security

against the day when youth and vigor had gone. Again they were laying themselves open to the criticisms and jibes of so-called practical men who were measuring life by cheaper standards, and thereby were failing to make distinctions between the man and his possessions. These men had divine insight to recognize the pearl of great price—service to their fellowmen—and were willing to give their all for it. "We live in a world that is starved for comradeship," and these servants of God knew the comradeship of the Holy Spirit and were trying to pass it on to their fellows.

But their benevolence and their charity have been bread cast on the waters that has returned to them the devotion of their congregations, the high regard of their communities, and a place of honor in the Church to which they have given their life's work. Our ministers are the ones who are first called when death or disaster comes into the home or the community. They are leaders in all movements for civic betterment. They serve unselfishly on civic boards and are active members on committees promoting public welfare. While their financial rewards are often meagre, the esteem with which they are held attests the fact that they hold honored positions in the cities, towns and rural areas where they have been sent to serve. They often shame us laymen by their public charities, and no one knows the full extent of their private benevolence.

The Christian Church has always been a singing church. Its very divinity is attested by that fact. An angelic choir announced the birth of Christ. And at the Last Supper, after they had sung an hymn, they went out. It was the mediaeval church that preserved the ancient hymns of praise and rewrote them into the masses that glorify our cathedral worship of today. The church has been the inspiration for our majestic oratorios. Salvation and the omnipotence of the Heavenly Father are the themes of our great hymns of worship. These servants of Christ whom we honor today have long recognized the importance of music in worship and have encouraged it and given it a prominent place in the services which they have conducted. Again, songs and praise held another meaning for them. Some men break under storm and tragedy. What minister has not faced both of these terrors without flinching, and thereby given others courage by their own fearlessness? Some men turn sour and hard. Too bitter for any joy, they bear a grudge against life. Others, like St. Paul, are raised to new heights of devotion by adversity. The difference lies not in the adversities endured but in the spirit in which they are met. We like to feel that our ministers are like aircraft, in that their steering gear is so set that strong head-winds will lift them higher, rather than force them to crash. Adversity has purified them like well-tempered steel, which is only made stronger by strong hammer blows. And the courage of our ministers in facing adversity has given us strength when encouragement was needed, and has put a new song into our hearts.

An ancient legend tells us that when God made the world He gave men good bodies, keen minds, friendly companionship with one another, and a rich earth. But he withheld one thing. He did not give them complete satisfaction on this earth, nor the ability to build here an abiding city. Men were never able to settle down and say, "Now, at last I have all that I want."

God withheld this one gift because he made man for himself. Only in companionship with him were they to find the peace

and satisfaction which they craved. St. Augustine sums it up neatly when he says, "Thou, O Lord, hast made us for thyself, and our hearts are restless until they rest in Thee." Our ministers have run ahead and learned this secret of surrender and have thereby achieved the serenity of life which they show forth to their congregations. We honor them today for this achievement. America needs this great lesson. We have more things than any other nation, and yet we have not found peace in our souls. We need to earn that men are made for companionship with God in this world and in the world to come. And we look to our ministers to show us the way to this companionship.

Do ministers' sons stand out from their fellows? The shallow thinkers sometimes say that ministers' sons are not a law-abiding lot. But the weight of objective evidence is against them. Who's Who in America, the one outstanding recognition that cannot be bought, lists the names of more sons and daughters of ministers than of any other profession. Oliver Wendell Holmes once said that if we wish to be intelligent and upright, we should select our grandfathers with great care. Modern social research would go further and say that if you wish to be above the average in leadership and service to your fellow man, choose a parsonage as your birthplace.

We are sitting in the room which these servants of the Most High have left. Around us are friends and colleagues who knew them in life. The secretary's report reminds us that they will not return. I wonder what they are saying. Wouldn't they say, "If you could know what we do now, you would put on festive clothes and sing to God in church and out. We've been promoted and are busy in greater service. The old frustrations are no more—we are free from the limitations of life and time. Where we are we can see better how God is working out his purpose. This is no time for sorrowing. Lift up your hearts and catch a glimpse of the vision of needed service that is so close around you if you will only look."

Heaven is a more inviting place because these men have gone there. Our stake in Heaven increases as one by one they pass on. Their very lives assure us who carry on here where they left off that man is a counterpart of the Divine, and that man was not made to die.

Their passing can be likened to a ship leaving harbor. As I watch, its portholes, cabins, superstructure, grow indistinct and fade from view until I see it only as a speck on the horizon, which is then swallowed up in haze as I strain my eyes. But it is still there. It is I that has changed. My eyes cannot see it proudly riding out there where sea and sky come to mingle with each other. Then someone at my side says, "There, she's gone."

Gone where? Gone from my sight, that is all.

And as we sit here in this memorial service with contemplative hearts, paying our last respects to our departed brethren, there are other voices to take up the glad shout on the other shore, Hail, and Welcome Home.

RAY G. BIGELOW.

IS METHODISM NEGLECTING ITS SERVICE MEN?

(Continued from page 5)

which disprove such a charge. Among them are the hundreds of Methodist pastors who have already entered the chaplaincy. The

risks of war, the separation from their loved ones, and the disregard for the preferments which their presence in the conference might bring constitute a great act of renunciation. For they have left their pastorates resolved that they will go down to death with their young comrades, or bring them back home from the inferno of war with no blight upon their manhood and with their love for Christ and loyalty to his Church undiminished. In privation and service they are earning the right to be heard in a post-war world. The threatened neglect of her sons by their Church has led many more to apply for the chaplaincy who, because of age, health, or some other failure to meet the requirements, have been deprived of realizing their deepest longing.

"Present indications are that by the end of 1942 the Methodist Church will have met but sixty per cent of its quota of chaplains. Unofficial information recently received by the Methodist Commission on Chaplains indicates that during 1943 the Methodist Church will be requested to provide 1,000 chaplains for the Army in addition to its present deficit. This does not include the growing demands of the Navy, in which there is a similar shortage of Methodist chaplains. Vacancies are no longer being reserved for our chaplains, but are being filled by candidates from other religious bodies that have exceeded their quotas.

"The Methodist Commission on Chaplains, of which Bishop A. W. Leonard is the chairman, is obliged to grant ecclesiastical endorsement under the strict regulations prescribed by the War and the Navy Departments. In both branches of the service a candidate must have reached his twenty-fourth, but not his fiftieth birthday. He must be fully ordained, at least a member on trial of an annual conference, and engaged exclusively in work of a religious nature. For the Army an applicant is eligible if he has an A.B. or a B.D. degree, or can submit credits from accredited educational institutions showing that he has completed either a four-year college course, or a three-year theological course. If he meets either requirement three years pastoral experience is necessary. If he has completed courses leading to both degrees, only two years in the pastorate are required. The Navy requires no pastoral experience.

"A chaplain in the Army is commissioned first lieutenant, and in the Navy a lieutenant, junior grade. If the latter has reached his thirty-sixth birthday he may under certain conditions be commissioned a full lieutenant. The pay of an Army and a Navy chaplain, with dependents, including rental and subsistence allowance, is about \$3,300. This does not include an allowance of \$150 by the Army and \$250 by the Navy for uniforms provided only when commissioned, and ten per cent pay increase for overseas service. Training schools are maintained for chaplains of the Army at Harvard University, and for those of the Navy at Norfolk, Va.

"With scarcely an exception, Methodist chaplains report a satisfaction wholly unanticipated in serving these young Americans who are hungry for wholesome companions, and receptive of the Christian counsel and influence that they once knew from their pastors back home.

"How long will the Methodist Church withhold from these boys in American camps and naval stations, and in perilous places ashore and afloat the world around, the spiritual ministrations she so amply provides for those who worship in the quiet and security of the old home church? America is vibrant with the ringing challenge of production on farms, in factories, and even from

the scrap heap. The conviction grows that Methodism should bestir herself from her complacency, and that from her ministerial ranks should provide those who will fashion Christian character among the greatest and most needy company of young American men ever isolated from the restraints of home and church life. It is a conclusion as unpleasant as it is logical that the church that forgets its sons in war need not be surprised if those same sons, when peace returns, will forget the institution that once forgot them."

Any Methodist minister may receive information concerning procedure for obtaining ecclesiastical endorsement for the chaplaincy by addressing the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.

LOUISIANA CONFERENCE

Baton Rouge District—First Round

Zachary, Nov. 22, a.m.; Q. C. Jan. 4, p.m.
Blackwater, Nov. 22, p.m.; Q. C. after service.
Baker, at Deerford, Nov. 29, a.m.; Q. C. 2 p.m.
Slaughter, Nov. 29, p.m.; Q. C. after service.
Tickfaw, at Loranger, Dec. 6, a.m.; Q. C. 2 p.m.
Amite, Dec. 6, p.m.; Q. C. after service.
Covington, at Covington, Dec. 13, a.m.; Q. C. 2 p.m.
Hammond, Dec. 13, p.m.; Q. C. after service.
Jackson, at Jackson, Dec. 20, a.m.; Q. C. 2 p.m.
Lottie, at New Roads, Dec. 27, a.m.; Q. C. 2 p.m.
Plaquemine, Dec. 27, p.m.; Q. C. after service.
Springfield, at Springfield, Jan. 3, a.m.; Q. C. 2 p.m.
Ponchatoula, Jan. 3, p.m.; Q. C. after service.
University, Jan. 10, a.m.; Q. C. to be arranged.
North Baton Rouge, Jan. 10, p.m.; Q. C. after service.
Gonzales, at New River, Jan. 17, a.m.; Q. C. 2 p.m.
Istrouma, Jan. 17, p.m.; Q. C. after service.
Clinton, at Clinton, Jan. 19, p.m.
Walker, at Walker, Jan. 24, a.m.; Q. C. 2 p.m.
Denham Springs, Jan. 24, p.m.; Q. C. after service.
Greensburg, at Day's, Feb. 7, a.m.; Q. C. after service.
Kentwood, Feb. 7, p.m.; Q. C. after service.
Fisher, at Fisher, Feb. 14, a.m.; Q. C. 2 p.m.
Franklinton, Feb. 14, p.m.; Q. C. after service.
Angie Circuit (at church where services are held at this date), Feb. 21, 11 a.m.; Q. C. 2 p.m.
Bogalusa, Feb. 21, p.m.; Q. C. after service.
St. Francisville, at St. Francisville, Feb. 28, 11 a.m.; Q. C. 2 p.m.
Baton Rouge, First Church, Feb. 28, p.m.; Q. C. to be arranged.
Pine Grove, at Montpelier, Mar. 7, 11 a.m.; Q. C. 2 p.m.
Live Oak Mar. 7, p.m.; Q. C. after service.
Pearl River, at Pearl River, Mar. 14, a.m.; Q. C. 2 p.m.
Columbia Street, Mar. 14, p.m.; Q. C. after service.
Missionary Institute at Baton Rouge, First Church, Jan. 7. Hour to be announced later. The speaker will be Bishop Edwin F. Lee, of Singapore.
All above dates are subject to change on account of transportation changes that may be made without notice.

W. L. DOSS, JR., D. S.

MISSISSIPPI CONFERENCE

Hattiesburg District—First Round

Petal, Nov. 29, 11 a.m.; Q. C. Jan. 6, 7:30 p.m.
Bonhomie, at Dixie, Nov. 29, 7:30 p.m.; Q. C., Bonhomie, Jan. 7, 7:30 p.m.
Moselle, at Soule's Chapel, Dec. 6, 11 a.m.; Q. C. Jan. 13, 7:30 p.m.
New Augusta, at McLain, Dec. 6, 7:30 p.m.; Q. C. Jan. 20, 7:30 p.m.
Hattiesburg, Broad Street, Dec. 13, 7:30 p.m.; Q. C. Jan. 4, 7:30 p.m.
Hattiesburg, Main Street, Dec. 13, 11 a.m.; Q. C. Jan. 11, 7:30 p.m.
Hattiesburg, Court Street, Dec. 20, 11 a.m.; Q. C. Jan. 5, 7:30 p.m.
Hattiesburg Circuit, at Oak Grove, Dec. 20, 7:30 p.m.; Q. C. Jan. 27, 7:30 p.m.
Heidelberg, at Vossburg, Dec. 27, 11 a.m.; Q. C. 1:30 p.m.
First Church, Laurel, Dec. 27, 5:30 p.m.; Q. C. Feb. 7, 4 p.m.
West Laurel, Dec. 27, 7 p.m.; Q. C. after service.
Bucatanua, at State Line, Jan. 3, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, Jan. 3, 7 p.m.; Q. C. 4:30 p.m.
Montrose, at Montrose, Jan. 10, 11 a.m.; Q. C. 1:30 p.m.
Bay Springs, Jan. 10, 7 p.m.; Q. C. 4 p.m.
Cross Roads, at Mount Zion, Jan. 17, 11 a.m.; Q. C. 1:30 p.m.
Ellisville, Jan. 17, 7 p.m.; Q. C. after service.
Clara, at Clara, Jan. 24, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro Circuit, at New Hope, Jan. 24, 7 p.m.; Q. C. 4 p.m.
Taylorsville, at Taylorsville, Feb. 3, 7:30 p.m.; Q. C. after service.
Ovette, at Ovette, Feb. 7, 11 a.m.; Q. C. 1:30 p.m.
Kingston Laurel, Feb. 7, 7:30 p.m.; Q. C. after service.
Magee, Feb. 21, 11 a.m.; Q. C. 1:30 p.m.
Mount Olive, Feb. 21, 7 p.m.; Q. C. 4 p.m.
Richton, Feb. 24, 7 p.m.; Q. C. after service.
Williamsburg, at Good Hope, Feb. 28, 11 a.m.; Q. C. 1:30 p.m.
Collins, at Collins, Feb. 28, 7 p.m.; Q. C. 4 p.m.
Sumrall, at Sumrall, Mar. 3, 7 p.m.; Q. C. after service.

B. L. SUTHERLAND, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

December, 1942

December 6.—Golden Rule Sunday. Emphasis on relief of suffering.

December 13.—Universal Bible Sunday. Theme: Watch your Bible reading.

December 15.—Send fourth quarter's reports to conference officers.

December 25.—Christmas Day.

December 31.—Watch Night.

* * *

Golden Rule Sunday

During the past year we have been making an offering on the first Sunday of each month as we observe Communion Sunday, and we understand that the offering has increased each month.

This offering is divided into three parts: Overseas relief, camp work in the United States, and relief of the local poor.

On this Sunday in December let us make our offering "in remembrance of Him" the largest in 1942.

* * *

Mrs. Arrington in Cleveland

Mrs. Paul Arrington, who is a member of the Department of Christian Social Relations and Local Church Activities of the Woman's Division, and Miss Winnie Buckles, who is a member of the Research Committee, are in Cleveland, Ohio, attending a meeting of the Department.

Important plans are being made for the work to be carried out during 1943.

Mrs. Arrington will remain for the meeting of the Woman's Division and the Board of Missions and Church Extension.

* * *

Wm. Johnson Bethlehem Center

Recently someone remarked that the funds are coming in to our conference treasurer for the work which has been discussed often, but because our rural work and our Bethlehem Center are new, these funds have not reached their goal. The following report should stimulate interest:

ANNUAL REPORT OF WILLIAM JOHNSON BETHLEHEM CENTER

508 N. Farish Street, Jackson, Miss.

Submitted by Ruth M. Carryer, Supervisor

North Central Jackson is the largest and most congested Negro area in the city. Farish Street is sometimes referred to as "Negro Heaven," for it is truly their street—their stores, cafes, places of amusement, and churches. It is on this street that the William Johnson Bethlehem Center is located. In between Central Methodist Church and a large apartment house, it looks even smaller than it is. Back of the Center and the church is the playground.

A great variety of activities are engaged

in at the Center; following is a brief resume of them:

There is a nursery school with an average daily attendance of twenty or more bright-eyed, smiling youngsters. Due to lack of space and small staff the nursery school is only open from 9 a.m. until noon, Monday through Friday. This year we are getting Government surplus food commodities for the nursery school. This food, of course, means much to the children.

There has been a maternity and preschool unit of the county clinic at William Johnson Bethlehem Center since it was started about four years ago. About 95 per cent of the women who visit the clinic, do so because they cannot afford the services of a doctor. This means that the clinic serves an economically poor group. Because this is true there is a sewing class for the prenatal women. The cloth is furnished and they are taught to make and given their own layette. Talks on various phases of prenatal and child care are made to this group from time to time.

In addition to this women's group, there are two others—one in general sewing and one in knitting. The members of these groups furnish their own material.

We are expecting to offer a course in cooking a little later on this fall.

Once or twice each year I teach mission and Bible study classes for the Woman's Society of Christian Service of Central church.

The boys use the playground exclusively. On the playground the older boys play basket ball in season. Last fall we were given new basket ball suits for three teams by the Young Adult Fellowship at Galloway Memorial church. Our teams play all the teams in and around Jackson, and usually come out on top. The basket ball boys always organize an athletic club each fall. The boys also enjoy horse shoes, table tennis, and the small boys have a group game club. We have two see-saws and a sand box for the smallest ones. The only pool for Negro children in Jackson is on our playground. It is only about twenty inches deep and can only be used by children up to twelve years of age. They do enjoy it greatly.

We have the usual house clubs for children—Story Hour Club, Doll Club, Girls' Choir, Junior Boys' Hand Crafts, Girls' Craft School (composed of four classes), and Boy Scouts.

This summer, as in former years, we had a two-weeks camp at Clinton, Miss., at Camp Lubaloo. Thirty-four children went to camp, and, of course, gained a great deal from the experience.

There are activities for men and women together—classes in adult education; and just recently we opened a Consumer Center as a means for helping to spread information concerning price fixing, rationing, and consumption problems. This project is being backed, of course, by OPA. There are study groups and personal services in connection with the Consumer Center. I understand it is the first Consumer Center in Mississippi.

In the past year there have been several Red Cross first aid classes taught at the Center, also one home nursing course.

There are personal services to our mem-

bers—a circulating library, a toy-lending shop, thrift sales of used clothing, home visitation, and correlated social agency service:

Library and Toy-Lending Shop. Very few of the children living within the area served by the Center have many toys, and practically no leisure time reading books. As a personal service to the children, we have a toy-lending project and a circulating library. These are open on Friday afternoon for two hours, at which time books and toys borrowed the preceding week are returned and others borrowed. Of course, the toys are disinfected between each lending. The Boys' Club, Incorporated, cooperated with us by mending all of our broken toys at the opening of our project.

Thrift Sales. Each Saturday morning we have thrift sales of used clothing. Only those persons of very low income, in proportion to their demands, are permitted to buy at the sales, and they are charged in proportion to what they are able to pay. Thus we are rendering to them a real clothing service without in any way pauperizing them.

Home Visitation and Correlated Social Agency Service. The various members of the staff endeavor to make calls in the homes of those who are in his or her activities. This gives the worker a better understanding of the persons in the group. Also the visit often makes it possible for the agency to render a service to members of the family not formerly enrolled in a house activity. Very often the Center is called upon by some other social agency, particularly the Community Welfare Agency and Hinds County Department of Public Welfare, to assist them in working out the problems of a family or of an individual. Quite often this involves home visitation. Of course, agency cooperation service also involves counseling in the Center—conferences with staff members of other agencies or other persons who can help to solve the problem.

A few months ago we began putting out a monthly mimeographed news sheet, The Star. This is proving to be one of our best methods of promoting interest and attendance.

I have associated with me in my work at William Johnson Bethlehem Center a very helpful staff. I am the only white person who has had the privilege of working on the staff. My co-workers are: Mrs. M. B. Dunson, head club worker; Mr. C. D. Sampson, boys' worker, and Mrs. Charlotte D. Henderson, secretary and club assistant. There are two WPA adult education teachers, four students at Jackson College (Negro), who are doing practice work for credits; about four or five students from Millsaps College (white), who are serving as volunteers. There are several women, both colored and white, who are serving as volunteers. The board of directors is inter-racial and one that does effective work, always cooperating with the staff. We are a member agency in the Community Chest of Jackson.

In connection with our clubs and classes there is added much religious education, personal hygiene, and social ethics. One of

(Continued On Page 16.)

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Seven Keys to Progress in the Local Societies

Aims for the local societies' achievements under the caption, "Seven Keys to Progress," will be announced in the December issue of the "Methodist Woman." Posters will be mailed out early in December, together with a leaflet on methods or suggestions for the attainment of these "Seven Keys to Progress."

1. Master Key—Spiritual Life.
2. Key to the Bookcase—Programs, Literature and Magazines, Study Courses.
3. Key to the Home—Increasing Memberships through Visitation.
4. Key to the Community—Christian Social Relations: Activities growing out of study.
5. Key to the Bank—Increased giving through stewardship education.
6. Key to the School Room—Young People's and Children's Work.
7. Key to the Alarm Box—Supplies, Reports.

THE KEY

As we incorporate the key motif into our thinking and planning for 1943, may we find for ourselves and through our influence help others to use that key which unlocks all Christian service, as expressed in the following meaningful lines:

Myself—Why are you trying so hard to unlock that door?

I—I feel, I know, it opens up to something wonderful.

Myself—And can't you open it?

I—I've tried all these my keys in vain: ingenious, costly and ornate. And all have such high-sounding names.

Myself—Try this one, then.

I—That old thing? So red and worn? What do you call that key?

Myself—Sacrifice.

* * *

W. S. C. S. Zone Four Meets at Batesville

Zone Four of the Woman's Society of Christian Service, Sardis-Grenada District, held its fourth quarter's meeting in the Batesville Methodist church on Thursday, November 19.

The meeting was opened with the singing of hymn, "Lord, Speak to Me." Mrs. Bishop of Sardis, led the devotional, which was based upon the Scripture, John 4:5-25. Mrs. Whitaker, our zone chairman, then asked the secretary to call the roll by societies; representatives from Sardis, Davis Chapel, Batesville and Courtland were present. Visitors were introduced as follows: Mrs. C. A. Parks, wife of our new district superintendent; Mrs. Gaines, of Hernando, district secretary, and several other ladies from Hernando.

The chairman then gave a very timely talk upon the importance of doing all that we can at home during the time of tire and gas rationing, calling attention to the fact that we have a great responsibility in guiding and training our children in perilous times like these.

The hour from eleven to twelve o'clock

was given over to group meetings of the various officers of the W. S. C. S., in which the duties and responsibilities of each were discussed.

The noon hour was thoroughly enjoyed by all. The guests were invited to the dining-room, where they were seated around an attractively arranged table and served a delicious plate lunch and hot coffee by the Batesville ladies.

The group re-assembled at one-thirty. Reports were heard from the various group meetings of the morning. These reports were given by Mrs. Hentz, Mrs. Reno and Mrs. Parks. Mrs. Parks also talked on the Children's Work and reminded us that we may soon have an opportunity to do some real missionary work right at home. The secretary read a letter from Mrs. Ratliff, and also the minutes of the last meeting.

The report of the Courtesy Committee was given by Mrs. Nanney of Courtland.

Mrs. Gaines made important announcements concerning the Emergency Fund.

A very beautiful and effective consecration service was led by Mrs. Arnold Bonner, of Davis Chapel, assisted by Mrs. Whitaker, with solo singing by Mrs. Klyce, of Sardis, accompanied by Mrs. J. D. Vance, of Batesville, at the organ.

The meeting was dismissed with prayer by Mrs. Whitaker.

MRS. W. M. JONES, Secretary.

* * *

Iuka Zone Meeting, November 13

The meeting was called to order by our zone chairman, Miss Vera Montgomery, followed by quiet music by Mrs. Mohler. The opening song No. 460. The devotional was led by Mrs. Gray, of Burnsville, followed by the roll call.

At this time we had the recognition of our pastors who were present.

Mrs. Carlton was called on for a few words.

Mrs. Brown gave a few words of welcome. The assembly met with the different groups for discussion at this time.

12 to 1, lunch hour.

Discussion by Mrs. Carlton.

The reading of a letter from Mrs. Ratliff by Mrs. Hamill.

Reports of the different groups.

Reports from the different societies.

The election of officers by Mrs. Brown.

Miss Vera Montgomery was re-elected zone chairman and Mrs. Prentiss Oakes re-elected secretary.

Report of the courtesy committee by Mrs. Ealem Davis.

Closing worship service by Iuka society, led by Mrs. Stark.

MRS. M. N. HAMILL, Secretary.

* * *

Zone Meeting—Shannon

The zone, composed of the following societies: Tupelo, Okolona, Shannon, Verona, Plantersville, Mooresville, Nettleton, and Carolina, met on November 3rd with Shannon, with thirty-eight members answering the roll call.

The following program was given: 1. Quiet music—"Break Thou the Bread of Life." 2. Song—Jesus Calls Us." 3. Open-

ing prayer—Rev. J. M. McCay. 4. Minutes. 5. Roll Call. 6. Offering—sent to Malvina Community Center, amount \$7.95. 8. Devotional by Rev. J. M. McCay. 9. Reports of work done and finances for 1942 by each society. 10. Dismissed by prayer.

Fellowship lunch.

After lunch, opened with: 1. Song—"Rock of Ages." 2. Prayer, by Mrs. Vacin, Okolona. 3. Letters read from our president, Mrs. W. H. Ratliff, and from Louise Killingsworth. 4. Message by zone chairman. 5. Meditation—Mrs. G. A. Baker, Verona. 6. Closed with song, "God be With You."

MRS. T. O. GARMON, Chairman.

* * *

Lake Cormorant Zone Meeting, November 18

The fourth quarter meeting of zone 2 of the W. S. C. S. was held in Lake Cormorant on November 18, 1942. Seven societies were represented, with a total of 28 members present.

Mrs. J. F. Barber, zone chairman, presided over the meeting.

The program was a group discussion of duties of various officers of the society. This was most interesting and helpful. Mrs. Ellis Finger, the recent bride of Rev. Mr. Finger, and daughter of Mrs. Ratliff, our conference president, led the discussion in one of the groups.

The devotionaal was a candlelight service presented by the Hernando society and led by Mrs. W. G. Gaines, our district secretary. This was given at the conclusion of the program.

An enjoyable social hour was held at the close of the meeting.

CELIA B. WIYGUL, Secretary.

* * *

Reports and New Report Book

Please make it plain to all who send reports that the fourth quarter report, as well as the annual report blank, should be carefully filled out and sent in promptly. The annual forms are in the Report Books. The final annual report tells the story of the year's work. We hope these reports can be in by the first of January.

We are in the process of making corrections and changes in the Report Books for 1943. To those who feel dissatisfaction with the system of quarterly report, we urge your loyal support of the plan for the quadrennium, in harmony with the action of the Woman's Division that there should be no changes in method of reporting for the quadrennium. We hope that each conference will order on consignment sufficient copies for each local society and each district, the conference to be reimbursed later by the societies and districts for its outlay.

MRS. V. F. DEVINNEY.

EYE COMFORT

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

"There is no Substitute for Missionary Passion"

In this day of synthetics and substitutes, we run a very real danger in assuming that we may make certain substitutions in our Christian religion. There is the danger of substituting "much talk" for action; of substituting the performance of chores about the Church for Christian living; of substituting a luke-warm interest for real missionary passion in the great missionary endeavor of our Church. But there are no substitutes for Christianity and missionary passion. We do not have the missionary passion without the Christianity, nor do we have Christianity—in its richest meaning—without the missionary passion. "There is no substitute for missionary passion!"

Missionary passion does not "just happen;" neither can it become a synthetic fabrication made out of substitute elements. Rather it is the result of certain definite qualities and procedures. It is the outgrowth of knowledge based on intelligent study and prayer, which, in turn, beget interest and the will to express that interest in activity which contributes to the on-going of the Christian missionary movement.

Missionary education is more important today than ever before, for it is basic in establishing a sense of brotherhood, and in bringing about understanding and appreciation among peoples and races—all of which are necessary if we are ever to have a just and lasting peace. When the world is being rocked by hate and brutality, it is the responsibility of Christians to keep their hearts and minds "tuned in" on God, the source of power and vision, that we may know the needs of the world, both now and in the post-war years. Only those who have a missionary passion and a world vision can possibly see or feel these needs and have a desire to do something about them.

The women of the Woman's Missionary Society of Christian Service have an unusual opportunity to form a Church nucleus of studying, thinking, praying church members, filled with missionary passion and a world vision. The study topics planned for us are interesting, timely, and up-to-the-minute in factual material. If they are well-planned and well-conducted, they should result in an overflow of missionary interest, not only in the W. S. C. S. but in the Church at large.

What is your purpose in planning a study program for your society? Is it to meet the Efficiency Aim alone? Is it to fulfill certain requirements of an office to which you have been elected? Certainly both of these aims are legitimate within themselves. But is there not a nobler purpose—one more far-reaching in its implications—than either of these? As leaders of missionary education, we should have as the purpose of every study we undertake the stimulation of such a vital interest in the Christian missionary movement that there will result both individual and collective desire for some expressional activity for the interest. This purpose can be realized only by cooperative planning and active study, participation and prayer on the part of the group involved. This is the "highest good," and we, as Christians, have

no right to substitute a lesser good, when we are capable of something better.

When we speak of missionary education, we do not mean just the study of "missions" as such. The missionary education program includes studies in Christian social relations and Bible as well as those in missions—and all three are necessary if we are to have that missionary passion for which there is no substitute.

* * *

The Local Study Committee

It is not too early for the local study committee to begin to make the study plans for its society for 1943. As you know, this committee is composed of the secretary of Missionary Education and Service, chairman, the secretary of Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life. Though the secretary of Missionary Education and Service is directly responsible for promoting and reporting all approved studies for the society, the study committee is charged with the responsibility of planning for all the studies for the society over a period of a year. As soon as the new officers are elected, the study committee should meet and begin to make its plans for the coming year in order that they may have plans ready to submit to the program committee when it meets to make out the year's program for the society.

At the recent Mid-Year Executive Committee meeting held in Bunkie, the executive committee adopted a recommendation to do away with a district-wide Officers' Training Day for this year. In its place, each society is asked to plan its own program for officers' training day, and the study committee was given the responsibility for planning for the program for this day of training. Perhaps it would be a good idea for the old committee and the new to meet together to prepare for the program.

During the last of December or the first of January, the conference study committee will be sending suggestions for the studies for the year 1943. These suggestions will be flexible, but they will serve as a guide as you make your plans for the coming year.

* * *

Excerpts from the South Central Jurisdiction Missionary News Letter

The first Jurisdiction Missionary News Letter has made its appearance. It was not sent to every society, but was channeled through the Conference Secretary of Missionary Education and Service to the district secretaries; so I feel that you will be interested in a few of the statements from the paper. Since we have so recently centered our attention on Latin America as a topic of study, the paper was devoted especially to that subject.

"Through the years the women of Methodism have been preparing for this day of united leadership of the Americas as they have grasped opportunities of fostering good-will among Latin American peoples within and without our boundaries.

"In the home field they have ministered to Spanish speaking peoples through at

least twenty-six homes, schools, settlements, clinics, and rural projects; in the America to the South they are maintaining or co-operating with the Board in thirty-five similar institutions. In both fields—home and foreign—the South Central Jurisdiction has its 'stake' and a very real one it is!

"We are interested to discover that most of the work with Latin Americans in the U. S. A. is within our borders—seventeen of the above projects being found in our jurisdiction. Twelve are in Texas; two in Kansas; one in New Mexico; one in Missouri; one in Louisiana. They include ten settlements, three schools, and four rural community centers."

* * *

"Do you like the distinction made in our study course between the word 'Evangelical,' and the word 'Protestant,' which it replaces? Words are very important things and those who have worked in countries which are predominantly Catholic feel that the term 'protestant' carries an odor of controversy which we are anxious to avoid. We are no longer a 'protesting' group; may we never cease to become an 'evangelizing' one!"

* * *

"How the Methodist Women of Brazil put us to shame in the way in which they subscribe for and read *O Voz Missionaria*, their *Methodist Woman*. The membership of the woman's societies in the Church of Brazil is only 5,000; the paid in advance subscriptions number 20,075!"

* * *

Announcing Two Important Studies

There are two challenging and timely studies which will be much in our thought in the first two quarters of 1943. They are the new Bible study on Stewardship, based on the text book, *Will A Man Rob God?* by Bishop Ralph Cushman; and the study topic *Planning For Peace*, based on the *Peace Packet*. You will find guidance material on the Stewardship study in the September *Methodist Woman* and help for the peace study in the October *Methodist Woman*. You will want to be gathering material for these two study topics from now until your class is actually organized. Christian people need today, as never before, not only to acknowledge but to accept the principle of Christian Stewardship and all that it involves. We cannot lightly pass over the peace study because statesmen as well as religionists recognize the need for peace planning even in war time. Without this advance study and planning, the peace treaty may be written in terms of revenge and retaliation, which would only result in another world conflict.

* * *

The Joint Study on Latin American Missions

For the first time, the general mission study topic is the same that the women have used in their fall study classes—that of Latin American Missions. The text books for this joint study, which our pastors will be using in Church-wide schools of missions, are *Latin American Circuit*, by Wasson and

(Continued on page 13)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 6, 1942

By Rev. W. C. Newman

GIVING MEANING TO CHURCH MEMBERSHIP

Lesson Text: Colossians 3:1-17.

Golden Text: Now ye are the body of Christ, and severally members thereof.—I Corinthians 12:27.

We have been revising the roll of membership in this church which dates its establishment many years before any person now living was born. From time to time through those years some ardent soul with a passion for accuracy has tried to bring every entry up to date, but in spite of their efforts there are hundreds of names of people who cannot be accounted for.

Recently the new books for registering the membership of Methodist churches were brought out, and we secured the whole set. They are really quite marvelous—if you can find someone who will keep them faithfully.

But no book has yet been devised to prevent people from drifting away from the church. Over and over again in these old church records of this congregation I found the phrase "lost sight of" written by the side of names. That is pathetic. But it is even more pathetic when people lose sight of the Church; when church membership has so little significance for them that they simply cast it aside like a worn-out garment.

Easy Come—Easy Go

Is it possible that admission into church membership is so cheap and easily achieved that its value is diminished in the mind of the unthinking?

Do not imagine that I am suggesting that admission into the church be made expensive with fees, dues, and assessments like Country Clubs. Still less do I imply that admission should be gained by initiation, as in the case of secret lodges, or by social achievement as in the case of college fraternities, or even by promising to attend every meeting as is the case with some civic clubs.

Yet it seems to me that if it were more difficult to get in the church there would be fewer to go out by the door of carelessness.

Passwords

What, then, should be the tests that prospective members of the church would be required to pass? Certainly not goodness; if there is anyone in the world in need of the fellowship and strengthening power of the church it is the sinner. Jesus himself said, "The well need not a physician, but the sick." People ought not to join the church because they are good, but because the church can help them to become good. And it is my experience that this kind of humble

church member, who knows his need, is about the most satisfying of all. Paul, too, sees church membership not as perfection already attained, but as a warfare against one's own sin. "Put to death therefore your members which are upon the earth; fornication, uncleanness, . . . etc.

The first test of church membership is clearly stated in our lesson. "Seek the things that are above. . . . Set your mind on the things that are above." This is what Mr. Wesley demanded of those who sought admission to the Methodist societies—"a desire to flee from the wrath to come and to be saved from their sins." Or, as he said in his General Rules, such a society is no other than "a company of men having the form and seeking the power of godliness."

Mere respectability is not enough, that is too easy; a consciousness of sin and need, and an insatiable hunger for Christ—these, together with true penitence, are more difficult steps to climb to the door of the church.

The Test of Fellowship

But if Paul makes this high aspiration the test of admission, he also gives us another requirement. In the very same sentence in which he demands that we make war against the more heinous sins of flesh he lists also the sins of the disposition. "Anger, wrath, malice, railing, shameful speaking—" must be put away, too. And before the sentence is ended he says that this fellowship must overreach such barriers as those that exist between different races—Greek and Jew; different doctrines—circumcision and uncircumcision; differences in learning—barbarian, Scythian; and differences in status of living—bondman, freeman.

Broken fellowship in the church has probably done it more hurt than rank sin has done. Churchmen who refuse to love each other, who display their ill-will before the world, who strive against each other, who keep the church disturbed with their quarrellings, cause the church to appear cheap to many people.

"And above all things put on love," said Paul. Whenever any congregation or any church really creates such a fellowship, then belonging to that church has meaning.

The Test of Spiritual Growth

It is said that when Will Rogers visited Jackson he made kindly fun of Millsaps students by declaring that Jackson was famous for two institutions, the Insane Hospital and Millsaps College. But he said there was one great difference between the two. Before one could get out of the Insane Hospital he must show some improvement.

I am sure that there is one thing every minister longs for—to see actual growth in the spiritual life of his people. And I am equally sure that if the people really grew, actually discovered that through their church relations they were winning victories of the spirit, we would not need to have church school lessons on "Giving Meaning to Church Membership."

WISE OR OTHERWISE

By Rev. James H. Felts

"Not until all the people begin to feel responsibility for community conditions will it be possible for communities to be saved." —E. F. T.

A fossilized man can't be taught. That is why Jesus took little children as models.

These contrasted statements may shock you: "An honest man is the noblest work of God." "An honest God is the noblest work of man."

Stagnation is the forerunner of death in church, state, or individual.

From both experience and observation I fully agree with this statement from Fulton Ousler: "It gives one even greater satisfaction to be helpful than to be helped."

If and when "it is easier to endure a Scotch Sunday than to refuse Scotch whiskey," it may also be easier to go to church on Sunday than to refuse to go fishing on Sunday.

It would indeed be "a noble experiment" to see prohibition really and truly tried. When church membership ends our seeking it begins our self-satisfied complacency.

"Why do you hate him so?" "I borrowed ten bucks from him once and never paid it back." Fibber and Molly.

What lives in you is what counts regardless of occasional good deeds.

The strangle hold John Barley Corn has on Uncle Sam is as tragic as war.

How many of the readers of this modest and unassuming column "pass the buck" to the Almighty and call it providence?

True or false? "Damnation without explanation" is akin to "taxation without representation."

Fulton, Ky.

LOUISIANA W. S. C. S.

(Continued from page 12)

Lee; and Latin America, U. S. A., by Spencer and Clark. You are already familiar with these two books and with the topic in general; so the women all over our Church should be able to assist in a very fine way in these schools of Missions directed by our pastors. This will be a real opportunity for service. Let us not pass it by.

* * *

Reports

Reports of all officers will be due January 1. They will be the final reports for the year—perhaps the most important report of the year. I shall be looking forward to receiving the reports from the Secretaries of Missionary Education and Service. How I should like to hear from every one of you!

THE CHRISTIAN FIRESIDE

THE KEY

By Vivian T. Pomeroy

This may be called a fairy story; only there aren't any fairies in it. But it begins in the proper fairy-tale way.

Once upon a time there was an old king whose only son was far too young to take a throne. The king and the young prince lived in a huge palace full of rich things, and round the palace for many miles stretched fair fields and deep forests and crystal streams. Far away beyond the royal grounds lay the real kingdom where the people lived—the sort of kingdom you can still see in this world; dark cities full of worried people hurrying to and fro; long streets of homes with larders containing too little to eat; children with no gardens in which to play; and much noise and dirt and misery everywhere. The few very powerful people laughed with pride, and the many poor people laughed to drive away the fear that tomorrow they would have no bread. Altogether it was a very sad kingdom.

But the young prince knew nothing of all this, for he had never been allowed to go outside the palace grounds. The old king commanded that he should not go. "For," said the king, "give him long enough to grow used to fine clothes and rare things, and, when he sees the kingdom, he will not care." So the young prince played with the palace boys, and his shouts rang out across the fair fields. He learned to ride and hunt and fish and fence, and at nights he slept soundly, his happy face upon his arm. Only sometimes he wished for a real friend, wished to do a wonderful deed.

Now out in the real kingdom was a high and grim tower, and within the tower was imprisoned a beautiful maiden—so people said. Each year she grew paler because she was a prisoner. No city of the kingdom could be safe and glad until she was free, but no one was able to unlock the prison door. Sometimes people whispered, "The new prince, when he comes, may bring the key," but others shook their heads and said, "He will never know."

When the prince came of age, and was tall and strong, the old king died; and the prince

took his place upon the throne and became the new young king. And for the first time he went out beyond the palace grounds into his kingdom. The sad, anxious people cheered, but their voices were tired and thin. The proud and powerful ones looked for a special smile from the new king, but neither on his face nor in his heart was there any smile. He saw the dingy cities, the miserable homes, the dirty streams and the clouds of smoke which blotted out the sunlight. And he cried, "Why was I not told? This is no kingdom for me. It is a horrible waste. I will have none of it."

Then the young king did a wonderful thing. Although the learned men in their black gowns, and the proud ones in their crimson velvet and ermine, and the mighty ones in their armor, all besought him and even threatened, the king marched back to the palace with a great number of people. At his command they broke down the walls, and the stones of the palace they used for the homes of new cities. The old cities fell and the new cities rose; and the clean air swept over them and the bright sun shone upon them.

And it so happened that, just as the last stone of the palace was being lifted for use, the young king gave a glad shout. For there in the dust lay a golden key, and the king knew in his heart that it was the key of the prison tower. He himself went quickly to unlock the prison door, and within he found the most beautiful maiden. She was very pale, but as soon as she saw him her cheeks began to flush with health. Her eyes looked deep into his eyes, and hand in hand they descended the stair of the grim tower. "Who are you?" asked the maiden. And he answered, "I am the Servant of All. What is your name?" "My name is Peace," said the maiden, softly. "How did you know the way? What was the key?" And the onetime king said, "The key was Truth."

And this story ends in the proper fairy-tale way, for they lived happily ever after.—Reprinted by special permission of the Author and the Christian Leader.

THE NEW MINISTER

The problem of India, Japanese military might, the fate of Egypt, Hitler's panzers, Russian resistance—all these are shaping the future.

Also that fortnightly fraternal.

The "new minister" in the circuit, still young, has been telling me about it.

"It's a hard circuit," he confessed. "It has been badly hit by the war. Young folk are scarce. People are not well-to-do. There are many local problems; but there is that wonderful meeting together from time to time."

His eyes shone. There was a flush on his thin, pale face.

"I heard about it before I came," he said. "Of course, I've only been to one of these gatherings, but it was an inspiration."

"As it happened, we met at the Rector's invitation. He has a fine study upstairs, and there were two vicars, a curate, three Methodists, and a Baptist. We began with the Sacrament. Later we lit our pipes and sat informally round a small table; and we talked about anything at first; but presently we came to the things of the Kingdom, to our problems and their solutions, and we

exchanged ideas and experiences. . . ."

He stopped abruptly, as if self-conscious. Then he added: "It was like that Upper Room of old. It put new life and power into me. It gave me courage to venture in the new circuit. It made me feel that the harder the work, the greater the challenge; and to think that we should all be of one mind and heart, all bound upon the same glorious errand—I felt that the day of revival had dawned."

I was glad that the "new minister" had received a new baptism of fire.

—Methodist Recorder.

GREAT PRAYERS YOU MAY WANT

Someone has made a list of the outstanding prayers found in the pages of the Bible. We present this list as clipped from the pages of an exchange, with the thought that many of our readers may use it as a basis for what should prove a very fruitful study. Some will doubtless desire to clip it and keep it in the pages of their Bibles. It is as follows:

Abraham's prayer—Genesis 18:23-32.

Moses' plea for his people—Exodus 32:11-13.

David's prayer early in his reign—II Samuel 7:18-29.

Solomon's prayer for wisdom—I Kings 3:5-9.

Hezekiah's prayer for deliverance from the enemy—II Kings 19:15-19.

Nehemiah's prayer that Israel be moved from sin—Nehemiah 1:4-11.

Jeremiah's prayer when things went wrong—Jeremiah 20:7-11.

Jesus' prayer of thanksgiving—Matthew 11:25-26.

Jesus' prayer in Gethsemane—Matthew 26:39.

Jesus' prayer for His disciples—John 17.

The prayer of the church in Jerusalem—Acts 4:24-30.

Stephen's prayer that his enemies be forgiven—Acts 7:60.

Paul's prayer for guidance—Acts 9:6.

—Christian Observer.

The sun, the moon, the stars, the seas, the hills and the plains—are not these, O soul, the vision of Him who reigns?

—Tennyson, 1809.

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CREOMULSION
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BOOKS

When the Typhoon Blows, by Elizabeth Foreman Lewis, with illustrations by Kurt Wiese. The John C. Winston Company, Philadelphia and Toronto. pp. 273. Price \$2.

In this romance of Chinese dreaming and adventure, the author, who, though American, is intensely Chinese in her sympathies, sends forth her sixth volume dealing with China and her people. This volume completes a cycle of studies which began with the Japanese invasion of China in 1932 and ending at Pearl Harbor in 1941.

It is a study of a great people who, unequipped and alone, have doggedly resisted the unprovoked attacks of Japan and have not quailed before her brutal ruthlessness through the weary years of the struggle. It shows how the Chinese people have been unified by their sense of destiny and have courageously shared in the struggle against their treacherous and scheming foe. Along with the story of Chinese resistance and tragic suffering, it portrays the part played by professedly friendly nations which provided the implements of war, and thus shared in the desperate and savage attacks upon the unoffending Chinese. Along with the story of the gallant people of China, it calls to the bar of righteous opinion, those who played a double role in the war which has now been brought to their own doors.

Morgan and His Raiders, A Biography of the Confederate General, by Cecil Fletcher Holland. The Macmillan Company, New York, pp. 373. Price \$3.50.

The author of this splendid piece of Confederate biography is a Tennessean and, therefore, belongs to the land which was the theater of the exploits of this dashing leader of the Confederacy. He is eminently qualified for his task by his passionate interest in Confederate history and by his journalistic and military connections, being at present a captain in the Army Air Corps.

The romance of this biography begins in the manner of the author's discovery of the priceless source of material which made this volume possible, but the painstaking pursuit of clues and the laborious collation of material, which had been lost for three quarters of a century, are not less impressive and important. He follows the course of his raider-hero from his birthplace at Huntsville, in the bluegrass region of Kentucky, through the thrilling episodes of his daring exploits to the day when he was betrayed to his death by a vengeful woman at Greenville, Kentucky, in the early days of September 1864.

In the most realistic manner, Mr. Holland recreates the atmosphere of seventy-five years ago, and recites the terrifying exploits of the great Confederate idol, giving in detail the story of his escape from the state penitentiary at Columbus, Ohio, where he was a prisoner of war to the day of his last daring exploit and his death. There is not a dull page in the volume, and those interested in Confederate history and the character behind its making will find this biography of thrilling interest.

Little Bimbo and the Lion, by Meg Wohlberg. The John C. Winston Company, New York.

This is an inexpensive story and picture book for little tots. The story is of little Bimbo who was so lonely because he had no boys and girls near his home and he made friends with the animals—the lion,

the monkey and the elephant. The lion had been trapped in a cage and Bimbo and the monkey first interceded with "Mr. Snipsey" to release him, and when that failed they secured the help of the elephant and broke open the cage. The story is given a touch

of reality by an ingenious folding and cutting which give Bimbo's eyes a life-like motion, give movement to Mr. Snipsey's life, and make realistic other incidents in the story. This unique mechanical feature greatly increases the interest of the book.

At Christmas send—



THIS Christmas more than 1,500,000 copies of **THE UPPER ROOM** will go out with fresh hope and inspiration for men and women faced with the greatest crisis of modern times.

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Magic, by Barrows Mussey, illustrated with photographs of the author's hands by Margaret Hawthorn. A. S. Barnes & Company, New York, pp. 83. Price \$1.

As the title implies, this is a book of sleight of hand tricks. The tricks are simple and yet so deceptive as to furnish endless entertainment for old and young alike. They are so explained and illustrated that anyone may master the art of them by a little study and practice. The list of tricks range from match, card, tie and coin manipulations to cane balancing and paper tearing puzzles. No expensive material, or stage arrangement is necessary, and the directions are such that even the ordinary artist may become a center of intense interest.

100 Puzzles, How to Make and Solve Them, by Anthony S. Filipiak. A. S. Barnes & Company, New York, pp. 119. Price \$1.

This little volume combines entertainment with skill and inventiveness. It is educative in that the basic factors in the construction and solving of the simplest puzzle may be applied to the more important problems of life, especially industrial life. Most of the puzzles are fairly simple, but some are quite complicated and will require a little mathematical skill as well as mechanical ingenuity. The teen age group should find here a source of perpetual interest and entertainment.

Higley's Sunday School Lesson Commentary for 1943, published by The Higley Press, Butler, Indiana. Price \$1.

This Commentary is based upon the International Improved Uniform Lessons, and was originated by L. H. Higley, with whom various editors, expositors and consultants are associated. It is, as is well known, thoroughly conservative in its theology and fundamentally sound in its Christian emphasis. Its range is such as to furnish material for every class necessity and for every method of teaching. Beide the founder, Robert D. Higley, H. E. Wiswell, Dr. John Paul, and Dr. J. A. Huffman are contributors. Those who have used this lesson commentary in the past will find this volume fully up to the standard of excellence set by its predecessors.

Christian Symbolism in the Evangelical Churches, with Definitions of Church Terms and Usages, by Thomas Albert Stafford. Abingdon-Cokesbury Press, New York, Nashville, pp. 172. Price \$2.

The author of this unique study of Christian symbols is Executive Secretary of the Board of Pensions of the Methodist Church, an interest which has occupied his time for the past twenty-five years. He has, however, maintained this as an off-the-record interest, and he presents in these pages the results of his long and laborious studies in this rather unfamiliar field. Illustrated and interpreted are symbols for God the Father, The Son, The Holy Spirit, and the Holy Trinity; the symbols of Christ's sufferings; a study of sacred monograms, symbols on the Great Chalice at Antioch, symbolic stars; symbols of theological ideas and New Testament characters; symbolism of a Church, and symbolism of color and many other little understood facts concerning things familiar on church altars and in church decoration.

Experience is about the only thing in this world that you cannot buy on the easy-payment plan.—Earl Riney.



The Four Horsemen ride again

WAR HAS ONCE AGAIN loosed the Four Horsemen of the Apocalypse upon the world . . . fire, famine, sword, and pestilence.

In the last war, the most deadly of these was *pestilence*. And today, in Europe and Asia, there is already a wartime rise in

Tuberculosis . . . the dread TB that kills more people between 15 and 45 than any other disease.

You can help prevent a wartime rise of TB in our country—by buying Christmas Seals today . . . and using them every day from now to Christmas. *They fight Tuberculosis.*



**BUY
CHRISTMAS
SEALS**
The National, State and Local
Tuberculosis Associations in
the United States.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

the chief reasons for having established the Center was to help lessen juvenile delinquency. Our methods of dealing with this problem must be working, for the police tell me there is little, if any, juvenile delinquency in this area. There are those who are not delinquent but whose lives need enriching. Through our leisure time program we try to add to the interest of each life we touch, giving him a better chance to make good in life.

In January, 1942, a system of enrollment for each person who joined a group or took advantage of some agency service was started. Through October of this year 169 boys, through 17 years of age, have been enrolled; 161 girls of the same age group, and 348 adults, making a total of 678 different persons who have come to the Center enough to be enrolled. You may be surprised at the large number of adults who have been enrolled. This is due to the large number of Red Cross first aid and home nursing courses which have been given, and WPA adult education. Otherwise, our adult enrollment would be much smaller.

From November, 1941, through October, 1942, 22,770 represents the total attendance for all activities and service in the Center, an average of about 1,900 per month. An average of about 600 of these per month were persons who were not enrolled at the time in the activity which they were attend-

ing. We have been working throughout the year building up our enrollment file. All enrollees are not actively participating in a Center activity each month of the year. Some activities are of short, or seasonal, duration. This is more true in adult activities than in children's activities. There has been on the average an active monthly enrollment of about 300.

I am truly happy in serving my Lord through His people at William Johnson Bethlehem Center.

Socrates thought that if all our misfortunes were laid in one common heap, whence everyone must take an equal portion, most persons would take their own and depart.—Plutarch.

**100,000
YEARLY
USE IT**

**PELOUBET'S
SELECT NOTES**

**FOR
1943**

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We need a greater quietness of mind to apprehend the work and influence of the saints, that we may do better work and truer thinking. . . . We are surrounded by a great company of them and their encouragement bears in upon us. If only we were more aware of them their victories would dazzle us more than the victories of the world; their words would be our guide and we should desire to reach their joys.

—Wilton Edwin Rix.

THE PRAYER-ROOM TODAY

My Father, I thank Thee for all places where, withdrawn from others, I have been able to know that Thou wast near. For the silence of the hills where Thy voice comes to me, but also for my quiet room that can be so intimately full of Thee, and for the church where it is easier to pray because of the knowledge that others have met with Thee there. I thank Thee, too, that Thou canst draw Thy child into an inner solitude with Thee, even in the midst of a crowd. Help me to know that Thou art so near that from any other company I may pass in a moment into Thy presence. Make it the first instinct of my soul to tell Thee everything and to turn to Thee in every need. Amen.

A New Hymn to a Great Tune

(Tune: "Lord of Hope and Glory")

By Rev. Lawrence S. Squires

Father, our high calling we would seek from Thee,
Grant Thy strength to make us strong and true and free,
From our hearts we pray Thee drive out sin and shame,
Save us from the falsehood that our lips would frame,
Make our lives more worthy of Thy holy name.
'Gainst all pride and folly help us take our stand,
When our way's uncertain, help us seek Thy hand;
In our hour of testing may we always know
Thou art ever with us whereso'er we go;
In Thy strength and courage let us face our foe.
Christ, our Lord and Master, Thee we magnify,
Thou, the world's Redeemer, life dost sanctify;
Grant us now Thy blessing, keep us in Thy way,
May we strive to serve Thee, steadfast, day by day,
In Thy faith abiding, in Thy love for aye.



THE INTERNATIONAL WHEAT COUNCIL is reported to be planning a "relief reserve" of a million bushels of wheat, which it purposes to use in feeding the starving world. The movement for this humanitarian effort is shared in by representatives in Great Britain, Australia, Canada, and the United States. One million bushels of wheat is a sizeable store, but it is not large when compared with the vast multitudes of refugees and dispossessed who are starving all over Europe and large areas of Asia.

* * *

GERMAN EVANGELICAL CLERGYMEN serving in the armed forces of their country are said to number nearly eight thousand out of a total of eighteen thousand. The high casualty percentage which the Germans have suffered is indicated by figures tabulated more than seven months ago showing nearly seven hundred of the clergymen in the armed forces casualties in action. This number includes ministers and theological students who were not yet ordained. It does not include those wounded in action.

* * *

CANON ALEXANDER, of St. Paul's, London, was discussing the plans for the restoration of the great masterpiece of Sir Christopher Wren, and he said that he did not "want it to look so dignified and majestic that dirty little boys will no longer come to play on its west steps." Whatever else may be said of that statement, it shows a discriminating understanding of the part which the grimy faced urchin of today may play in the political, social and religious movements of tomorrow. Our architectural pride may cost many a spiritual triumph.

* * *

THE FIRM OF W. H. SMITH AND SON held a very unique and original service at St. Martin's-in-the-Fields, London, about a month ago. The firm is a great "news-paper distributing house" which has given more than three thousand five hundred of its staff to the armed services of the country. At the special service, twelve hundred and fifty members of the staff and relatives of those who had fallen or are now in the service joined in prayer and intercession for those fallen, for those now away at war, and for those in the business at home. Archbishop Lord Lang, of Lambeth, gave the address.

* * *

MME. WEI, wife of the new Chinese Ambassador to Washington, is said to share with Mme. Litvinov, wife of the Soviet Ambassador, and Mrs. Nash, wife of the Minister of New Zealand, the policy of "blasting the tradition that diplomats' wives should be seen, but never heard." Mme. Wei is said to have been the foremost woman jurist of China, president of the Shanghai Law University and Chief Justice of the Shanghai District Court. Manifestly she does not propose to be bound either head or foot, and we dare say that she will not be an unrelated figure in the diplomatic circles of Washington.

A RESIN PLASTIC has been developed by vegetable fiber treated with resin from Southern pine. The plastic is rolled into sheets of paper on standard paper-making machinery and the sheets are then hydraulically pressed together to form a composition which is hard, dense, and stiff, but not brittle. Various possible uses are being explored such as containers, furniture and various fixtures. A Chicago concern is experimenting with it in the manufacture of three-inch tubing to replace steel pipe for oil field explorations.

* * *

ISMS IN WASHINGTON, according to Dr. Rufus Weaver, Baptist Executive Secretary for the Baptists of the District of Columbia, number two hundred and sixteen groups. Each of these "isms" is promoting some new religion. It seems that every degree of enthusiasm and fanaticism is represented. According to Dr. Weaver, "Negro Mohammedans picketed the jail because one of their number had been arrested for not registering for the selective draft." An exchange observes that what once was described as "the melting pot" seems to have become "the dumping ground."

* * *

THE CHILDREN OF FRANCE, according to a report made by Dr. Samuel McCrea Cavert, are in a condition worse than deplorable. Swiss doctors who have made examinations report that the condition of many children is so bad that the time for helping them is past. Because of this tragic situation, relief efforts are being centered upon those who have a chance to survive. Dr. Cavert in conjunction with Dr. Adolph Keller, laid plans for child welfare after the war shall be over. Refugee children of all nationalities in Switzerland are being cared for in private families.

* * *

"KEEP THE BELLS RINGING" is a slogan which was adopted by the churches and synagogues of Newton, Massachusetts, in a joint campaign for church support. It is said that the results of the campaign were that in a town of 69,873 population the gifts exceeded the support of any previous year by \$15,000. As a result of the success of this campaign, 1000 cities are in a united campaign to be concluded on December 6, which is to be followed by a campaign in which sixteen religious groups will participate, the campaign to run from Feb. 21, to March 14, inclusive.

* * *

A REFERENDUM OF FAVORITE HYMNS was conducted recently by Betty Barthel of Scranton, according to an exchange. The referendum seems to have been confined to college youth. Among hymns listed as favorites were "Abide With Me," "Holy, Holy, Holy," "Onward Christian Soldiers," and "The Church's One Foundation." Ten hymns were listed, and the favoritism of college youth for the old hymns of Christian faith is an encouraging indication. As was to be expected, some of the list are crusader in spirit, such as "Follow the Gleam," and "We Would Be Building."

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

"LIFE IS FUNDAMENTALLY TRAGIC"

A feature writer quotes the words of our caption from the autobiography of Dr. L. P. Jacks, a distinguished minister and educator of England. He comments to the effect that these words upon the lips of a man who has been regarded as one of the most cheerful and courageous spirits of Britain occasion surprise, especially among those who have found his messages a source of hope and inspiration. Dr. Jacks is one of a group of religious leaders from whom we would not expect even a defeatist intimation. It is all the more surprising that a Christian minister, at a moment of spiritual and social disorganization throughout the world, should make a declaration which is a tacit and virtual denial of the divine authority and power which undergird Christian faith and experience.

It may be thought that this surprising statement represents a momentary reaction to circumstances and that it is not the grim denial of faith that it seems to be. It is difficult, however, to think of a minister, who represents in his faith and experience the Christ of Calvary and the Resurrection, taking such a gloomy view of human circumstances. How can we believe that the Christ of the cross would ever let us down? Or that the Christ of the Resurrection would mock our breaking hearts? At the bedside of a person battling against disease and death, or in the presence of the victim of appetite and passion, what inspiration would there be in the words, "Life is fundamentally tragic?" In this day when disconsolate millions are nursing breaking hearts, we need the long look and the divine look. No melancholy confession has balm for this hour in the world's history.

Any minister knows that there are situations and conditions for which we can supply no satisfying explanation, but none for which the devout Christian will not be able to offer hope in Christ. That which concerns us is not that Christ may let us down, but that through a subtle apostasy we may lose the sense of His presence and power. Such a loss would make every heartache and every tear "fundamentally tragic." It would make of our lives a shower of meteorites, each a vagrant and vanishing fragment of a celestial unity. Such a statement has the effect of saying that Gethsemane is triumphant and that every bleeding heart and ruined life is but a helpless and hapless pawn of irredeemable tragedy. We cannot afford to blot out the beatific character of the Sermon on the Mount, or the glorious consolation of "Let not your hearts be troubled" with the bald philosophy of despair: "Life is fundamentally tragic."

AMERICA NEEDS TO REALIZE THAT THIS IS WAR

It is not easy to discuss intelligently reported attitudes toward war restrictions without more definite information than is available to the average citizen, and that classification includes the majority of us. We believe that there is wide-spread dissatisfaction on account of the annoyances occasioned by impossible questionnaires, and red tape. We think, however, that the American people as a whole are seriously behind the war effort of the country. We would not say that they are sacrificially behind it, nor that their contributions even remotely approximate what will be necessary before victory can be achieved over our enemy. Reports which we are inclined to believe, indicate that there are some who are disposed to evade the ration restrictions and some, perhaps, are manipulating food items with a view to holding favored customers. All this was to be expected and should be dealt with, but the worst abuses practiced under war conditions and regulations must not obscure the fact that we are engaged in a great war.

Personally, we are going to accept the situation as it is without any effort to avoid restrictions. We have accepted the sugar and coffee ration, and we have the "A" gasoline book without asking for an additional allowance. We do not feel that we are an exception to the vast majority of the people of our section. We do not enjoy the reports of continuing negotiations to keep vital industries going, nor the radio howling about those who are going to take out because they do not get what they want. We are opposed to bureaucrats and senseless questionnaires, because we do not believe that our war effort is advantaged thereby, because we do not believe that the stupendous outlay of tax monies for such uses can be justified by the results attained, and because of the confusion created and the lost manpower resulting from such a method of manipulating the ponderous machinery of war.

In our opinion, one of the most damaging influences upon citizen morale is that caused by reports of irregularities and dishonesty in the handling of war contracts. We do not think that mere reports should be accepted as proof of dishonesty, but we do think that this is a time and ours a situation where every interest—political, industrial, social and religious—should go the limit to keep its skirts free from taint or even suspicion. If it is just to send a nondescript religious enthusiast to jail for refusing to register for the draft, it is certainly proper that higher-ups whose practices may jeopardize the lives of our soldiers and sailors and even imperil the cause of human freedom should be made to suffer the full consequences of their misdeeds.

We were born in the backwash of a great war; this is our third experience of war itself, and we do not propose to take out. We know that all talk about peace terms and a chart of the organized world will be so much speculating and romance unless we win the war. We need to realize that this is war and not a mere gesture in international diplomacy.

RELIGIOUS EMPHASIS AT MILLSAPS COLLEGE

We are constantly looking for new terminology for old ideas, and constantly seeking new ways to express old ideas. Sometimes the new wine bursts the old bottles, and we have to search for others. This tendency is observable in all areas of our living. Undertakers now insist on being called morticians. Those who teach agriculture wish to be called agronomists; Normal Schools have changed their names to Teachers' colleges, with one accord. There are no more Female Colleges or Seminaries; they have all become metamorphosed into Women's Colleges. Cynics smile.



Dr. A. P. Hamilton

But there is a good reason for new nomenclature, even in the field of religion for we are constantly finding new interpretations of old truths.

It is not strange then that the modern generation of college students seek new ways of religious expression, and that the old term "revival" does not seem to them adequate as a definition of a religious awakening in all its implications for the ills of a modern complex society.

At Millsaps College we have just completed a week of "religious emphasis" under the inspiring and consecrated leadership of Dr. Roy L. Smith, editor of the Christian Advocate, general organ of the Methodist Church.

Dr. Smith is a unique combination of the modern prophet, who vitalizes ancient truth and is thoroughly at home in both old and new methods of presentation. All the fundamental doctrines of Christianity, as Methodism believes them, are presented by him as a solvent for the distress, heartaches and sins (mirabile dictu, he does not eschew this word) of this restless, agonizing and tortured age in which we live.

He presents Christianity as able to fill all the longings of the human heart as well as to stand the most searching analysis of the intellect.

Rarely has it been our privilege to have presented such a complete synthesis of Christianity, as he knows how and does present it, and in the idiom of the college man and woman—in other words, to paraphrase a famous quotation from Cicero, he brings religion "down to earth."

It has been a great week of religious awakening and of religious experience for our campus.

A. P. H.

Others Say...

MULTIPLICATIONS OF PROBLEMS

Leaders who are looking for excuses to justify their failures to success will have less difficulty in finding such excuses in the months that lie ahead than ever they have

in the past. A drop in church attendance can be explained through the absence of boys in the army and the rubber shortage. A decline in the active participation in the work of the church on the part of men, women and young people can readily be explained because of the feverish activities of war industries, etc. Never has it been more important for leaders in the church to face squarely the responsibility which is theirs and to determine resolutely within their hearts that as God gives strength they will be content with nothing less than the most glorious success they may be able to achieve.

—American Lutheran.

Editorial Miscellany

By Dr. Henry T. Carley

BEATING ABOUT THE BUSH

We remember rather vaguely a story we read a good many years ago about Daniel Boone and his skill with a rifle. As we recall it, a young hunter challenged Boone, of whose identity he was unaware, to a test of marksmanship, to be made under actual hunting conditions. Soon after they went into the woods, they espied a squirrel in the top of a very tall tree. According to the terms of the contest, the young hunter took the first shot. Aiming for a moment, he pulled the trigger—and the squirrel came tumbling to the ground, the top of his head shot off. "I never shoot unless I can see his eye," the young hunter boasted. Boone congratulated him on the accuracy of his shot, and they moved on. Soon they saw another squirrel. "Now I'll show you how to kill a squirrel," said Boone, and fired. The little animal leaped high into the air from the limb on which it was sitting, and fell to the ground. When they picked it up, it was dead—but its skin was not broken. "That's what I call 'barking' a squirrel," remarked Boone. "I chip a piece of bark off the limb and make it hit the squirrel in the stomach. In that way you get your game, but don't scatter its brains—the best part of a squirrel—all over Kentucky."

The young hunter in turn complimented Boone on his skill, and commented, "It's just as easy to 'bark' a squirrel as it is to 'eye' it." When he took his next shot, however, the squirrel fell to the ground with its body shot in two. "You shot too high," said Boone. "It takes practice to 'bark' a squirrel."

We do not remember that the story had any special point—so we'll give it one: The young hunter went directly after what he wanted; Boone "beat about the bush."

Not being expert in either, we make no argument about the methods of shooting squirrel—"barking" or "eyeing" or busting 'em in two, each has its adherents.

In general, though, we favor the method of direct approach. If I want to borrow a million dollars from a banker, I don't try to "soften him up" with a dissertation on the advantages of the Federal Reserve System; I tell him what I want with the money, and lay my collateral on the table.

The best way to get what you want is to go after it.

GUILLOTINE OR ACCOLADE?

By Nolan B. Harmon, Book Editor of the Methodist Church

(A discussion of our present law automatically retiring ministers at seventy-two years of age).

When is a minister through? At seventy-two years of age, as the Discipline says? Or are some men able to work longer "by reason of strength," as the Bible has it? And if they are, what then—or what now?

This question was graphically presented to mind the other evening at the opening session of one of our large Southern conferences, when an impressive group of the elder statesmen of the conference stepped up, one by one, and reported that the time had come for their superannuation. They did not ask it. They did not seek it. They simply reported their age-relationship to this new church law (in operation this year for the first time), and held themselves obedient to it. Methodist-like, they made something active and vital about as passive a process as superannuating.

Now, the time when a man reaches the point where he must confess that he has completed his own active career—whether that is in the ministry or in law, or in medicine or in business, or anywhere else—is an occasion that is usually felt more keenly by the man himself than outsiders appreciate. With Methodist ministers of the past generation—when conferences were leisurely and ceremonious affairs, and when ministers wore their hearts upon their sleeves more than they do now—the "calling of the roll for the superannuates" gave occasion for speeches and ceremony. The minister about to retire, and his friends, often made a joy-plus-tears occasion of it, as they had every right to do. But in the faster tempo of present-day life the exit ceremonious cannot well be arranged for. We vote 'em in fast, and we superannuate 'em fast, and sometimes even have to abridge the memoirs of our dead in the interest of the general program. That last is to be regretted, but, after all, I am not so sure but that the present well-here-it-comes attitude toward superannuation is not better than was that of the older generation.

But what about this business of putting an end to a man's active career when he reaches seventy-two years of age? It came into effect for the first time this year as a measure passed by our last (which, curiously enough, was our first) General Conference of the United Methodist Church. The proposal to superannuate all ministers at seventy-two found powerful support by reason of the fact that the uniting churches, North and South, had already, before the time of union, fixed a retirement age for the bishops of the church. In the South this was at the General Conference nearest the bishop's seventy-second birthday. "If you retire the bishops at seventy-two, you should retire every preacher at the same age." So ran the argument—one which at least had the virtue of consistency. Against the proposal was cited the undoubted fact that there are some men who are not at all ready to retire at seventy-two years of age, while there are others who are pretty well through much earlier. It might have been added that there are some who are through at forty, some at thirty, and some who ought never to have started at all—if the Committee on Admissions knows what I mean.

As far as the automatic retirement of bishops be concerned, that has always

seemed to this writer to be on a somewhat different footing. There is considerable difference between the responsibility resting on a bishop and that on the average preacher-in-charge. The conference sometimes can find "light work" for the aging pastor, but while this has been tried occasionally with bishops of days gone by, it has never worked out well. "The care of all the churches," as Paul called his own superintendency, is something that can scarcely be lightened, and considering the awful responsibility here, the church plays safe in ending active episcopacy at seventy-two.

However, in all cases the personal equation by right ought to figure somewhat in the process. It is significant that in New York City, the week that this writing is done, the ministers are giving a dinner to Bishop Herbert Welch on his eightieth birthday—a man officially retired but personally vigorous in every way. So are some of the men who superannuated at my own conference the other evening.

The argument which really drove this law through at Atlantic City was not so much reasoning based on the bishops' retirement, but the undoubted fact that district superintendents were often greatly worried in trying to find places for men who are far advanced in years. Local congregations and churches ask for young and vigorous ministers, and sometimes a district superintendent found himself compelled to search high and low, as he begged the other members of the Cabinet to help him find a place for some man who was well up in years. Now that this law has been passed, the superintendent can quite often persuade a congregation to take an older man, or keep him on for some years more, when the retirement law will take care of the situation. We have even known district superintendents to promise a congregation that if they will care for an older minister for a while longer, they may with good grace expect to receive a younger minister after that time is over. The district superintendents were all, to a man, for this retirement law, and as any General Conference can show, long, preponderant rows of district superintendents sitting in place, the measure was never in doubt.

This writer was personally greatly influenced against the measure by a plea made by the colored ministers who represented the Central Jurisdiction in the General Conference. These Negro members pleaded earnestly that the automatic retirement at seventy-two be not fixed. "Our ministers get little enough when they are active," they said. "This measure is going to make us retire at seventy-two on almost nothing. We can still find places where our older ministers are needed, and can find work for them after they are seventy-two. This law will make us retire them on a stipend which is nothing."

That plea, I am frank to say, influenced this writer more against the proposal than a natural antipathy to any law which so cavalierly groups the strong and the weak, the able and unable all together and makes the calendar to do what a committee of sensible men might be expected to decide on with due regard for the personal differences. I sympathize somewhat with a complaint Bishop Warren A. Candler once made before the old Baltimore Conference, when he was grumbling about the increasing regimentation and standardization in the Church. (The Board of Education and its "standards" had started him off). "It has got so," he said, "that soon every baby born must be

put in a standard cradle, and everybody who dies must be buried in a standard coffin." Then with a typical Candleresque flourish, he added: "Fur as I'm concerned, I like a little variation in the length of babies and the size of corpses."

One of the men who superannuated recently very aptly and humorously declared to his conference that he, "like the inventor of the guillotine," found himself "caught by his own device." He explained that he had himself voted for and supported the law retiring men at seventy-two—now it was up to him to retire. So said others present—all agreeing that, after all, the law is good.

So it may be—and so may it be—but those of us who appreciate the life-work of our brother ministers do not think that the reference to the guillotine gives the exact picture. The accolade of honor is due each one who has wrought well—those who can see the labors of their hands established upon them. What is age but God's plan and pattern for the completion of life, when the good man may stand in the evening of existence "like a shock of corn in his season." When the runner breasts the tape the race may be over, but the time for applause is at hand.

I read Cicero's "De Senectute" ("Concerning Old Age") after I got out of college. I did it to keep up my Latin, but as a matter of fact it kept up my courage, whatever it did to my Latin. That old Roman philosopher, who was always a bit of a stuffed shirt for all his glib grandeur, and who played the baby when he got into personal difficulties, nevertheless had a grip on some fundamentals which I should have thought none but a believer in Christ might attain. "Why do men fear old age?" he proceeds to ask, and in this treatise on age he then gives four reasons why they do: Loss of youthful powers; dependence on others (I have forgotten the third and have no time to look it up); but the fourth was "the near approach of death." One by one, Cicero treats of these things and explains what they can mean against the totality of life.

But when he got to the last point—that concerning the near approach of death—in a long, rolling Latin sentence he said something tremendous. He said that the end of life ought not to be viewed as an event to be dreaded, but was "as a ship which had been on a long voyage but now at last had come in sight of its desired haven." When I read that, I said, "If an old pagan can figure it that way, we who see life as so much more, and the haven so much more clearly surely can with better perspective, take life, death, and that vast forever as full of a rich meaning for each one of us, in the grace and glory and mercy of God." It is not the knife of the guillotine, brethren, which is over you at superannuation, but the flat of the Sword of Righteousness in the hands of your conference brethren, touching your shoulder with the accolade of a hearty "Well done." May those who are younger finish their careers just as well.

J. R. Miller says: "The closets of God's people are where the roots of the Church grew. If the roots be not nourished there can be no tree with branches and fruit. In many senses the root is the most important part. Men do not see it. Yet, in the dark it works away and in its secret laboratory it prepares the life which goes up into the tree bringing forth flowers and fruit of many colors, shapes and flowers. All this is woven down in this lowly earth factory."—Selected.

CONFERENCE NEWS AND PERSONALS

Rev. J. W. Faulk, retired, writes that his permanent address is 116 Howard Avenue, Route 1, Lafayette, La. Bro. Faulk adds that his health is improving.

Rev. J. H. Moore, who was recently changed from Osyka, Miss., to the Coalville charge, writes that his new address is Biloxi, Miss., Route 1, Box 250.

Rev. G. W. McLain, formerly of the North Mississippi Conference, was transferred from Mobeetie, Texas, to Nolan, Texas, at the recent session of his conference.

Rev. T. E. Hightower says that he is happily situated on his new work, the Hattiesburg circuit. He is planning and expecting a splendid year in that field.

Dr. and Mrs. C. W. Crisler have moved to their home at 910 Morningside, Jackson, Miss. It is lovely that they can occupy their sunset cottage on the morning side of the hill.

Rev. S. B. Watkins, who was moved from the Coalville charge to Adams circuit, is delighted with his new field of work. He feels that it is a fine fellowship and is looking forward to a good year.

Mrs. Lewis, wife of Rev. J. M. Lewis, retired, sends a renewal of their subscription and a subscription for their son, whom she wishes to have the pleasure and privilege of reading it from week to week.

Rev. B. M. Lawrence, who was recently assigned to Silver City, Miss., charge, is on the ground and laying his plans for carrying through the whole program of work for which he is responsible.

Rev. E. B. Chaney, pastor at Houma, La., writes expressing the appreciation of his people for the use of the cut of his Service Flag. He plans to send copies of the paper to the men in the service.

Mrs. J. A. Riley, of Jena, La., writes that she will be at Natchitoches, La., until spring or longer. Her address is Natchitoches, La., care J. A. Foshee, Route 2. We appreciate her interest in the Advocate and its message.

Chaplain and Mrs. David F. Tarver spent a day and night in New Orleans last week on the return trip from the Chaplain's School at Harvard University to the Army post at Abilene, Texas, where Chaplain Tarver is stationed.

Mrs. Lucy Simpson, Coffeetown, Miss., is one of the steadfast friends of the Advocate. She is now engaged as companion to a Methodist woman at Stoneville, Miss., and is happy in the privilege of service which that offers her.

Rev. W. M. Sullivan, retired member of the Mississippi Conference, living at Magnolia, Miss., is as wide awake and interested in church affairs as when he was still in the itinerant service. We appreciate his interest and his suggestions.

Rev. E. S. Lewis reports a great Thanksgiving service at Guntown, Miss. The house was packed with people and the public school came in a body to the service. A good offering for the Methodist Orphanage at Jackson was had in the service.

Mrs. A. B. Barry writes that her husband, who took the retired relation at the recent session of the Mississippi Conference, has

been seriously ill. They are now pleasantly located at 1613 Thornton Avenue, Gulfport, Miss., with a brother of Mrs. Barry.

Capitol Street Church, Jackson, Miss., with an active membership of something over twenty-five hundred, has one hundred and seventy-six men and women of the congregation in the armed services, according to a list carried in the church calendar of November 29.

Rev. Andrew J. Boyles says that his arrival at Lucedale, Miss., made immediate connection with the departure of Rev. W. B. Jones, his predecessor. Bro. Boyles and his family have received a gracious welcome and he is looking forward to an excellent year in his new field.

Some of our subscribers have written us their label has not been changed. This is due to the fact that one of our linotype operators has gone to the army and we are short of help. Labels will be changed in a short time. Do not be disturbed, unless your paper should not come.

Mrs. C. E. Mahaffey, daughter of Rev. and Mrs. J. L. Williams of New Orleans, has been appointed to teach the Bible in the public schools at Greenville, South Carolina. She has accepted the position for one year. Bro. Mahaffey is in charge of the Air Port at Greenville.

Rev. J. O. Dowdle is the new Advocate reporter for Sardis district. We are confidently expecting from him a complete and effective news coverage in that section. He and his family are delighted with Sardis where they have received a cordial welcome from the members of that congregation.

Mrs. L. E. Ward, of Poplarville, Miss., writes that she was in New Orleans recently, but was so busy that she forgot to call to renew her subscription. She says that with just herself in one room, she can't do without her paper. We hope that it may long be a source of help and comfort to her.

Our good friend and unfailing representative, Mrs. W. E. Moreland, of Powhatan, La., takes first place in the Advocate campaign for 1943, with a list of thirteen subscriptions. One of the outstanding joys of our task is the friends who never let us down, and Sister Moreland is always at the head of the procession.

Rev. and Mrs. Martin Hebert, who took the retired relation at the recent session of the Louisiana Conference, report that they are gradually getting their home at Lake Charles in shape but that they are still quite unsettled. They had quite a little difficulty in securing plumbing and fixtures.

but have at last succeeded in doing so.

Rev. O. S. Lewis, the new district superintendent of Vicksburg District, sends in his first round of conferences as a district superintendent and the first for the new conference year. In the course of his ministry he has served at five places in the district. Bro. Lewis says that Rev. T. O. Prewitt and Rev. O. H. Scott are both in high favor with their people.

NOTICE! NORTH MISSISSIPPI CONFERENCE

Board of Missions and Church Extension

The Rev. J. A. George of West Point, Miss., who is vice president of the Board, will take over all the responsibilities of President for the remainder of the Conference year.

V. C. CURTIS,
Retiring President.

SOUTHSIDE, CORINTH, MARCHES ON

Dear Dr. Duren: The church at Southside, Corinth, Miss., gave us a royal welcome.

Things have started well—in fact the best of the three years. Last Sunday night we had a glorious service.

After preaching we called for all who would take Jesus as their Saviour and Lord to come to the altar and pray. Seven came forward and wept, and prayed until they felt their sins forgiven and all joined the church.

The altar of the church is still the best place to find salvation.

We are happy in the service of our Lord. All things go well with us.

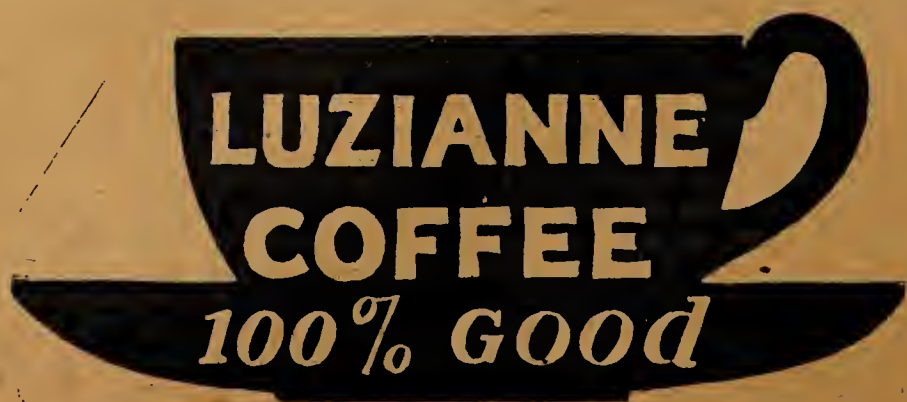
W. R. GOUDELOCK.

RESOLUTIONS OF APPRECIATION AND RESPECT

Whereas, the Rev. J. W. Faulk has rounded out 37 years as minister of the gospel, in which capacity he has endeared himself to the hearts of the people he has served, and,

Whereas, because of illness, he is retiring from active duty for at least a year; therefore, be it

Resolved, that the quarterly conference of the Slidell charge, New Orleans District, by a rising vote, express to Bro. Faulk their love of him and appreciation of many



acts of kindness and service. Be it further

Resolved, that a copy of these resolutions be placed in the minutes of the secretary's books, that a copy be sent to Bro. Faulk and family, and that a copy be sent to the New Orleans Christian Advocate.

Approved at the fourth quarterly conference held at Slidell, October 30, 1942.

RUSTON DISTRICT PREACHERS' MEETING

The following is a report of our preachers' meeting of the Ruston district:

The Ruston district had its first preachers' meeting of the new conference year at Ruston, La., December 1, 1942. The wives of the preachers also attended. The meeting opened with a devotional which was conducted by Dr. D. B. Raulins, the superintendent of the district. The purpose of the meeting was to make plans for the work of the district for the conference year.

The new preachers of the district were introduced in a group, and those who remained in the district from last year were introduced individually. Each one related the story of their arrival or return and the welcome received from their members.

Dr. Raulins gave a report of the work of last year, which was one of the best the district has ever made. He still urged those present to work harder and make this a better year.

The group decided to discontinue the meetings of the League Union because of the mileage ration. A committee was set up to make recommendations concerning the summer camps. The committee recommended that a camp staff be selected and make the necessary plans for the camps. Everyone was in favor of having the camps if it could possibly be arranged.

The following are those who spoke to the group: Rev. Virgil Morris spoke concerning the missionary institutes; Rev. W. D. Milton spoke concerning the missionary work; Judge Walker, the Conference Lay Leader, spoke concerning the work of the laymen; Judge Barnett, the District Lay Leader, also spoke concerning the work of the laymen; Mrs. W. S. McDonald spoke of the work of the W. S. C. S.; Miss Florence Jones spoke of the work in the Student Center at Louisiana Tech.

After the morning session of the meeting the group enjoyed a delicious turkey dinner, which was provided by Mrs. D. B. Raulins and Mrs. Guy M. Hicks. After dinner, each preacher was asked to compliment his wife truthfully. Each wife then told of something her husband did which annoyed her and which she wished he would quit doing. You see by this that the ladies were in charge and we all felt at home.

After the work had been discussed and fully explained, the report of the committee on "Aims for the Conference Year" was given by the Rev. Louis Hoffpauir.

The meeting closed with a consecration service led by Dr. Raulins.

JOHN F. KILPATRICK,

Secretary.

MERIDIAN DISTRICT

The District Stewards' Meeting, and set-up meeting combined, was held in Central Methodist church, Meridian, Miss., December 1, 1942, with Rev. J. L. Neil, district superintendent, presiding.

At 9:30 a.m. the district superintendent and district trustees met in the pastor's

study, while the district staff met in the Baraca Room of Central church.

At 10 a.m. the district stewards' meeting was convened in the church auditorium. The devotions were conducted by Rev. Andrew Gallman, pastor at DeKalb, Miss.

The roll was called by H. A. Gower, secretary of the district stewards. The call revealed that all the pastors in the district were present, four retired ministers, several local preachers, most of the district stewards, a large number of presidents of W. S. C. S. auxiliaries, and a large number of visitors were present.

The new pastors and their wives were introduced. They were given a very warm welcome. The congregation stood, and G. W. Mars, one of the oldest and most active laymen in the district, led in prayer.

The privileges of the floor were extended to the pastors and all others present.

Miss Mary Alice Bennett, district director of Youth Work; Mrs. L. V. Calvert, district director of Children's Work, and Mr. S. M. Graham, district director of Adult Work, were introduced to the assembly, and each brought an inspirational message concerning the work they represent.

Miss Maud Fail, deaconess in the Eighth Street Wesley House in Meridian, and Miss Katherine Ezell, district rural worker, brought interesting and encouraging messages from their fields of labor.

The district stewards requested the district superintendent to appoint an allocation committee. The committee was appointed, and during the noon recess they formulated a schedule of distribution of the apportionments to this district for benevolences, district superintendent's salary, etc. During the afternoon session this committee's report was accepted by an enthusiastic standing vote.

At 11:20 a.m., Rev. E. L. Ledbetter, pastor of East End church, brought a thought-provoking message on "The Great Commission."

At the noon hour the ladies of Central church served a very delicious lunch for the nominal price of 35 cents per plate.

The meeting was again called to order at 1:30 p.m. Rev. W. L. Hamrick conducted the devotions.

J. W. Dement, chairman of the board of stewards of Central church, made a stirring appeal for early collection of benevolences, and a more generous support of our Orphanage at Jackson, Miss.

T. J. O'Neil, H. C. Castle, R. L. Lane, Guy Sigrest, and Andrew Gallman, were appointed district evangelistic committee. G. H. Jones was appointed reporter for the Christian Advocate, and T. J. O'Neil was appointed reporter for the New Orleans Christian Advocate.

The district superintendent read a suggested plan and program of work for the current year, which was adopted by a unanimous vote, after which the meeting was closed with a rededication service, and the meeting was adjourned with prayer led by Miss Maud Fail.

Bro. Neil is a most excellent presiding officer as well as a most efficient district superintendent, and he has the hearty cooperation of both the clergy and the laity of the district.

Dr. T. M. Brownlee is a most affable host. T. J. O'NEIL, Reporter.

BOARD OF TRUSTEES OF ANTI-SALOON LEAGUE TO MEET

A "call" is going out for a meeting of the Board of Trustees of the Anti-Saloon League of Louisiana, to be held in the Baptist Bible

Institute building, 1220 Washington Avenue, New Orleans, La., on Tuesday, December 15, at 10 a.m.

Since this is likely to be the last and final meeting of the Board, it will be an historic meeting, inasmuch as it will terminate an organization which for more than 40 years has stoutly stood against the organized liquor traffic in Louisiana.

Let me urge those individuals and churches who have been supporting the League financially to send in their gifts for 1942 immediately, that we may close our books on January 1, 1943, without leaving any financial obligations unmet.

It is hoped that all of you will transfer your gifts and loyalty to the new group—the Louisiana Moral and Civic Foundation—after the first of January.

Dr. Duren, we appreciate your loyal cooperation through the Christian Advocate during the years.

Sincerely,

LEON W. SLOAN.

CAPITOL STREET, CHURCH JACKSON, DEDICATES SERVICE FLAG

The Service Flag of Capitol Street Methodist church was dedicated at a special service on Sunday evening, November 29. Over four hundred relatives and friends were present to honor the one hundred and seventy-four men of this church who have gone into various branches of the armed service and the two young women who have enlisted in the WAVES.

Reveille was sounded by William Sumrall, of the Jackson High School R. O. T. C., and the invocation was given by T. A. Whitten, co-ordinator for church activities at the Jackson Air Base. Two songs were sung by the Jackson Air Base quartette, and a solo, "The Holy City," was sung by Aviation Cadet Jack McKewn, who is himself a member of this church and on its service roll.

One especially interesting feature of the service was the presentation of two service flags from the first World War, one bearing fifty-two stars for the men who went into the armed forces from the church at that time, the other bearing three triangles for three young men who went as Y. M. C. A. workers. After displaying these, the pastor, Dr. Kleiser, introduced Mrs. J. W. Marley, who was president of the Woman's Missionary Society at the close of the last war, and who has had these flags in her keeping since that time. She called attention to the fact that the stars sewed to the reverse side of the flag were taken off and presented to each of the service men when they returned from the last war.

Dr. Kleiser then read the name of each man and woman now in service from this church and offered a prayer of dedication for those represented by the stars on the service flag for the present war. He then asked that all parents, grandparents, wives, brothers and sisters of those being honored stand. More than half of the congregation rose.

Lieutenant J. Frank Norris, Jr., Navy Recruiting officer, delivered the address of the evening. He told of the fine spirit of those in service and asked for closer religious guidance of those young people who are still with us, that they might better meet the problems of a war-torn world.

The program was closed with the singing of the national anthem by the congregation and a prayer of benediction by Dr. Kleiser.

PERSONAL NOTES AND INCIDENTS

Rev. O. H. Scott says that he has settled down after the Conference session, which was a blessing to the people of Gibson Memorial church, Vicksburg, and he is planning for another good year.

Mr. E. R. Harvey, Box 61, Iuka, Miss., writes that he is in a serious physical condition and is unable to work. We are sorry to learn of his illness and hope that his health may have a brighter turn soon.

Rev. Don L. Harwell, who was transferred from Louisiana at the recent Conference, has been appointed to Giddings in the Texas Conference, and a card from Bro. Harwell says that he is delightfully situated in his new field, which is in the Marlin district.

Rev. W. F. Ragsdale, pastor of the Provencal charge, is grateful to the Louisiana Conference for the check received from the "Sustentation Fund." Bro. Ragsdale is on his field, has been well received by his people, and is looking forward to a banner year.

Rev. N. H. Melbert, pastor of First Methodist church, New Orleans, is having large attendance of men from the various branches of the armed services from week to week. Indications are that his work is getting forward in a very encouraging way.

Dr. J. R. Countiss reports that he and his people have gotten off to a good start on the new conference year. On the first Sunday following the conference session a reconsecration service was held, and participating in the service were the members of the board of stewards.

Meadville, Miss., Methodism lost a good man in the death of Mr. Cecil Flowers on Tuesday of last week. He was a good citizen and his loss will be felt. The funeral was delayed until Saturday, waiting for the arrival of a son from California and a daughter from Florida.

Rev. W. L. Broome, formerly of the North Mississippi Conference, is beginning his third year at Bartlesville, Okla., under very favorable auspices. He received one hundred and ninety new members into the church last year, and the salary has been advanced to \$3,600.

Rev. Van R. Landrum, the new superintendent of Brookhaven district, is reported to have made a very favorable impression upon the district stewards at the meeting held in Brookhaven a few days ago. Bro. Landrum is wide-awake and aggressive and we predict that he will have a splendid administration in his new field.

A note from Mrs. J. J. Beck, Drew, Miss., brings us the sorrowful news of the passing of a daughter recently. Mrs. Beck and her sainted husband were among the staunch friends of the editor of this paper in his days in that Conference, and we extend to her and others of the family our sincere sympathy.

Hatley N. Harrison and Laurens D. Ferguson, of Rayne Memorial church, New Orleans, have joined our armed forces. The former is a son of the late Rev. H. N. Harrison, of the Louisiana Conference, and the latter a son of the late Mr. T. J. Ferguson, long a steward and a staunch member of Rayne Memorial church.

Dr. Adrian M. Serex received a very cordial welcome at First Church, Monroe, La. He writes that his predecessor, Dr. A. M. Freeman, left the church well organized, on

a solid financial foundation, and in every sense a going enterprise. Dr. Serex is very happy and is looking forward to a year of substantial achievement.

The Advocate acknowledges appreciation for an invitation to attend the marriage of the daughter of Mrs. Carl Peter Nolte, Helen Griffin, to Mr. Philip Brents Craig, the marriage to take place at Riverside Park Methodist church, Jacksonville, Florida, on December 26, 1942. The bride is a granddaughter of Rev. and Mrs. W. T. Griffin, of the Mississippi Conference.

Mrs. W. D. Storms, of the Carrollton Avenue Methodist church, New Orleans, has been elected chairman of the Memorial Mercy Home-Hospital for the coming year. This organization has for its special task the raising of a "revolving" loan fund for the assistance of the young women who pass through the institution. It is doing a splendid work and is meeting with unusual success in the effort.

Elsewhere in this issue we carry the notice of the death of Private Richard Franklin White, of Alexandria, La. Mr. White, who was a grandson of Judge and Mrs. H. H. White of Alexandria, was killed in action in the Western European area. Our heartfelt sympathy goes out to the soldier-mother, to the brother and sister, and the splendid grandparents who have been called to share in the tragedy of war.

Rev. R. G. Lord, secretary of the North Mississippi Conference, has been confined in the Methodist Hospital, Memphis, Tenn., since November 24, and expects to have to remain there until about December 15. He says that he will be able to resume his work by the holidays. This will explain the slight delay in the publication of the Journal of the Conference. All copy is now in the hands of the printer, and the Minutes will be sent out by the middle of January.

ROLLING FORK CHURCH TO BE DEDICATED

Dear Dr. Duren: Will you please state in the next issue of the Advocate that on December 20th Bishop J. L. Decell will dedicate our church at Rolling Fork?

All former pastors are invited and urged to be with us on this occasion. Many of our great and good preachers of the Mississippi Conference have served as pastor here one or more years since 1852. You missed passing this way, yet we extend to you a most cordial invitation to be with us on this occasion.

The first church in Rolling Fork was a Union church and a Masonic Hall, built in 1872. Rev. H. Walter Featherstun was pastor. During the pastorate of Rev. W. D. Domineck in 1888-89 the first Methodist church was built. In February, 1930, this church burned. In 1936 Rev. P. H. Grice was sent to Rolling Fork, and that year the present temple of worship was built, being opened for services in October of that year.

We are very happy to dedicate this building as a church for the worship and service of Almighty God.

J. O. WARE, Pastor.

GIPSY SMITH IN REVIVAL AT NATCHITOCHES

We are in the midst of a revival here with Gipsy Smith. He is doing some great preaching and our people are responding.

Our meeting began on the 29th of November and will close on December 13th. We are anticipating a big week next week.

Natchitoches has accepted a ten per cent raise in its benevolences, as well as putting the church 1 per cent sustentation item in the budget. Beginning the first of the year we plan a campaign to buy two lots for a future parsonage. On the whole, we have closed a good year and anticipate another.

Our new district superintendent, Brother Branton, has already come by on a visit and has placed a calendar of special days and events in his preachers' hands.

Cordially yours,
CARL LUEG.

RICHARD FRANKLIN WHITE, 23, OF ALEXANDRIA, KILLED IN ACTION

Private First Class Richard Franklin White, 23, son of Mrs. Franklin White, 1721 Polk Street, was killed in action in the Western European area on Nov. 8. Mrs. White was notified today by telegram from the war department. He is of a prominent Alexandria family and has many friends here.

The telegram from the adjutant general read:

"The Secretary of War desires me to express his deep regret that your son, Private First Class Richard F. White, was killed in action in defense of his country in the Western European area on November 8. Letter follows:

Private White was a member of the Kappa Alpha fraternity, and a graduate of L. S. U. and Bolton high school, and he had also attended Sewanee University. He entered the army here in October of last year and went to Europe in May of this year.

Besides his mother, Private White is survived by a brother, Donald Wynn White, now a student at L. S. U.; a sister, Mrs. Ben Dawkins, Jr., and his grandfather and grandmother, Judge and Mrs. H. H. White. Judge White was a former state board of education president. His father, a World War I veteran, Lieut. Col. R. F. White, died in 1935.

—Alexandria Daily Town Talk

PASTORS AND DISTRICT BOARD CONFER AT JACKSON

District stewards and pastors of the thirty-three pastoral charges of the Methodist church heard Chaplain C. J. Mayhew of the Mississippi Ordnance Unit Training Center at Flora tell them about civilian relationship with the men in uniform, at their annual meeting at Capitol Street church.

Highlights of the afternoon session was an address by Dr. Roy L. Smith, editor of the Chicago Christian Advocate, who delivered a series of addresses last week at Millsaps College.

Dr. Otto Porter, district superintendent, presided at the conference, with Rev. W. B. Alsworth, pastor of Grace church, Jackson, conducting the devotional, and Rev. G. L. Oliver, pastor of Brandon church, acting as secretary.

Rev. Irl H. Sells, who is entering his tenth year as educational secretary, and Rev. T. A. Carruth, Terry, district secretary of evangelism, spoke of their work. Bro. Sells announced the services of Miss Aline Nicholson, conference director of children's work, are available.

The financial budget including recommendations made at the Vicksburg Annual Con-

ference was submitted and accepted unanimously, as was the itemized monthly calendar for the year's program of work.

C. E. D.

ONE DAY REVIVALS

By Dr. W. P. King

Dr. Walt Holcomb has a rather unique idea. It is "One Day Revivals." The term also has good spiritual effect on a congregation. Emphasis is placed on a revival for the very first day of the meetings. We have no assurance that we will be alive tomorrow. Each succeeding day gathers momentum. Dr. Holcomb refutes the old notion that a long, protracted and painful process must precede a revival.

Dr. Holcomb first tested out his idea of "one day revivals" by holding one each Sunday during the summer months at the Wesley Memorial Church, Atlanta, Georgia. His general theme was, "The Gospel of the Grace of God." Then, he decided to preach these same sermons consecutively in a protracted meeting.

Accepting an invitation to conduct eight "one day revivals" at the Methodist Church, Mullins, S. C., Dr. Holcomb preached fifteen sermons on "The Gospel of the Grace of God." At the conclusion of this evangelistic preaching mission, unanimous request of the congregation was that he return in the spring of 1943, when a large warehouse would be secured.

Dr. Holcomb was returned at the late session of the North Georgia Conference to the pastorate of the Wesley Memorial Church. He has an understanding with the Bishop and the congregation that he will be allowed to assist several pastors in revival services during the year. The ministry and message of Dr. Holcomb will bring to any church a real spiritual uplift and a renewed devotion to the Church and to the Kingdom of God.

SARDIS-GRENADA DISTRICT SET-UP MEETING

The district stewards, Church School superintendents, charge lay leaders, presidents and presidents-elect of the Woman's Society of Christian Service and pastors met at Sardis on Tuesday, Nov. 24th in a district-wide meeting under the leadership of the district superintendent, Rev. C. A. Parks, for their set-up meeting with almost 100 people attending.

The district superintendent had the program well planned which included every phase of the church program for the year. At the morning session, Rev. L. A. Bennett, pastor at Horn Lake, led the group in a helpful devotion after which Rev. C. A. Parks made necessary statements regarding plans for the day and appointed committees.

Rev. Noel Hinson, of Tupelo, executive secretary of the Conference Board of Education, spoke to the group regarding education in the work of the church and brought some very timely and helpful suggestions.

Mrs. W. H. Ratliff, of Sherard, Conference president of the Woman's Society of Christian Service, was presented to the group, who in turn introduced other Conference officers who were present; also, Mrs. H. L. Talbert, of Clarksdale, who is a member of the Board of Missions of the Southeastern Jurisdiction, was present. Mrs. Ratliff gave a most inspiring report of the woman's work of the Conference.

The afternoon session was given over to the following group meetings:

The Woman's Society of Christian Service, led by Mrs. Ratliff.

The District Stewards, led by Judge John W. Kyle.

The Charge Lay Leaders, led by Mr. A. B. Friend, District Lay Leader.

The pastors, led by Rev. C. A. Parks.

The pastors organized their district Ministerial Association with Rev. W. H. Mounger, of Como, as president; Rev. C. L. Rogers, of Senatobia, vice-president, and Rev. H. E. Finger, of Coldwater, as secretary.

At the conclusion of the group meetings, another assembly was held in the auditorium to hear reports of the various committees including the report of the district stewards who made the apportionments of the benevolences to the various charges of the district. Also, an increase of 2 per cent, making a total of 9 per cent of an amount equal to the pastor's salary for the Conference Claimants was accepted, and many of the pastors said they would raise this amount at their Christmas services.

At the close of the meeting, Rev. C. A. Parks led the group in a very appropriate and effective consecration service, after which we adjourned.

The writer believes this to have been one of the best district-wide meetings he has ever attended and there were many indications that the Sardis-Grenada District will have one of its best years.

J. O. DOWDLE, Reporter.

POSITIVES FOR TODAY

By Bishop A. Frank Smith

In this day of world agony and of universal change, the church is the one institution that can stabilize, and the spiritual message is the only note that can speak peace and bring hope to troubled hearts. And emphasis upon the fundamental verities that will abide, come what may, is the first concern of the Christian today, in pulpit and pew. This is not time to identify the will of God with this method or that approach, both of which may prove to be abortive before the year has ended; rather is this the time to fix men's minds and hearts upon the ageless positives of life, knowing full well that, established upon this foundation, they will be able to devise methods and find solutions for every situation that may arise.

Character is built upon positive belief, not upon doubts, and so is achievement. He who believes little does little, and the great believers have always been the great doers in every area of life.

In no particular is St. Paul more helpful to the Christian of today than in his supreme confidence, in his ringing affirmations, in those things which he declared he knew beyond all possibility of doubt. This assurance gave direction, it brought poise, it created attitudes which enabled Paul to "do all things through Christ who strengtheneth me."

We single out three great affirmations of St. Paul for emphasis, today because they run the gamut of life's experiences, and because upon them can be erected a structure fitted for the needs of any day.

Those great positives are: "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." Here is the certainty of religious experience, the consciousness of the forgiveness of sins and of regenerated life.

Another: "We know that all things work together for good to them that love the Lord." Here is a workable philosophy of

life, come what may, if the individual maintains his love for God, and is motivated by that love, God will bring order out of chaos, and finally work the pattern out for the good of his child. This gives poise and confidence and patience.

Still another: "We know we have a building of God, a house not made with hands, eternal in the heavens." Here is certainty of immortality, based upon the love of God who will not allow one made in his image to be destroyed. The grave is but an incident—life stretches beyond. And in this assurance nothing is of value save that which fits one for that fuller and richer life.

With this faith of St. Paul, the Christian of today is doubly armed to walk calm and unafraid from day to day, and to provide inspiration and direction for despairing souls about him.

MISSISSIPPI CONFERENCE

Brookhaven District—First Round

McComb, Centenary, Nov. 29, 11 a.m.; Q. C. Feb. 17, 7 p.m.
 McComb, Pearl River Avenue, Nov. 29, 7 p.m.; Q. C. Feb. 18, 7 p.m.
 Crystal Springs, Dec. 6, 5 p.m.; Q. C. Jan. 6, 7 p.m.
 Wesson & Beauregard, at Wesson, Dec. 6, 11 a.m.; Q. C. Jan. 13, 7 p.m.
 Brookhaven, Dec. 13, 11 a.m.; Q. C. Feb. 15, 7 p.m.
 Gallman, at Bethesda, Dec. 13, 2:30 p.m., followed by Q. C.
 Georgetown, at Providence, Dec. 20, 11 a.m.; Q. C. 1 p.m.
 Hazlehurst, Dec. 20, 7 p.m.; Q. C. Jan. 12, 7 p.m.
 Adams, Dec. 27, 11 a.m.; Q. C. 1 p.m.
 Scotland, at Galatia, Jan. 3, 11 a.m.; Q. C. 1 p.m.
 Nebo, at Cool Springs, Jan. 3, 3 p.m.; Q. C. after service.
 Harrisville, at Harrisville, Jan. 6, 11 a.m.; Q. C. 1 p.m.
 Monticello, at Monticello, Jan. 10, 11 a.m.; Q. C. 2 p.m.
 Prentiss, at Prentiss, Jan. 10, 7 p.m.; Q. C. after service.
 Sartinsville, at Sartinsville, Jan. 17, 11 a.m.; Q. C. 1 p.m.
 McComb, LaBranch St., Jan. 17, 7 p.m.; Q. C. after service.
 Osyka & Fernwood, at Osyka, Jan. 24, 11 a.m.; Q. C. 1 p.m.
 Magnolia, Jan. 24, 7 p.m.; Q. C. after service.
 Bogue Chitto, at Hawkins Chapel, Jan. 31, 11 a.m.; Q. C. 1 p.m.
 Meadville & Bude, at Meadville, Jan. 31, 7 p.m.; Q. C. after service.
 Silver Creek, at Silver Creek, Feb. 7, 11 a.m.; Q. C. after service.
 Summit & Felder, at Summit, Feb. 7, 7 p.m.; Q. C. after service.
 Barlow, at Center Point, Feb. 14, 11 a.m.; Q. C. 1 p.m.
 Utica, at Utica, Feb. 14, 7 p.m.; Q. C. after service.
 Foxworth, at Kokomo, Feb. 21, 11 a.m.; Q. C. 2 p.m.
 Tylertown, Feb. 21, 7 p.m.; Q. C. after service.
 VAN R. LANDRUM, D. S.

Vicksburg District—First Round

Anguilla, at Anguilla, Dec. 20, 7 p.m.; Q. C. 4 p.m.
 Centerville, at Centerville, Dec. 13, 11 a.m.; Q. C. 2 p.m.
 Eden, at Eden, Jan. 10, 11 a.m.; Q. C. 2 p.m.
 Edwards, at Edwards, Jan. 3, 11 a.m.; Q. C. 2 p.m.
 Fayette, Jan. 17, 7 p.m.; Q. C. after service.
 Gloster & Crosby, at Gloster, Dec. 13, 7 p.m.; Q. C. 4 p.m.
 Hermanville, at Rocky Springs, Feb. 14, 11 a.m.; Q. C. 2 p.m.
 Lorman, at Lorman, Jan. 17, 11 a.m.; Q. C. 2 p.m.
 Louise & Holly Bluff, at Louise, Dec. 27, 11 a.m.; Q. C. 2 p.m.
 Mayersville, at Mayersville, Jan. 31, 11 a.m.; Q. C. 2 p.m.
 Natchez, Jan. 24, 7 p.m.; Q. C. after service.
 Oak Ridge, at Oak Ridge, Jan. 3, 7 p.m.; Q. C. 4 p.m.
 Port Gibson, Feb. 14, 7 p.m.; Q. C. after service.
 Rolling Fork, at Rolling Fork, Dec. 20, 11 a.m.; Q. C. 2 p.m.
 Roxie, at Roxie, Feb. 21, 11 a.m.; Q. C. 2 p.m.
 Satartia, at Satartia, Feb. 7, 11 a.m.; Q. C. 2 p.m.
 Silver City, at Silver City, Dec. 27, 7 p.m.; Q. C. 4 p.m.
 Crawford Street, Dec. 6, 11 a.m.; Q. C. Jan. 6, 7 p.m.
 Gibson Memorial, Nov. 29, 11 a.m.; Q. C. Jan. 20, 7 p.m.
 Washington, at Maple St., Feb. 21, 7 p.m.; Q. C. 4 p.m.
 Woodville, Jan. 24, 11 a.m.; Q. C. after service.
 Yazoo City, Jan. 10, 7 p.m.; Q. C. after service.
 O. S. LEWIS, D. S.

Anything which makes religion its second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place. He who offers God a second place, offers Him no place.—Ruskin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

December 13—Universal Bible Sunday

Theme: "Watch Your Bible Reading."
"Thy word is a lamp unto my feet and a light unto my path." Ps. 119:105).

"How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

"It sweetly cheers our drooping hearts,
In this dark vale of tears;
Life, light, and joy it still imparts,
And quells our rising fears.

"This lamp, through all the tedious night
Of life, shall guide our way,
Till we behold the clearer light
Of an eternal day."

—John Fawcett.

Bible societies were never so busy and so useful as at the present time. New translations into many languages are being made and the demand is greater than in any other year. Calls for the Bible are coming from parts of the world where it has not been permitted for years. Not only must we "watch our own Bible reading," but we must help to make it possible for others to read it.

December 15—Reports

The conference officers are urging that reports from the local societies be mailed by December 15th, so that they may compile their reports for the Jurisdiction and the Division before the Christmas holidays.

The conference treasurer, Mrs. L. O. Todd, Decatur, Miss., is especially anxious to have the report and the money from the local societies by the 15th, since it takes nearly two weeks to compile these reports (and we do not want our treasurer to be making out reports on Christmas day; just because we were late sending in ours!).

Check the Efficiency Aims carefully:

1. Fifty per cent of the members present at not less than ten regular meetings based on the prescribed program material of the Woman's Division of Christian Service.
2. A net increase in membership based on the figures of the annual report of 1941.
3. Spiritual Life cultivation in the society directed by the Spiritual Life chairman.
4. Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study.
5. Three approved study courses or an increase of one over the previous year.
6. Net increase in subscriptions to "The Methodist Woman" and "World Outlook,"

and the magazines featured at each monthly meeting.

7. Observance of the Week of Prayer and Self-Denial as planned by the Woman's Division.

8. Increase in offerings sent to conference treasurer. (Over 1941).

9. Girls' Interest Group within the Commission on World Friendship of the Methodist Youth Fellowship, using the program prepared for the group by the Woman's Division.

10. Missionary education of children through cooperation with the church school.

* * *

What Are We to Study in 1943?

Many inquiries have been received concerning the approved study to be used during the first quarter, as societies wish to order their material.

At the August meeting of the executive committee of the Mississippi Conference, a recommendation from the study committee was approved, as follows:

"That the order of the studies be reversed so that we will begin the new year with the study, "The Work of the Woman's Society of Christian Service," during the first quarter, and the Bible study, "Will a Man Rob God?" during the second quarter."

Topic: "The Work of the Woman's Society of Christian Service."

Text—A Packet: "The Woman's Work," compiled by Helen B. Bourne, price 60c. Order from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

Supplementary materials: (a) The Discipline of the Methodist Church. (b) "Methodism's World Missions," by Henry Van Dusen. (c) The World Parish Series and the Homeland Series.

The purpose: To help women of the Methodist church to become familiar with the work of the W. S. C. S.

Four topics are suggested for the study:

1. The relationship of the W. S. C. S. to administrative agencies of the church.
2. The set-up of the W. S. C. S.
3. The ways in which the Woman's Division functions through its missionary activities at home and in the foreign fields.
4. The relationship of the individual woman to Christian service.

This course must meet the same requirements as mission and Bible study courses.

On this page next week we will give a suggested outline for the year's program.

* * *

Emergency Fund

The report of our conference treasurer, just released, shows the following amounts paid to the Emergency Fund:

Brookhaven District	\$ 320.44
Hattiesburg District	195.17
Jackson District	422.16
Meridian District	300.25
Seashore District	311.20
Vicksburg District	304.77

Total\$1,853.99

* * *

Joint Zone Meeting

The Southern and Southeastern zones of the Brookhaven district held a joint meet-

ing for the fourth quarter's program, meeting with the Fernwood W. S. C. S. Mrs. Sylvester Cotten presided.

All except three societies were represented in the fifty-one women present, and guests for the afternoon were Mrs. C. E. Mullins, conference vice-president; Mrs. F. E. Applewhite, and Mrs. Hayes, of the Brookhaven society.

The program, "Our Father's Business," was presented by Mrs. Eula Ginn, Mrs. Sam Page, Mrs. Russell Foreman, and Mrs. W. F. Winfield.

As a gift from the Southern zone, Mrs. C. E. Mullins presented to Mrs. Sylvester Cotten a Life Membership, in appreciation of her three years' splendid leadership of the zone.

All societies gave good reports concerning their work, and Magnolia and Pearl River Avenue (McComb) reported having met all of the Efficiency Aims.

Officers for the new year are: Mrs. Jim Lewis, chairman; Mrs. R. E. McInturff, vice-chairman; Mrs. Rodney Kelly, secretary; Mrs. Ira Godbold, treasurer, all of McComb.

* * *

Petal W. S. C. S. Has Latin American Tea

The W. S. C. S. of Petal entertained with a Latin American tea during its recent study.

The home of Mrs. W. C. Mathis resembled a Latin American garden with the profusion of roses, chrysanthemums and ferns, and the ladies in the receiving line wore colorful evening dresses, with corsages of chrysanthemums, tied with red, white and blue ribbons.

Mrs. Dan McLemore, president of the society, was assisted in receiving by the other officers and the guest speaker, Mrs. Paul Arrington, of Jackson.

Mrs. J. E. Jackson, secretary of missionary education and service; was chairman of the evening's program of readings and songs, and introduced Mrs. Arrington, who spoke on "The Latin American Countries." At the close of the program, the speaker was presented a lovely piece of pottery.

A large number registered in the guest book, which was decorated with the flags of the 21 American republics and kept by Mrs. W. L. Stapleton.

The dainty refreshments were suggestive of the evening's theme.

EARLY DAYS OF HUMORIST

One morning in the late 1890's a freckled, russethaired youth ambled into a classroom of Scarritt College, in Missouri.

The instructor looked him over, observing, "You seem to have forgotten your books."

"I don't have any books," came the reply.

"That's bad," the teacher frowned. "What would you think of a man going to work without any tools?"

The youth smiled the smile that was to win world-wide affection.

"Well sir," Will Rogers replied, "I'd say he was the boss."—Christian Science Monitor.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Worker:

We are closing one of the best years we have ever had, in many ways. Reports indicate good work done along all lines; we believe the fourth quarter's financial report will show sufficient money to meet all our obligations for the year. Indications are that the Week of Prayer offering will be the best we have ever had.

Our greatest concern is about our Emergency Fund. This is urgent; please be sure to send your twenty-five cents per member with your last quarter's report. Life memberships may be credited to this fund. These last few weeks still give us time to honor the new babies, the junior child, or an adult. These tangible tokens of our love are greatly appreciated.

We get so many questions concerning supplies, the enclosed leaflet and letter from Mrs. Blake are an effort to answer your questions. Anything mentioned in Mrs. Blake's letter may be credited to supplies. Send boxes directly to destination, reporting value to Mrs. Blake. Send money to Mrs. D. H. Hall and report amounts to Mrs. Blake.

Rust College is new to us. This is our own Negro college at Holly Springs. Rust Hall is the dormitory for Negro girls. Miss May Webster, our white deaconess, is there in charge of our work. She is quite anxious to have a Christmas tree for the girls this year. Won't you send boxes to her for this tree? These must go at once if she receives them on time. See her list of desired articles in enclosed letter.

We feel our Malvina Community Center is past the organization stage and is a well-established program. Miss Glenn, the new worker, is experienced and thoroughly capable. So we want to put this work on the same basis as all other conference work. From this time send boxes of supplies to the worker, Miss Cora Lee Glenn, at Malvina. Send all money to Mrs. D. H. Hall, designating Malvina, and report amount to Mrs. Blake. Miss Glenn also wishes to have a Christmas tree for the Community Center. These boxes should contain toys, simple toilet preparations, tablets, pencils, crayolas, picture books, etc.

Let me remind you again that all money for whatever purpose, including Malvina, goes to Mrs. D. H. Hall. Report amount of cash for these supplies to Mrs. Blake.

Be sure to order your 1943 program material at once from Cincinnati. (See November Methodist Woman).

As we close the year, may we pray together for Methodist women around the world who are carrying heavy burdens these days. Let us turn our hearts and minds to Him, that we may think His thoughts and do His will.

MRS. W. H. RATLIFF, President,
Woman's Society of Christian
Service, N. Miss. Conference.

Sherard, Miss., Nov. 20, 1942.

* * *

North Mississippi Conference Askings For 1942-43

(Please keep on file for reference)

Foreign:

China.—Medical supplies, school supplies, rural work supplies.

India.—Hospital equipment, school supplies.

Latin America.—School furnishings, social center supplies.

Home:

Rural Community Center, Malvina, Miss., care Miss Cora Lee Glenn.—Sheets, pillow cases (to be loaned in cases of sickness). towels, wash cloths, soap, gowns—women's and children's—(to be loaned in sickness), layettes, especially diapers and outing gown, clothes for children, women and men; Kleenex for nursery children, money for milk, medicines; money for an electric fan for Chapel, rose bushes.

Rust College, Holly Springs, Miss., care Miss May Webster.—Thread, all colors (especially black and white) size 50 and 60; embroidery cotton, all colors; dress prints (three and four-yard pieces); needles, pins, thimbles, bobbins for Singer machine (round); towels and face cloths, colored construction paper, scraps of colored yarn, unbleached and bleached muslin, used patterns, scissors (small and large); Christmas boxes containing toothpaste, handkerchiefs, towels, needles, darning cotton, soap, stationery, apron prints.

Wood Junior College, Mathiston, Miss., care Mrs. Wager. Miller Hall, the Dormitory for Girls.—2 dozen sheets, 63x99; 8 dozen sheets, 81x99; 2 dozen pillow cases, 4 dozen scarfs, 2 dozen dish cloths.

Wood and Dixon Halls, the Dormitory for Boys, care Mrs. Carpenter.—2 dozen sheets, 81x99; 2 dozen sheets, 63x99; 6 dozen bath towels, 2 dozen bath cloths, 4 dozen dresser scarfs, 2 pairs blankets, 81x99; 6 pairs blankets, 72x99; curtain material; curtain material (heavy).

Ministerial Aid (Superannuate and Mission Preachers). Cash to Mrs. D. H. Hall, designating the minister or boxes, as your district superintendent may suggest.

* * *

Would You be Interested in Knowing That—

North Mississippi Conference has 229 societies, 6158 members, 327 unorganized churches? How many of these churches are in your district?

* * *

Do You Like Comparative Figures?

Total number of societies in the Woman's Division in the second quarter, 22,816; in the third quarter there were 24,371, an increase.

Total membership in the Woman's Division in the second quarter, 1,022,579; in the fourth quarter, 1,080,559.

New societies reported in second quarter, 230; third quarter, 242.

New members reported in second quarter, 11,101; third quarter, 8,333.

Some of these new members forgot to report. Did you?

* * *

Corinth, First Church

Corinth, First Church, Corinth, Mississippi, was hostess to the fourth zone meeting with representatives of five different W. S. C. S. Mrs. J. R. P. Cameron, zone chair-

man, presided. Rienzi W. S. C. S. gave the devotional, assisted by Bethel W. S. C. S.

Group discussions of presidents, secretaries, treasurers, and C. S. R. chairman were led by Mrs. L. K. Carlton, district secretary. Youth and Children's Work was led by Rev. W. R. Hammontree, assisted by Mrs. Zeke Whisnant, of New Albany.

After lunch and fellowship, Mrs. Thweat, of First Church, gave a special song. A round table discussion of officers' duties was led by Mrs. Carlton.

The zone sent \$10 to the conference treasurer for the Emergency Fund.

Mrs. J. R. P. Cameron, of Corinth, was elected zone chairman, and Mrs. Robert Detworth, of Rienzi, secretary for the duration.

Gaines Chapel led the consecration service, assisted by First Church.

MRS. CAMERON.

* * *

Dear Secretary of the Committee on the Status of Women:

I hope you are realizing the magnitude of your office in these days. Probably your committee did not seem like very much a year ago, but the Status of Women has certainly been brought to the fore these recent months. There is not a more timely topic just now that concerns the women of our country and the women of other lands.

I hope you have made a thorough study on how the Handbook on the Status of Women can be used, and that you are passing on that information to your district secretaries. Some weeks ago Mrs. Keen, our publication manager, said in New York: "When our societies were first united, the women were eager for printed material on every part of our work. At first this was not written and we could not supply the demand. Now that it is printed, some of it remains on our shelves." Our committee is a new one, and in many organizations every possible effort must be made for education in understanding the field of this department. The handbook will help secretaries in this. Mrs. Keen says our handbook has had a good sale, but still there are thousands of local secretaries who have not secured theirs. (12 cents, at 420 Plum Street, Cincinnati, Ohio). May I suggest that you outline several possible programs for your local workers? In the handbook there are the pertinent paragraphs on the women of Mexico, Peru and Brazil. These are timely for our study on Latin America, as well as paragraphs concerning women in warring countries. Have the women understand how they as homemakers are related to the question of the Status of Women. (See article in Handbook). The playlet, "Listing the Grievances of 1848," (Read Handbook to learn about this) might be followed by a talk on the many new professions and industries opening to women now. Dramatize incidents from the Status of Women Time Table (Handbook, page 20).

If women are in special industry in your community, become acquainted with their housing and working conditions. Church women can be of great practical service in assisting in better living arrangements, wholesome recreation, special service for women on evening or night shifts. You may

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

A Call to Methodist Women

"I didn't realize it, did you?"

Opportunities greater! Pledges smaller!

How are Methodist women meeting the challenge of a growing need in a needy world. The word CRISIS in China means DANGER PLUS OPPORTUNITY. The Woman's Society of Christian Service in its work throughout the world faces both danger and OPPORTUNITY.

China

Five years ago (July 8, 1937) there were 171 missionaries—the figures include men and their wives—assigned by the general sections of the boards of missions of the former Methodist Episcopal Church, the former Methodist Protestant Church, and the former Methodist Episcopal Church, South, to service in China. Since that date nine missionaries were added to the China staff—a total of 180.

Since 1937, eight of the above China missionaries have died, 20 were retired for age, and eight withdrew for reasons of health. Of the remainder, 21 are now serving in occupied China, and 46 are serving in free (or west) China. Sixteen others—the wives of missionaries now in occupied China—are temporarily in America. Fourteen men and women are in the U. S. A. or in other mission lands in Christian work supported by the Methodist Church. Eleven are on regular furloughs. On "emergency furlough due to the war" there are 37 China missionaries—11 working temporarily in jobs not supported by the Church, 26 on Board support in field work, special study, etc.

In January, 1941, the Woman's Division of Christian Service had 177 missionaries assigned to China; a year later the number was 167. The record today shows these 167 as follows: Two have died; two have married; six have retired; 56 are in service in free China; 32 are in occupied China; 27 are on regular furlough; 13 on emergency or extended furlough; 29 on leave without salary, but all engaged in Christian work in America, or transferred to other foreign fields.

Thus, while the Methodist missionary forces in Japan-controlled China have been reduced, the forces in free China have been increased, and there is constant call for new missionaries. Candidates are ready to enter the service were transportation available to take them to West China. Nine young Methodists, planning to consecrate their lives to China, are now in language school in California mastering the Chinese tongue. Meanwhile, testimony from many sources indicate that Chinese Christian leaders—trained through the years by the missionaries—carry on schools and churches, and also carry on hospitals and clinics where these have not been taken for military purposes.

* * *

Christian Social Relations and Local Church Activities

Recommendations from the Committee on Alcohol and Other Narcotics:

Believing that there is no topic before us that can and will be more instrumental in building a Christian nation for us, and

for future generations than the study of alcohol and other narcotics, we recommend:

1. A course of study for the adult and young people's groups in this field, the same to be promoted in cooperation with the Board of Education of the Methodist Church.

2. That we employ the method of visual education, such as slides and motion pictures, as an educational process showing the evils of narcotics.

3. That we cooperate with the Board of Temperance and Public Morals in the furtherance of this program.

4. That the local society seek to combat pernicious advertising of narcotics in all forms by radio, press, popular magazine, and billboards.

5. That local societies take steps to prevent the sale of liquor in or adjacent to government camps.

6. That the local society endeavor to enlist an increasing group of individuals who will abstain from the use of alcoholic beverages in any form at social functions or in the home.

The Committee on International Relations and World Peace, recognizing the part that Christian women must play in the realization of the ultimate goals of Peace and World Brotherhood, recommends the following channels of action:

1. That Methodist women cooperate through this committee with the General Conference Commission on World Peace in the following ways:

(a). Through securing representation on the Annual Conference Committee on World Peace.

(b). Through the promotion of a peace committee in the local church.

(c). Through the promotion and use of a study outline to be prepared jointly by the Commission on World Peace and the Department Committee on International Relations and World Peace.

(d). Through its efforts to protect and aid the conscientious objector.

(e). Through participation in institutes on international relations.

2. That Methodist women through this committee in the local society seek to implement the desire for peace and brotherhood through the use of worship materials, sermons, and special program with all agencies of the church.

* * *

Why Give to Missions?

By Frank T. Cartwright, in "Morton Memorial News," Maplewood, N. J.

The chairman of the finance committee has asked me to state why I believe I should even in wartime keep up my giving, and even increase it, my giving to the home and foreign mission of my church. I have looked deeply into my heart. As honestly as I know how, I here state my creed concerning Christian missions:

1. More than in normal times I need to hold this cause in my sacrificial giving in order to prove to myself that I take Christ seriously, that "His commands and example mean something vital in my life.

2. More than in peace-time I need to "save myself from a life of limited frontiers." War tends to limit my thinking, my interest, to

my own people, my own national frontiers. God helping me, I shall keep my spiritual eyes on a world; and my giving to my Church's missionary work will help.

3. A continuing missionary program is more needed now than in days of peace, in order to show the non-Christian nations that Christianity works—that it works even under war clouds.

4. Not the highest motive, yet a worthy one, is a determination on my part to live up to the example being set by fellow Methodists in Great Britain. Under a much heavier load of war costs and taxation than we Americans must carry, they are keeping up their missionary work and giving in magnificent fashion.

5. I am resolved to help my church meet the increased cost of missions created by the war emergency:

(a). Most of China is wide open for missionary work, but the cost is greatly increased. If missionaries are willing to serve in such days as these, I must give.

(b). All of India, Africa and Latin America are more widely open to missionary work than ever before, but again at a much heavier financial cost to Methodism.

(c). The majority of the missionaries formerly working in Japan and Korea, now closed to mission work, are hard at work, either in other foreign fields or among the Japanese and Koreans resident in the United States. I want to be a partner in keeping these missionaries creatively busy.

(d). The home missionary program is even more important now than before the war, and it is more costly to the church.

6. I think no single reason is as important as one given by a young woman wanting to be appointed as a foreign missionary. This reason sums up all the others. She said she wanted to serve as a missionary "because I am a Christian."

I intend to the limit of my ability to support the Christian mission now, in this period of war, because I am a Christian.

—The Pastor's Journal.

FOLK SONG RECORDS WANTED

Victrola records of folk songs are desired by the physical education department of Allen High School, Asheville, N. C., says Miss Julia Titus, superintendent. Although a victrola is available, records are needed for folk games for the department. The school will pay transportation costs, says Miss Titus. The address is 331 College Street, Asheville, N. C. An increase of 40 students is reported in the enrollment of the school, which was founded over 50 years ago "to train Negro girls for better home-making, to train for Christian living, and to lay a good scholastic foundation for further education." The work of the school which begins with the sixth grade and continues through high school, is accredited by the Southern Association of Colleges and Secondary Schools.

Paul evidently meant to settle special cases as they came up—and he settled them all, not by the old laws, but by the new idea of universal love.—William Lyon Phelps.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 13, 1942.

By Rev. W. C. Newman

THE CHURCH AND THE SOCIAL ORDER

Lesson Text: Matthew 5:13-16; Mark 12:13-17; I Peter 2:13-17.

Golden Text: Ye are the salt of the earth . . . Ye are the light of the world.—Matthew 5:13-14.

I was visiting an elderly layman of my congregation who is shut in with infirmities of the body but whose mind is in no way confined to the limits of his house, and we were speaking of sensationalism in religion, and of how some of us are afraid of it. "But," said this richly-experienced layman, "Christianity was sensational from its very beginning. The birth of Christ was the most sensational thing that ever happened in the world. His death was sensational beyond description. Everywhere he went he created a sensation. If you take sensationalism out of Christianity it will die."

Let not any conservative soul rebel against that statement until he looks a little deeper into its implications.

The Purpose of the Church is Revolutionary

"But if the salt has lost its savor . . . it is thenceforth good for nothing." The church was not instituted to be like the world, but to be different from the world; it was not established as an adjunct to society, but as power by which society may be changed. If, therefore, the church merely accommodates itself to the world in which it lives, concerns itself only with maintaining things as they are, it is good for nothing, and cannot justify the expenditure of time and money which it demands.

Salt has been mistakenly described as a preservative, something that will keep organic matter in its present state, that will prevent decay. Thus its chief use is to preserve foods.

But salt does not preserve foods by keeping them in the same condition; it preserves foods by making a radical change in those foods. It changes them from steadily putrifying, decaying matter into sanitary and edible matter, from which man draws the very strength of life. And this purifying power of salt is so essential to the health of man that if he eats it in too small quantity ill health results.

So valuable is salt to man that in ancient times a prominent Roman road was named The Via Salaria—Salt Road—because it was the route along which salt was transported into the country. We get our word salary—an important one, some think—from the Latin word for salt, because the Roman soldier was given a special allowance with which to purchase salt.

But if salt loses its savor, this marvelous power to effect change in organic matter, it is good for nothing. So is the church really valuable only as it is revolutionary

in purpose and in actuality, that is, as it has the power to change and purify the society in which it lives.

Not God OR Caesar—But God AND Caesar

The many problems rising out of the conflict of loyalties between the state, which may be thoroughly pagan, and the church, which may just be partially pagan, are not new problems at all. They are as old as the church and the state; and they have not all been solved by the separation of the church and the state. Freedom of speech, freedom of worship, and freedom of conscience are fairly common liberties in America—until the state becomes involved in war, when a great many people are no longer willing to grant a man's inalienable right to those freedoms, or until the church undertakes to reform the state, when immediately there arises the cry that the church ought to stay out of "politics."

It was so in Jesus' day, and it was upon that sharp conflict that his enemies hoped to impale him and bring about his undoing. He talked about the Kingdom of God, and they charged him with treason to the Roman Kingdom, as if one could not be both a good citizen and a good Christian. He urged men to be loyal to God, whereupon his enemies accused him of disloyalty to Caesar. That was the crux of their question about the payment of taxes.

But Jesus would not have it so. He was not concerned with raising a civic rebellion, heading a revolutionary army with which to overthrow the state. He was concerned with changing the people and the state by bringing the people to God, knowing that the more just a state becomes, and the more Christian the church becomes, the nearer they will draw together so that there will be no conflict. And such a drawing together is possible in a Democracy to an extent impossible in the case of the church of Jesus' day, which was a hierarchy, and the state of Jesus' day, which was specifically anti-Christian.

The Higher Patriotism

But in such a world as ours it is inevitable that we must sometimes choose between conflicting loyalties. Our very nation was founded by people who chose between God and a tyrant state. And when such a condition arises the Christian must choose God, even if the choosing also brings persecution as it has so often done.

But even when that dire necessity arises it is not so much a renunciation of the state that the Christian must make, as it is the choice of a higher patriotism. Stubbornly clinging to the right is, after all, the very best thing any citizen can do for his state. And the destruction of wrong within the state is equally as essential to the life of the state as is the destruction of enemies from abroad. No matter how many victories America may win on the field of battle, if she cannot win the battle for decency in government, for honesty in public

office, and for morals in private living, she is lost.

The role of the Christian, therefore, is not to be less loyal as a citizen, but more loyal, more intelligently loyal. He is to be a better citizen than the non-Christian, more willing to sacrifice, more courageous in fighting for the right, more unselfish in service, more honest in every relation.

CHRISTIAN RESOURCES FOR WARTIME LEADERS

Few communities are unaffected by defense industries and training camps. The vast movement of men and families creates new and intensified problems for ministers and leaders in the churches. What to do, how to get it done, and the experience of persons and groups who first met these problems of wartime community life are now published in a series of pamphlets prepared by the Christian Commission for Camp and Defense Communities.

"The Church at Work in Defense Industrial Communities," 10 cents, suggests a community program with emphasis on the church and family, outlines programs planned by councils of churches and denominational groups; discusses principles to be observed, and lists additional booklets and pamphlets for the leaders' use.

"The Church at Work in Camp Communities," 10 cents, lists under twenty heads what churches near camps can do; describes situations from Connecticut to California, showing how churches have already organized for the task; discusses procedures for getting started and principles for successful programs. In the appendix is an outline of the relationship between the Protestant churches and the Y. M. C. A. and U. S. O. program.

"A Call to Service," no price listed, is "a guide to church volunteers serving in defense areas." Points for the church calling committee are outlined; a "call" is dramatized; steps to take in enlisting and training visitors are listed; and experience of certain churches described. The sections on aliens and building Christian principles are very helpful.

Order the above leaflets from the Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York City.

How to open the doors of the church to the vast numbers moving into the community, and how to keep in close fellowship with those who have gone from the church, are outlined in the Board of Education leaflet, "The Power of Expectancy—or Affiliated Membership," by George A. Warmer. Free. Order by number, 440-B, from your conference executive secretary.

—News Release.

Some men murder opportunity when they think that they are only killing time.

—Selected.

THE CHRISTIAN FIRESIDE

LITTLE FUSSY CLOCK

"Tick-tock, tick-tock," slowly spoke the tall grandfather clock in the corner.

"Tick-tock, tick-tock, tick-tock," fused the little clock on the shelf, as fast as it could talk. "You're so slow, Grandfather Clock. Why don't you speed up a little? You'll never get anywhere at that rate."

"Oh, I'm not so slow," answered the old clock. "I get ahead just as fast as you do."

"Tick-tock, tick-tock, tick-tock," ran on the little fussy clock. "What do you think about it, Wristwatch?"

"Tk-tk-tk-tk," replied Wristwatch. He spoke so softly that you could hardly understand what he was saying unless you put your ear close. "I'm going faster than either of you are. I shall reach noon first, of course."

"But why do you talk—I mean, tick-talk, so fast?" asked Grandfather Clock.

"Because we must get to noon by 12 o'clock," fussed the other. "We have only three hours in which to get there. It will take you five hours, at the rate you're going."

"Don't worry about me. I shall get there as soon as you do," promised Grandfather Clock.

"Not at the rate you're going, you won't."

"We'll see," replied the old clock. "Remember, it is the keeping steadily at it that really gets you somewhere."

"Yes, I must hurry," said Fussy. "When I reach noon, I'll tell the folks you're coming."

By and by Whoooo went the noon whistle. Grandfather Clock spoke, "Ding-dong, ding-dong," twelve times. When he had finished speaking, "Tick-tock, tick-tock, tick-tock," he heard. It sounded as if the little clock were all out of breath. Grandfather Clock smiled at the little clock.

"You see," he said, "I just kept steadily on, and I reached noon at exactly 12 o'clock. But you, my dear, are one minute slow. You see, friend, it is work that counts, not words."

"Yes, I believe you are right," replied little Fussy.

"Tick-tock, tick-tock," answered good old Grandfather Clock.—Ethel M. Rice, in Story World.

JONATHAN'S WIFE

We had tea last week.

It was the first time in three years that Jonathan's wife and I had met, and of course we talked about all that had happened in the meantime.

Three years ago we had tea in the sunny parlour at "Three Chimneys." The tablecloth—I can see it now—was a wonderful example of Margaret's needlework, so dainty, the colours so beautifully matched. We were merry enough then, though anxious, of course, especially about Jonathan's health.

This time we had tea in another room, another house, another town, for Margaret is living with her married daughter now.

"And Jonathan knew nothing about it?" I ventured to say softly.

She nodded. "Nothing. I was next door but one. He had gone back to fetch a shawl for me—you know how thoughtful he always was! It was a direct hit, so Jonathan was gone in an instant. In a way I'm glad."

"You mean about his illness?"

"Yes. He was always so active, you know, and he would have hated to be an invalid. So God took him quickly."

She said it very calmly, very quietly, almost brightly.

"And you began to go blind soon after?"

"At once. The doctors say there is no hope of my ever seeing again."

"So there is no more embroidery?"

"No."

She paused.

Then: "I've lost that pleasure—but I've gained a new and a more wonderful joy. God is nearer to me now than ever, and more real. You see, in the dark His presence shines with a radiance brighter than ever before."

—The Methodist Recorder.

THINGS YOU DON'T NEED TO KNOW

According to the weather bureau, Puerto Rico is the sunniest spot in the West Indies. It has not had one day in two and one-half years when the sun failed to shine.

The University of North Carolina, which opened its doors in 1795, was the first state university established.

Twenty-three Negroes have served in Congress thus far, 21 in the House and two in the Senate.

An average-sized ocean tanker carries as much oil as 280 railroad tank cars.

While "billion" and "million" are similar in sound, their ratio is the same as that of a ten-dollar bill and a penny.

Approximately one-third of all the automobile drivers in the country are women.

In some cities they are burying steel trolley rails under street resurfacing, while rationing razor blades to conserve steel.

The sugar rationing program has called for more than 700,000,000 forms, cards, and booklets, and about 12,000,000 pounds of paper.

Only 10.4 cents of the railroad dollars come from passenger traffic.

Tests at experimental stations have shown that beef from the right side is significantly more tender than that from the left. There is no explanation of this phenomenon.

There are 556,000 kernels of average size

in a bushel of wheat.

Until the rationing, the average passenger car owner drove his car 8,196 miles a year. —Religious Telescope.

CHRIST THE DOOR

For a good many years we have wondered why Christ mixed His figures in His parable of the Good Shepherd. At one place He calls Himself the Shepherd, and at another the Door. A recent book explains it beautifully. It says: "A traveler in Palestine once had a conversation with a shepherd at work near a sheep-fold, who showed him the various features of the fold. Thereupon the traveler remarked: 'You say, here is the sheepfold, there are the sheep, and this is the doorway; but where is the door?' 'The door?' asked the shepherd. 'I am the door. I lie across the entrance at night. No sheep can pass out, no wolf can come in, except over my body.'" Beautiful, isn't it? Christ did not mix His figures, after all. He is both the Shepherd and the Door.—Exchange.

18 COMMISSIONED AS MISSIONARIES AND DEACONESSSES

In connection with the annual meeting of the Board of Missions and Church Extension at the Epworth-Euclid Methodist Church, Cleveland, eighteen young people, all of them college graduates, will be commissioned as missionaries or deaconesses of the Church.

Within the next few weeks, most of these young people will enter missionary or deaconess services in the United States or sail for missionary work in foreign countries.

Those to be commissioned include the Rev. and Mrs. Linwood E. Blackburn of Fayetteville, North Carolina, going to Africa for evangelistic and educational service; Dr. and Mrs. George H. Brown, of Cincinnati, Ohio, to India for medical work; Mr. and Mrs. Murray S. Dickson, of Hillsboro, Texas, to Bolivia for educational work; Mrs. Tracey K. Jones, of Syracuse, N. Y., to China, for evangelistic work; the Rev. and Mrs. Henry Ellis Plyler, of Madison, N. J., to Peru for evangelistic work; Miss Ruth Elizabeth McKinney, of Lake Ariel, Pa., to Brazil for educational work; and Miss Gladys Marie Oberlin, of Canton, N. Y., to Brazil for educational work.

The home missionaries were Miss Josephine Beatrice Beckwith, of Kansas City, Kansas; Miss Mary Lodel Bope, of Washington, D. C.; and Miss Roberta Cory Dellinger, of Bucyrus, Kansas. The deaconesses, Miss Kaathryn Elizabeth Esterline, of Altoona, Pa.; Miss Roberta C. Lowden, of Latrobe, Pa.; Miss Mary Catherine Perricelli, of New York, N. Y., and Miss Thelma Mary Stouffer, also of New York, N. Y.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

IS
WINTER
BITING
YOUR HANDS?

SOOTHE CHAPPED SKIN QUICKLY

Raw, biting weather dries skin cells, leaves them "thirsty." Skin becomes raw—may crack and bleed. Soothing Mentholatum acts medicinally: helps 1) Revive those thirsty cells so they can retain needed moisture; 2) Protect chapped skin from further irritation. Use Mentholatum for sore, chapped hands, cheeks, lips. Jars 30¢.

MENTHOLATUM

RESOLUTIONS—MINIMUM SALARY

Adopted by Mississippi Conference

To the Bishop and Members of the Mississippi Annual Conference.

Dear Brethren:

Whereas, it develops that the Mississippi Commission is the only Conference in the Birmingham Area which does not have in operation a minimum salary plan.

The Committee on Minimum Salary of the town and country work recommends to the Mississippi Annual Conference a minimum salary scale as follows:

Fir single men, \$900.

For married men, \$1,200, provided in each case they are giving full time to the work of the ministry.

To provide funds for supplementary salaries below the above stated minimums we ask that each effective preacher of this Conference contribute 1 per cent of his annual salary, and that each local church contribute an amount equivalent to 1 per cent of its assessed salary for pastor in charge, these funds to be paid quarterly to Mr. Nate S. Williamson, Treasurer of the Conference Board of Missions and Church Extension. That these funds be disbursed during and after each Annual Conference on the written statement of the district superintendent.

Provided, further, in cases of emergency, where the assessed salary is below the minimum, on the written request of the district superintendents payments be made during the year.

And, provided further, in case a sufficient amount is not realized to meet the demands in a given year, that payments be made on a proportionate basis. Be it further

Resolved, that the promotion of this cause rests with the town and country commission of the Annual Conference.

Respectfully submitted,

OTTO PORTER, Chairman;
I. H. SELLS, Secretary.

NEWLY-APPOINTED CHAPLAINS

Submitted by the Methodist Commission on Chaplains, November 28, 1942.

ARMY

Donald Crawford Beatty, Hnghland Park, Illinois.

Samuel Mancil Bell, Hoagland, Indiana.

Hugh Freeman Blaylock, Shamrock, Tex.

William James Brown, Seaside Heights, New Jersey.

Paul William Burres, Kansas City, Kansas.

James Lewis Carraway, Whitaker, Penn.
Josue Rodriguez Castro, Garden City, Kansas.

Walter Dibrell, San Antonio, Texas.

Chester Decator Hamilton, Snyder, Okla.

Claude Lorrain Heilenman, St. Clair, Pennsylvania.

Garland Evans Hopkins, Winchester, Virginia.

Louis Charles Johnson, Neon, Kentucky.

Russell Koger Lee, Cumming, Georgia.

Oscar Krikor Magarian, Enterprise, Fla.

Leon Frank Milner, Eddy, Texas.

Wellington S. Mowrey, North Lewisburg, Ohio.

Marion Luther Nelson, Forney, Texas.

Paul Roger Olinger, Roscoe, Ohio.

James Edward Parr, Christoval, Texas.

Roy Price, Ferrum, Virginia.

Howard H. Scarborough, Trenton, New Jersey.

Joseph Collins Shaw, Gladwater, Texas.
Meredith Patrick Smith, Bingham Canyon, Utah.

William Neil Taylor, Louisville, Kentucky.
Boyd Edward Tryon, Bicknell, Indiana.

Lester Perine White, Roslyn Heights, New York.

NAVY

Albert James Clements, Bloomfield, Iowa.

Oral Victor Hitchcock, Dunedin, Florida.

John Hill Markley, Fresno, Calif.

Olin Edgar Parrett, Lawrence, Indiana.

Robert Grey Reis, Eureka, Calif.

William Compton Riley, Somerville, Tex.

Fred Harris Shinn, Waxhaw, North Carolina.

Merritt Hugh Webb, Metuchen, New Jersey.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

be the one to sponsor a publicity campaign to help your community understand the needs of women workers or of mothers in trailer camps.

Such rapid changes are passing before us. More than 2,000,000 women are at work in war industries and estimates predict there will be 5,000,000 by the end of 1943. What does this mean for the children of working mothers?

And then, are you making a scrap book? Daily papers and current magazines are filled with items that seem ordinary news now, but a few years from now this will be real history. (See Christian Advocate, Oct. 22, 1942). Does it all mean the beginning of a new era for women or an episode where the reactions will be very different we can now forecast?

Please bear down on these points to your district secretaries:

1. Push the sale of the Handbook on the



Status of Women until every secretary has one.

2. Read Mrs. Teed's article in the October Methodist Woman and follow suggestions.

3. Plan a whole program in the Woman's Society, presenting women's role in this present emergency and timely community needs with the part church women may do to meet them.

4. Magnify your office—be alert to its great opportunities. Your position is one where you may lead the members of the Woman's Society to be of great service.

Your conference secretary can help you personally. Write me of any special work you are doing or unusual programs you have given.

With all good wishes,

Sincerely yours,

MRS. E. L. JACKS,
Cleveland, Miss.

He, who painted across the sky the gorgeous aurora in all its mystery and sublimity, hath tinted with even greater skill in love Divine, the tender cheek of the humblest babe.—Dr. Foster.

"WHEN I MEDITATE
ON THEE IN THE
NIGHT WATCHES"



IN STEP with the religious needs of the men in service, churches and individuals have ordered to date over 1,000,000 copies of The Upper Room for distribution among the armed forces of the United States. This 96-page book of daily devotions—the world's most widely read religious periodical—is supplied in quantity at 5 cents a copy through contributions to our Chaplain's Fund. Orders now being filled with the exceptionally fine January issue.

USE THIS ORDER FORM—MAIL TODAY

THE UPPER ROOM, 166 Eighth Ave., No., Nashville, Tenn.

☐ Enclosed is \$.....for which please send me.....copies of the Jan.-Feb.-March issue of The Upper Room (5 cents each in orders of ten or more to one address; single copies, 10 cents.)

☐ Enclosed is \$.....for which please send.....copies of The Upper Room to army or navy chaplain at.....
(If place is not specified, send to any chaplain requesting copies.)

Ordered by.....

Address.....

MRS. MARY ANN McLEMORE McLENDON

Mrs. Mary Ann McLemore McLendon was born in Clarke County, Mississippi, August 31, 1882, and passed from earth to heaven early Sunday morning, November 15, 1942.

December 9, 1900, she was happily married to R. A. McLendon. To this union were born two sons—Prof. Reece McLendon, who is now superintendent of the Junior College at Poplarville, Miss., and Lieutenant Frank McLendon, of Barksdale Field, Louisiana; and three daughters—Mrs. Ellen Dabbs, of New Orleans, La.; Mesdames Elsie Smith and Mildred Myers, of Quitman, Miss.

Mrs. McLendon was one of Methodism's best loved daughters. She became an active Christian when but a small girl. She delighted in doing such church work as a child was competent of doing. She had superior musical talent, and at a very early age learned to play the piano and organ, and she gave generously of her talent to the church. She was organist in her home church many years. She had a sweet voice, and often charmed the home and the congregation with her singing.

Soon after she was married, she and her husband subscribed to the New Orleans Christian Advocate, and they have been subscribers to, and readers of, this splendid paper ever since. She loved her church, her church paper, her home, her neighbors, and because of her lovely disposition she was much loved by all who knew her.

Monday, November 16, 1942, her body was buried from Hopewell church, in the church cemetery, Rev. J. F. McClellan and Rev. V. G. Clifford officiating.

Scores of friends join with her husband and five children in mourning their loss, but rejoice at her gain.

Her loving cousin,

T. J. O'NEIL

RESOLUTIONS—MRS. SARA MARGARET WADSWORTH

Adopted by the Woman's Society of Christian Service, Elizabeth Sullivan
Memorial Methodist Church,
Bogalusa, La.

Whereas, it has pleased the Heavenly Father to call from our midst our beloved neighbor, friend and mother, Sara Margaret Wadsworth, on the tenth day of September, in the year of our Lord, 1942, into His heavenly mansion, we humbly bow our heads in submission to His will.

Whereas, she was one of the oldest members of the church and of our society, regular in attendance, faithful to her duties, and proven by her faith and loyalty to her Christian beliefs; she was held in high esteem by, and close to the hearts of, each member of our society; and,

Whereas, however sad we may be over our loss, we are comforted in the knowledge that in her "going" God's Kingdom has benefitted. Be it hereby

Resolved, that we, in our humble way, do hereby express our deep appreciation of, and our love for, such a Christian character; be it further

Resolved, that we beg of you, though grieved at the loss of one so dear, be comforted, for her sake, in the fact that she is at rest and out of earthly pain. She was spared to you many years, so be glad that you had her with you so long. Be it further

Resolved, that a copy of these resolutions

be sent to the family, a copy be spread on the minutes, and a copy be published in the local paper, while our society be assembled in sorrow and deepest respect.

Respectfully submitted,

WOMAN'S SOCIETY OF CHRISTIAN
SERVICE.

Committee: Mrs. W. J. Willoughby, Mrs.
C. D. Tisdale, Mrs. J. Q. James.

CHINA'S GUERRILLA BABIES

Born Into Life of Daily Danger, Are Growing up to Sights and Sounds of Warfare

China's real "war babies" are the children of her guerilla families in the Northwest border region. They were born into a life of constant danger, in an isolated mountain region hemmed in on three sides by the enemy, and they are growing up to the sights and sounds of warfare. Strangely enough, these Chinese war babies are thriving on danger. From the looks of them, in photographs just arrived, they are the plumpest and the rosiest of all China's children.

Mms. Sun Yat-sen—second of the famous Soong sisters and widow of the founder of China's Republic—interested herself in these children five years ago. Thanks to her continuous efforts, 60 day nurseries are in operation in this border region, and today more than 1,000 small guerrilla children are now being looked after. The fathers of most are guerrilla soldiers and most of the mothers work in war industries.

Mme. Sun has just sent to China Aid Council, a participating agency of United China Relief, a five-year report on her guerilla nurseries, in which she gives credit to American donations for the chubbiness of her small charges.

"My children are the most fortunate of all the ten million inhabitants of the border region," she writes. "Their living conditions are many times better than those of adults. But in this region of semi-desert, their food-stuffs often must be brought from hundreds of miles away, and the enemy blockade made some things, such as sugar, rare and precious."

The local sweet dates, Mme. Sun reports, are often used as a substitute for sugar. Only a small amount of cows' and goats' milk is available in this region, and this must be saved for weak, ill or undernourished children. The other babies and children drink soy bean milk. Chicken soup is a luxury that the nursery children have only once a week, and even then broth from one fowl must serve 20 children.

Every day the Chinese children in the border region nurseries get meat, the daily ration for each amounting to about one ounce.

They have lots of fruit juices and vegetables and congee (rice gruel). The babies and other children get an egg a day. A sample menu sent by Mme. Sun mentions date jam, and custards.

Thanks to the sheep that abound in that region, the guerrilla babies have warm winters, each one in Mme. Sun's nurseries equipped with two padded woolen suits, and sweaters. For summer, each child has two suits of rough homespun. Although there is no uniform in the nurseries, each child is provided with two white aprons to guard his clothes. "When they are playing together in the courtyards," Mme. Sun writes, "those little aprons make the children look like a swarm of white-breasted ducklings."

"In warm weather," Mme. Sun reports, "the children play out of doors, where every stone, every wisp of grass and every insect

is an object of great interest. But when it rains in winter, the staff has a hard time keeping the kiddies amused or interested. Good pictures are hard to get, and there are few materials to produce them. The only toys we can make are dolls and animal figures of clay, wood or rags.

Nursery staffs for these border region nurseries consist partly of the children's own mothers, and partly of outside workers. All are sent first to the First International Peace Hospital for three months' training in child care and child hygiene. Some are given courses in kindergarden education.

The children in China's border region today will probably be pioneers in the rebirth of that vast section of China after the war. The Northwest is historically China's main door to the outside world. Marco Polo's silk route went through it many years ago. The opening of sea routes forced the Northwest into oblivion, but the importance of the northwest route into Russia has made this area a highly strategic one for China. Development of new roads into China proper and introduction of new industries into the border region is expected to make this region of permanent value to China.

"WITH ALL THY MIND"

By Mrs. Irvin Rowland

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

Our love for God must be whole and complete. It requires our fullest allegiance; we can not say we love Him if we do not serve Him with our full capacity. To serve with our hands, and to speak with our lips are not enough—we must love with our minds. To do this means that our mental faculties must be consecrated, also, to learn and apply the greatest and best things of life.

To love with our minds we must carefully guard the thoughts we allow to remain, or else their fruits will be evil. We must be free from jealousy, pride, envying, suspicion, ill-will, and all indecent thinking. Such unhealthy attitudes warp the mind and keep it closed to love and God. When the love of God is in our hearts there is no room for anything evil. Then the mind dwells on the truth, on the constructive forces of life, on love and charity of his fellowmen. We seek to understand others instead of condemning them, we remember the kindnesses and helpful deeds others have heaped upon us in the past, and we resolve to try to be worthy of the name Christian.

What shall the mind dwell on if we earnestly seek to love God with it? Paul gives the answer when he said, "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Such an unending field of research! Such a challenge to faithfully love God with all our mind!

A man who is turning out careless, imperfect work is turning out a careless, imperfect character for himself. He is touching deceit every moment, and this unseen thing rises up from his work like a subtle essence and enters and poisons his soul.

—Henry Drummond.

Too many people think they are natural when they are only boorish and rude.

—Earl Riney.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

All things work together for good . . . but not . . . necessarily for our own individual life, here or hereafter. We are in God's family where the general good is the good of each and there can be joy in serving it even with personal loss and sacrifice; we are not in God's hospital where we have private nursing, special doses and individual regimen.—Dr. John Wood Oman.

THE PRAYER-ROOM TODAY

This day, O God, we pray for one thing only: consciences made quick and sensitive to human need. From callous indifference and ignorant neglect, deliver us. Ally us with the poor and downtrodden of this world, make us understand their necessity, give us courage to make their cause our cause, their fight our fight. Amen.

The Life That Counts

By A. W. S.

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night—
This is the life that counts.

The life that counts must hopeful be!
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts.

—Gospel Advocate.



THE FALL OF SINGAPORE, says Dr. Gustav Egloff, President of the American Institute of Chemists, marked the birth of a great new industry. It marked the fall of natural rubber from its dominance and what is probably the permanent substitution of synthetic rubber. Dr. Egloff says that the new process will make tires last so long that "instead of buying new tires for your old car you will be buying a new car for your old tires." We wish they had made this discovery twenty-five years ago.

* * *

THE DECORATIVE ART of the South Pacific consists largely of grotesque designs of ancient stone images, boat decorations, war shields, lance decorations, hand drums and dance masks. The islands where these articles abound are New Guinea, New Britain, New Caledonia, New Hebrides, Fiji and Papua. The art is thoroughly typical of the stage of culture which still exists in that part of the world, but it does not mean that the people of that far-away island empire are not on the march.

* * *

JOHN HOWARD PAYNE, the author of "Home, Sweet Home," never married and never had a home. He wrote his world-famous song of home in Paris in 1882, as part of a play called "Clari, the Maid of Milan." He died in Tunis at the beginning of a second term of service as American consul in Tunis. His body was buried in Tunis and remained there for more than thirty years. It was finally moved to Oak Hill Cemetery, Georgetown, Maryland, the end of the trail for the man whose soul was haunted by loneliness to the end of his days.

* * *

THE SO-CALLED FRENCH SARDINE caught in Mediterranean waters around the island of Sardinia, and packed in European olive oil on the French peninsula of Brittany, appears to be out for the duration. The only hope for the sardine supply is the swarming schools of pilchards off the Pacific coast which ordinarily yield a catch equal to a billion pounds annually, making three million cases of "American sardines." Young pilchards are caught in purse seines and the catches have been known to reach as high as two hundred thousand pounds in a single catch.

* * *

DEAN HARDING, of St. Paul's Cathedral, London, is said to have dealt with the English clergy rather severely in a recent deliverance. He charged the clergy with wasting their time over such trifles as changing the hymn book and the ritual when they should be fighting the "seas of sin, political corruption and war." He affirmed that there never was a time when the world was more conscious of the need of God, and that the essential business of the church is to bring men to God. These brave words might well be taken to heart by American communions which show tendencies toward excessive ritualism.

ALCOHOLIC INSANITY is said to remain at a high level. The Census Bureau report for 1939 shows that of one hundred and ten thousand seven hundred and seventy-three "first admissions" to all hospitals, twelve thousand two hundred and seventy-five were directly due to alcohol. This was an average for all hospitals of 11.1 per cent. The Veteran's Administration hospitals showed 13.3 per cent and the private hospitals, 18.0 per cent. State hospitals showed 9.9 per cent and county and city hospitals 6.4 per cent.

* * *

GENERAL PAI-HSI is Vice-Chief of General Staff in charge of war strategy under Generalissimo Chiang Kai-shek. He is an able leader and he pursues the policy of inflicting the greatest possible damage upon the enemy at the least loss to the Chinese armies until his country may have a well-trained army with sufficient equipment for making a successful counter-blow. This battle-hardened soldier is a Mohammedan, is not wealthy, maintains a high ideal of morality, and is as trustworthy as he is able.

* * *

THE MASSACHUSETTS BIBLE SOCIETY, according to **Religious Telescope**, has one of the largest Bible libraries in the world. The collection which is housed in a modest building in Boston contains two thousand five hundred and seventy-seven volumes of the Scriptures, with versions in seven hundred and fourteen languages. It is rather remarkable that a local organization should have been able to secure copies of approximately seventy per cent of all the language versions which have been issued.

* * *

MELLAHS AND MEDINAS are the names for the native Jewish and Arab quarters in Morocco. The Mellahs, Jewish ghettos, are said to be extremely depressing spectacles. The Jews in Morocco are classed as Spanish and Moroccan. In the ghettos of the Moroccan Jews hygienic conditions are bad, and begging has become proverbial. Despite the unsanitary environment, the Moroccan Jews are remarkably free from epidemic scourges and the population is on the increase. The French protectorate over Morocco inaugurated in 1912 is said to have been a great blessing to the land.

* * *

DR. HENRY SLOANE COFFIN, President of Union Theological Seminary, said recently that "pacifism and isolationism have made many ministers place peace before righteousness." Missionary giving in the Presbyterian Church, U. S. A., shows a decline, especially in the contributions of the lower salary bracket group. According to Dr. Coffin, per capita gifts have fallen to "about \$2.50, the lowest since 1880." Militant pacifism has switched its interest to discussions of peace, but in many instances apparently without surrendering its pacifist commitment.

Mississippi College
Library

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

METHODIST CHAPLAINCY ENLISTMENT DISAPPOINTING

Two articles which appear in this issue of the *Advocate* are somewhat disquieting in their implications. The first is the letter of a mother whose son is aboard a ship in the war zone without a chaplain. This is the second instance of the kind which has been called to our attention in the last ten days. In the first instance, the ship was in action, her commander and many of her crew killed, but no chaplain was aboard to bury the dead or minister to the wounded. We are in entire sympathy with this mother who, as we see it, has every right to feel that her Church is letting her son down in the hour and experience of deepest need.

The second item to which we refer, is the report of the Commission on Chaplains by Conferences. In this connection, we may say that we wrote Secretary Payton some months ago asking for such a report by colleges because we felt that the situation here disclosed might exist. We were trying to satisfy ourselves about pacifist influence upon Methodist chaplaincy enlistments. In this report, we have a graph of the loyalties of the Methodist ministry to the men who have gone out to face death for the defense of religious as well as political freedom. This report, as of December 1, shows a chaplaincy representation for certain conferences which is scarcely less than a reproach to Methodism in those areas. We do not name them, because the facts are painfully obvious.

Some have undertaken to soften the situation by a kind of statistical justification, but when every excuse and apology has been appraised, the fact of Methodist delinquency remains. There are many men eligible for the chaplaincy who have given no evidence of their willingness to follow our young men to the battle front. They seem to be content to let our soldiers and sailors face the perils of war without the consolations of the Christian gospel. Too many ministers rant about social justice, indulge in great talk about post-war peace problems, sign petitions for the release of men whom the courts have branded as disloyal crooks and criminals, but blissfully forget those who have gone out from the homes of their people to face duty and death at the call of their country.

There is a feeling among not a few that much of this indifference is due to pacifism. Not long ago an official of one of our New Orleans churches told us that he would not contribute to a collection to support "conscientious objectors." In the current number of a church publication, a reader writes the editor: "I will not raise or give any money to support conscientious objectors in a camp." In that same statement he says that it is not fair to those

scattered all over the war zones of the world, "to subsidize men who refuse to carry their part of the war burden. Conscientious objectors will have to get along without my help. I do not even respect them." Another said, "I regret the common habit of pacifists to stretch the meaning of pacifism till it covers all the Christian virtues." One does not have to endorse the sentiments here expressed to have an understanding of the thoughts revolving in the minds of those who have felt a measure of disappointment because of the attitude of the Church toward the struggle for the preservation of all that is precious and valuable in our Christian civilization.

We do not believe that any Christian minister has the right to name the conditions of his service to his fellow-men. Jesus accepted the cross as the way of human redemption, and Paul faced imprisonment and death at Jerusalem, saying: "Neither count I my life dear" as against "the ministry, which I received of the Lord Jesus, to testify the gospel of the grace of God." To be sure, any minister may, like Adonijah and Joab, catch hold upon the horns of the altar and in that way escape the hardships and the dangers of ministering to men on the battlefields; but he will not be able to escape the embarrassment when, as is sure to happen, he is charged with betraying both his country and his Christ. Methodism must not fail her soldier sons unless she is willing to face the consequences of that desertion.

AMERICAN YOUTH—THE FORTUNE SURVEY

In a recent issue we wrote briefly of the first section of the Fortune survey of high-school youth. Since that time we have seen the second half covering other aspects of the attitudes and ambitions of the same group. It is not easy to make an analysis of a poll made by another, especially when one does not know the method of approach and the nature of the coverage. It is, however, possible to draw certain conclusions as to the drift of high-school thinking and feeling which may discourage the ominous prophecies regarding the tendencies of youth whether anything may be determined as to the future or not.

It occurs to us that the general attitude of the high-school student is surprisingly conservative. There is a manifest desire for economic betterment, but that is tempered by the desire for permanence. These high-school students are not all-out gamblers. Nearly half of them indicated a willingness to accept a low income if with it there might be stability, and only a little more than twenty per cent expressed the wish for a great income

at whatever cost. Still more surprising was the fact that every bracket indicated that the girls were the more conservative.

It is true that the preferences and ambitions of the various groups reflected to some extent the native background, but every bracket showed a desire to make ready for doing a good job by continuing educational preparation. The occupational preferences left something to be desired, but even that reflects the American attitude as it has been modified by the introduction of new spheres of interest and activity. The money expectations were rather high, the average being about fifty dollars per week, but only one out of five set a figure at twice that much. All this fails to justify any fear of revolutionary tendencies. This fact received even greater emphasis when the number showing interest in the subjects relating to government was nominal. The interest in mathematics and general science reflects the industrial tendencies of American thinking, even when the interest was in executive rather than operative positions.

On the matters of drink and other social laxities, the conservatism was very impressive. The expression against the advisability of drinking habits was overwhelming. It was gratifying to note the very conservative position of the Southern representatives on this item of the poll.

Finally, there was a pronounced soundness of faith and church loyalty. The one regrettable disclosure was that education tends to undermine both faith and the foundations of social morality. That intimation, we think, should pose a problem for the churches of the land. On the whole, the position of high-school youth seems to be fairly conservative both as respects the problems of life and the outlook for the days ahead. Assuming that this survey is a fairly accurate self-portrait of high-school youth, we find no occasion for alarmist feelings concerning the future of our national life.

LESSONS LEARNED THROUGH THIRTY YEARS OF TEACHING

Any normal person will naturally learn a good deal through thirty years of experience in any field. It would take too much time and space to do more than list a few of the things I have learned through the years of my teaching experience. All of them may not seem important to the casual reader, but I have seen them all borne out in the lives of those who were under my care.



B. P. Brooks

1. I have learned that it is better to know a few things well than to have a superficial knowledge of many things. This is an age of specialization and that person who is thoroughly trained in particular fields has a better chance of success than one who has a smattering of information in many fields.

2. I have learned that example is better than precept. What one is speaks so loudly that few people can hear what one says.

3. I have learned that personality is more important than training. I am in the training business and could not afford to disparage its advantages but, after all, teaching (as well as preaching) is a God-given talent

and there cannot be much inspiration without the knowledge that one has this gift.

4. I have learned that there are opportunities for both the bright student and the dull. I have known many exceedingly bright boys who have failed, and I have known many so-called dull boys who have succeeded.

5. I have learned that interest in children and others is probably the first requisite for success and satisfaction in teaching. It is inconceivable that anyone could be happy in the classroom unless he is motivated by an abiding interest in children and a deep sympathy for their problems.

6. I have learned that the teacher must commit himself to a life of service, else his success will be limited and his enjoyment greatly reduced.

7. I have learned that a teacher must have a keen sense of humor. One who cannot have the genuine, natural, pleasant smile that expresses good cheer has no place in the classroom.

8. I have learned that a boost is always better than a knock.

9. I have learned that the teacher never ceases to be a learner. He can never know it all. Much must come through enriching experience. A beginning teacher depends largely upon the theory and reason; an older teacher is controlled by experience and his emotions.

10. I have learned not to depend too much on rules and punishments. If a teacher is loved and respected, his control is more compelling than can result from all the rules of conduct and threats in the world.

11. I have learned that any teacher has failed if a boy goes through a year of contact with him and doesn't come out of that association a finer, a cleaner boy with higher ideals and standards.

12. I have learned that character is more important than erudition.

B. P. B.

THE MACEDONIAN VOLCANO

Information from Macedonia, the noted spot for Balkan uprisings and revolts, indicates the extreme tension existing against the Bulgars by the Greek and Yugoslav populations of that area. The hatred among these three nations was hidden when they united in 1911 and 1912 against a common foe and oppressor, but it broke out in 1913 because of disagreement over the partition of the territories wrung from the Turkish Empire.

The demand of the Bulgars for an outlet on the Aegean Sea, which Greece refused in the last war, has now been settled for the Bulgars, at least for the time being, through the instrumentality of the Germans. The Bulgars are systematically eliminating, or annihilating, the Greek and Yugoslav populations from Macedonia in order to claim Macedonia for Bulgaria as being entirely inhabited by Bulgars.

It is believed that the outbreak in Macedonia, when an attempt was made to assassinate the Bulgarian Minister of the Interior, was the result of recent agreements drawn up by General Mihailovitch and patriotic leaders of Poland, Greece, Albania and Rumania. The Bulgarians and the Germans have formed a punitive force to annihilate these patriots and have proclaimed a state of siege in Skoplje (the ancient Turkish town of Uskup), a city of 65,000 on the main rail line between Belgrade and Athens.—Scottish Rite News Bulletin.

WITHOUT CHRIST THERE'S NO "BEST"

By H. H. Smith, Sr.

A psychologist, discussing the much debated subject, "the freedom of the will," made this significant comment: "Each of us has all the freedom that any one can wish—freedom to do the best he can." That is true—embarrassingly true, often. When one fails in moral conduct he often gives as an excuse, "poor heredity," "bad environment," or something of the kind. Ask him if he did his best, notwithstanding these handicaps, and you ask an embarrassing question. Very few persons do their best, day by day, though nothing is more common than to hear one blurt out, "I've done my best." As we grow older we use these words less frequently, realizing what a high claim they make; nevertheless, we all feel under obligation to do our best.

Many years ago the Sunday School Times related this story: In a certain factory there was a breakdown of a part of the machinery, which completely stopped all work. After some delay the foreman was notified, and on learning that work had been stopped for sometime, he severely censured one of the workmen, who was feverishly trying to locate the trouble. The workman defended himself by saying, "I did my best to fix it." The foreman replied, "When there's trouble with the machinery in this factory, no one has done his best until he has first notified the foreman or some one higher up."

Have we not a parable in that incident? The human machine has failed to function properly, with world-wide disastrous results. Is it not the part of wisdom to turn now to One Higher up for help? Several years ago a missionary, just returned from China, was asked by a friend, "How are the people in China getting on, all right?" The missionary replied, "Nobody is getting on all right without Jesus Christ."

The apostle Paul would have agreed with that missionary. No one has done his best to solve the problem of sin and moral weakness in his life until he has sought the grace and help of God through Jesus Christ. Paul faced this problem of moral impotence and voiced his own experience and that of mankind in these words: "For the good that I would, I do not; but the evil, which I would not, that I do. . . . O wretched man that I am! Who shall deliver me from the body of this death?" That was more than a wail of defeat and despair; it was also a prayer for deliverance, and the prayer was answered: "I thank God through our Lord Jesus Christ." No longer does he complain, "When I would do good, evil is present with me," but exultingly exclaims, "We are more than conquerors. I can do all things through Christ who strengthens me." Paul had known God through Moses and the prophets, but God had provided something better—a clearer and fuller revelation of Himself and the true way of life, through His Son, Jesus Christ. The great Apostle was a dynamic personality, destined to be heard from; but when we think of his vast missionary labors, and his writings, which make up thirteen books of the New Testament, can we imagine any such record of achievement had he continued a "Hebrew of the Hebrews" and never embraced Christianity?

It is a hopeful sign that both churchmen and statesmen who are interested in the all-important matter of rebuilding the post-war world, now understand some of the causes of failure in the settlement of world affairs

after the last war, and are determined to do a better job this time. But we shall not do our best, and we shall not prevent future wars, unless every nation concerned is treated according to Christian principles. Our attitude toward all men everywhere must be Christian, and to be Christian in the fullest sense of the word we must place emphasis upon the value of human personality as taught by Christ. When Paul became a Christian his attitude toward others was radically changed at once, because he saw his fellow-men through the eyes of Christ his Lord. He now looked upon a slave as one of God's children, and when converted, as a "brother beloved" in whose fellowship he could take delight.

One of the secrets of John Wesleys success as a preacher of righteousness is found in the subject-matter of his sermons. Wesley said, "I am a man-sent of God to persuade men to put Christ at the center of their relationships." That is an arresting thought—Christ at the center of all our relationships! "What an acid test, what an impossible ideal for this topsy-turvy, war-torn-sin-cursed world," does someone say? Yes, but it is an interesting and compelling ideal, this testing our conduct by asking ourselves, "What would Jesus do?" or "What would Jesus have me do in this and every other matter?" When that theme was developed by Charles M. Sheldon, in a simple little story, some fifty years ago, it caught the attention of the Christian world and more than twenty million copies of the little book, "In His Steps, or What Would Jesus Do?" were put into circulation. No other book of fiction had such a large circulation during the same length of time. There's a reason. While millions are absorbed with the material side of life only, and turn away from the Christ, there are other millions who "would see Jesus" and learn more of His way of life. And these are the people who will have a large part in eventually making this a warless world.

While it may not be possible for us to know just what Jesus would do under certain circumstances, of this we may be assured: we shall find light upon life's duties if at all times we strive so to conduct ourselves as to have His approval. Bishop Haygood bears testimony to this test of conduct, which, to him, it seems, was a never-failing guide. He says: "Here is a test that has never failed me, to ask in any case, 'What does Jesus teach here? What would He say if He were to speak? What would He do if this were His case? Blunders of judgment, many and grievous; failure in living up to the light the Master gives, more grievous than any blunders of judgment—these things I confess to sorrowfully and with bitter shame; but for the truth's sake, my conscience's sake, and my Lord's sake, this much I must say, and I cannot say less, Never have I asked, 'What would Jesus do?' but that the light shined resplendent and all-revealing, and the right and the wrong stood out clear, sharp, as when electric lights shine about us, and I knew what I ought or ought not to do.'"

Ashland, Va.

CONFERENCE TREASURER'S REPORT—SUSTENTATION FUND

Receipts

Alexandria District	\$ 648.15
Baton Rouge District	414.04
Lake Charles District.....	460.50
Monroe District	651.42
New Orleans District	739.00

Ruston District	987.47
Shreveport District	538.95

Total receipts\$4,439.53

Disbursements

Alexandria District

B. F. Ragsdale, Belah Charge.....	\$ 65.50
L. R. Nease, Jr., Boyce Charge.....	196.50
J. R. Strozier, Melder Charge.....	327.50
Miss Ruth Nuttall, Pollock Charge....	327.50
H. C. Kinney, Provencal Charge.....	576.75
J. A. Jones, White Chapel Charge.....	294.75

\$1,919.50

Baton Rouge District

C. M. Morris, Bogalusa Circuit.....	\$170.30
C. J. T. Cotten, Gonzales Charge.....	361.56
R. V. Fulton, Greensburg Charge.....	83.84
W. B. Hollingsworth, Jackson.....	49.12
W. B. VanValkenburg, Pearl River....	353.70

\$1,018.52

Lake Charles District

T. J. Holliday, Lake Arthur Charge....	65.50
R. T. Pickett, Kinder Charge.....	32.75

\$ 98.25

New Orleans District

W. W. Perry, Donaldsonville Charge....	49.12
C. F. Sheppard, Lockport Charge.....	229.25

\$278.37

Ruston District

Morris G. Lee, Arcadia Circuit.....	114.62
B. P. Durbin, Athens.....	49.12
Mrs. P. C. Cook, Center Point Chg....	16.37
J. T. Garrett, Chatham Charge.....	131.00
J. D. Huff, Choudrant Charge.....	196.50
R. H. Hearne, Claiborne Charge.....	245.62
F. L. Hearne, Eros-Antioch Charge....	147.37
L. P. Moreland, Simsboro Charge.....	196.50

\$1,097.10

Total Disbursements.....\$4,411.74

Balance on hand..... 27.79

\$4,439.53

We were able, as you see, to pay 65.50 per cent of the estimated amount as per list furnished.

Respectfully submitted,
ROBERT W. VAUGHAN,
Treasurer, Louisiana Annual Conf.

REV. FRANK A. MATTHEWS TRANSFERS

Dear Dr. Duren: Will you please make the announcement in the Advocate that after nearly ten happy years in the Louisiana Conference I am transferring on December 28th to the New Mexico Conference, due to asthma.

Although I will be in the New Mexico Conference I will be stationed at Sanderson, Texas. Rev. J. A. Bell of Sanderson, will take my place at Vinton. We are exchanging appointments.

I shall want of course to keep taking the Advocate, and ask that after Christmas send it to me at my new appointment.

I appreciate so much the friends I have made and the people I have met. I shall miss them, but will not forget them. May God bless you all.

Sincerely,
FRANK A. MATTHEWS.

To keep the heart unwrinkled, to be hopeful, kindly, cheerful, reverent—that is to triumph over old age.

—Thomas Bailey Aldrich.

CONFERENCE NEWS AND PERSONALS

Rev. M. E. Burnett, who has been living in Jackson, Miss., has now moved to his new charge—Clinton and Ridgeland, and his address is Box 462, Clinton, Miss.

Rev. S. S. Bogan asks that we note his change of address, which is now Route 2, Box 323, Shreveport, La. His appointment is still Summer Grove, Shreveport.

Mrs. K. L. Spurlock, Columbus, Miss., encourages us by the assurance of her interest in the Advocate and its message. We trust that it may be a source of help for many months to come.

Rev. J. G. Galloway, retired member of the Mississippi Conference, living at Crystal Springs, Miss., seems to be in his usual health except that his sight has failed to such an extent that he can scarcely see to read or write.

Rev. J. L. Lay writes us that owing to the Louisiana Conference appointments, people in general have the impression that he has moved from Campti and he is having trouble getting his mail. His post office address is still Campti, La.

Rev. J. H. Felts, Fulton, Ky., writes that they are having a little rough weather but that he has plenty of coal and kerosene, which has not yet been rationed, so he and his good wife are able to keep comfortable most of the time without great effort.

Rev. J. H. Cameron, pastor at Chunky, Miss., reports a cordial welcome by his people, who have helped in every way to make his coming pleasant and his adjustment easy. Under such circumstances it is but natural that he could expect a great year.

Col. J. H. Johnson, of Clarksdale, Miss., says that he is gradually gaining ground and goes down to his office every day, but has to recognize the limitations of his strength. We are glad to have this encouraging word with reference to his progress toward the restoration of his health.

Rev. B. H. Williams, the new pastor at Magee, Miss., is no stranger in that field. He served the church at Mendenhall four years, which is within ten miles of Magee. Bro. Williams says he has received a very cordial welcome to the church in Magee, and he is happy to be back among his old friends.

Dr. Otto Porter, district superintendent, Jackson, Miss., says that the new conference year begins well in that section of Mississippi. The report of the Jackson district for 1942 showed salaries overpaid by \$432, and acceptances on Benevolences overpaid \$1,293. The new pastors have been graciously received by their people and the outlook is promising in every way.

Mrs. J. V. Bennett, of Corpus Christi, Texas, places the editor in her debt by her warm commendation of his editorial, "Shall America Sell Its Soul to the Gamblers?" Mrs. Bennett, who is well known in all three of the conferences covered by this paper, is continuing her work as church visitor in First Methodist Church, Corpus Christi, Texas, and her friends will be glad to know that she is doing a splendid work in that relation.

Rev. D. F. Anders writes that he has entered upon his fourth year at Rayne, La., with every prospect of it's being the best that he has had in that charge. Last year

every item of the church budget was cared for in full. The church was rebuilt at an expense of \$5,000, with very little debt remaining, and the notes have been paid without hampering the local program. The church is well organized and is moving forward in every department.

Mrs. Fitzgerald S. Parker, whose late husband was long a distinguished member of the Louisiana Conference, writes that she is at present with her sister at 743 Race St., Denver, Colorado, but will make her home with her son, Capt. William T. Parker, at 211 South 29th Street, Muskogee, Okla. Captain Parker is at the head of the Health Department of the town of Muskogee and of the county as well. Mrs. Parker has made her home with this son since her husband's death.

Rev. T. V. Peters pays tribute to the loyalty and generous spirit of the people of Columbia Road church, Bogalusa, La.. On the evening of December 4, they gave a reception and a shower in honor of the new pastor. He says that Bro. Pomeroy and a number of the members of Elizabeth Sullivan Memorial church joined in the reception. We know that the new pastor was in a happy mood, for he invited the editor of the Advocate to visit him and stay for "quite a while." Thank you, Bro. Peters, we wish we could.

MR. THOMAS A. HOLLOMAN—90

On December 9, Mr. Thomas A. Holloman, father of Hon. T. W. Holloman, of Alexandria, La., completed his ninetieth year. The family gave him a birthday party and many of his friends called to see him. He is hale and hearty and mentally alert, and, above all, he belongs to the spiritually elect. Bro. Holloman, who now makes his home in Alexandria, is a native, and was long a resident, of Mississippi. He was a delegate to several General Conferences from the Mississippi Conference, and was treasurer of the Board of Church Extension for a generation. He is one of the most loyal Methodists to be found anywhere.

MRS. FONTAINE DIES

Mrs. Fontaine, wife of Rev. P. H. Fontaine, a retired member of the Louisiana Conference, died on December 9, following an illness of some weeks. Rev. and Mrs. Fontaine had been living in Kentwood, and Mrs. Fontaine was seated as a delegate to the Louisiana Conference at its opening session, but was stricken with a heart attack

and had to be taken from the building. She gradually grew worse and death came at the home of her sister, Miss Corinne Doll, in New Orleans. In addition to her husband, she is survived by one sister, Miss Corinne Doll, of New Orleans, and a half-brother, Mr. Louis Abbott, of Dallas, Texas. Funeral services were held on Thursday with interment in New Orleans.

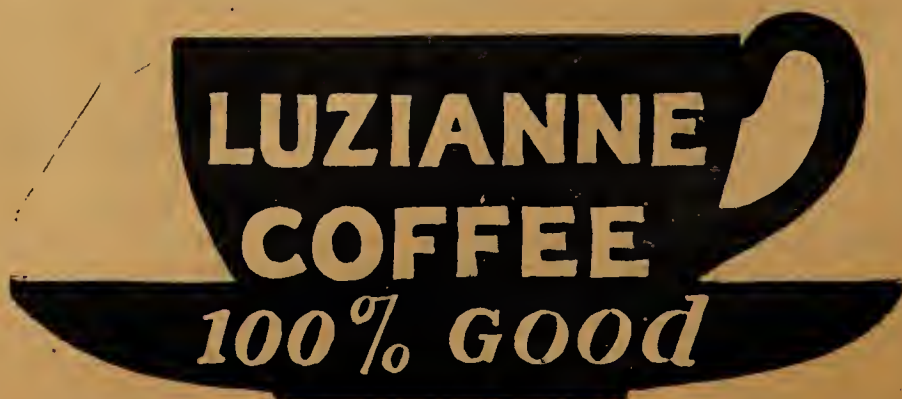
LIEUT. WILSON C. CATER

Lieut. Wilson C. Cater lost his life in an airplane crash in New Guinea, in the South Pacific, October 16, 1942. He joined the Air Corps on October 1 a year ago and got his wings at Augusta, Ga., in May, was transferred to Milwaukee, Wis., and in July married Miss Maxine Ault, from San Antonio, Texas. He was then sent to Mount Clemens, Mich., where he was an instructor until he was sent to California. He flew across the third of October, was transporting troops and supplies, when he crashed, with all his crew. He was the grandson of Mrs. W. O. Hood, who lived near Shreveport for a number of years, and was a great-grandson of John D. Allen, with Allen Bros. & Wadley Lumber Co., at Allentown, La.

MRS. W. O. HOOD.

REV. H. C. NORSWORTHY REPORTS

Dear Dr. Duren: In making my annual report as Adult Director of Sunday School work, Shreveport District, I am not unmindful of a recent notice in the Advocate relative to space. I am sure all readers will concur in the statement often spoken to me: "We have one of the best papers." Personally I want to say that no one appreciates more than I the open, clear-cut stand you take on SIN in every quarter and of every nature. We are making a good start with Rev. A. M. Freeman as our new district superintendent. He is making a favorable impression, and is preaching some forceful, spiritual sermons. We are expecting great things in this district this year. Our educational secretary, Brother Dameron, is doing a dandy job, and a finer man to work with cannot be found in the Conference. I have during the past year preached for Presbyterians, Methodists, Pentecostals and Assembly of God people. I am actually enjoying my work here in this part of the world, where there is plenty to do. I met my twin brother, H. L. Norsworthy, while in Vicksburg, and he, being a Presbyterian Sunday School superintendent, with myself enjoyed



every minute of the Conference. Bishop Decell was in high and did every one who heard him lots of good I am sure. I also saw my old time schoolmates, Revs. Otto Porter, S. C. Moody, J. H. Jolly and Hugh Castles, all of whom are making good. Blessings upon our great and good men of the Mississippi Conference. We were fortunate in getting our pastor, Rev. George Pearce, Jr., back and were glad. He is doing a good work at Broadmoor Methodist Church, and we hope he will be left there to complete his work of building a church which the war-freeze stopped.

Thanking you in advance, and with every good wish, I am,

Yours most cordially,
H. C. NORSWORTHY,
Local Deacon.

IS OUR CHURCH FAILING IN ITS DUTY TO OUR SERVICE MEN?

Dear Dr. Duren: There were several strong appeals for chaplains in our armed forces at our conference this year, and I am wondering if it had any effect on our young ministers. I want to add a few words to them.

Our young son, Ralph, is fighting somewhere in the Pacific. He was taking a music course in one of our colleges, but left to join up with our navy. There is no chaplain on his ship because of the lack of them in our armed forces. The boys on his ship read the Upper Room and huddle in prayer groups on deck at night.

Yesterday as I knelt and took the Holy Sacrament I thought of my boy, and remembered the many times he knelt by my side at the altar. He is deprived of that privilege because so few have answered the call. Wherever our sons are fighting they need the influence of our churches. What attitude will our boys have toward the church when they come back? Will they feel that the church failed them in their most trying experience?

My husband was a chaplain in the last war and was able to help a vast number of boys. He would gladly go now if he were not over the age limit.

Sincerely,
MRS. J. CUDE ROUSSEAU.

CHAPLAIN'S ASSISTANTS FOR THE MARINES

The Marine Corps is interested in the enlistment of a limited number of Chaplains' Assistants. While enlisting as a private on completion of about two months recruit training, each acceptable candidate will be given a non-commissioned rating. Requirements include college graduation, if possible, ability to play piano for religious meetings and secular gatherings, competence as a choir director and group singing leader. He will assist the Chaplain and should have some clerical experience. If information cannot be obtained at the nearest Marine Corps recruiting station, address Sergeant Donald A. Hallman, Room 1012, 299 Broadway, New York City, for details.
—Methodist Information.

The habit of intemperance by men in office has occasioned more injury to the public, and more trouble to me, than all other causes, and were I to commence my administration again, the first question I would ask respecting a candidate for office, would be, "Does he use ardent spirits?"—Jefferson.

NUMERICAL REPORT OF ARMY AND NAVY CHAPLAINS BY CONFERENCES

Methodist Chaplains on Active Duty December 1, 1942.

Conference	No. Chap.
Alabama Conference	4
Baltimore Conference	17
California Conference	12
Central Kansas Conference	6
Central New York Conference	5
Central Pennsylvania Conference	8
Central Texas Conference	14
Central West Conference	2
Colorado Conference	6
Dakota Conference	3
Delaware Conference (CJ)	2
Detroit Conference	6
East German Conference	1
East Oklahoma Conference	8
Erie Conference	10
Florida Conference	19
Genesee Conference	6
Holston Conference	10
Idaho Conference	2
Illinois Conference	14
Indiana Conference	17
Iowa-Des Moines Conference	8
Kansas Conference	10
Kentucky Conference	5
Lexington Conference (CJ)	4
Little Rock Conference	6
Louisiana Conference (CJ)	3
Louisiana Conference	10
Louisville Conference	5
Maine Conference	1
Memphis Conference	7
Michigan Conference	4
Minnesota Conference	4
Mississippi Conference (CJ)	3
Mississippi Conference	8
Missouri Conference	5
Montana Conference	3
Nebraska Conference	11
Newark Conference	8
New England Conference	10
New England Southern Conference	5
New Hampshire Conference	5
New Jersey Conference	13
New Mexico Conference	1
New York Conference	9
New York East Conference	6
North Alabama Conference	10
North Arkansas Conference	2
North Carolina Conference (CJ)	2
North Carolina Conference	18
North Dakota Conference	4
Northern Minnesota Conference	7
Northern New York Conference	5
North Georgia Conference	9
North Indiana Conference	11
North-East Ohio Conference	21
North Mississippi Conference	5
North Texas Conference	5
Northwest Indiana Conference	2
Northwest Iowa Conference	5
Northwest Texas Conference	11
Ohio Conference	17
Oregon Conference	4
Pacific Northwest Conference	6
Peninsula Conference	6
Philadelphia Conference	12
Pittsburgh Conference	6
Rock River Conference	2
St. Louis Conference	6
Savannah Conference (CJ)	1
South Carolina Conference (CJ)	3
South Carolina Conference	9
Southern California—Arizona Conference	9
South Georgia Conference	9
Southern Illinois Conference	3
Southwest Missouri Conference	4

Southwest Texas Conference	13
Tennessee Conference	6
Texas Conference (CJ)	1
Texas Conference	22
Troy Conference	12
Upper Iowa Conference	2
Upper Mississippi Conference (CJ)	1
Upper South Carolina Conference	9
Virginia Conference	24
Washington Conference (CJ)	1
Western North Carolina Conference	22
West Oklahoma Conference	11
West Virginia Conference	8
West Wisconsin Conference	1
Wisconsin Conference	3
Wyoming Conference	3
Wyoming State Conference	1

A MESSAGE TO THE CHURCH FROM THE COUNCIL OF BISHOPS OF THE METHODIST CHURCH

Adopted at Cleveland, Ohio, December 7, 1942

One year ago today this nation was thrust suddenly into the horror and the peril of a world war. Month by month since that day we have watched the grim shadow of this mighty struggle move across our land. The attack upon all we count dear has united America as she has thrown into the conflict her material wealth, her creative scientific skills, her millions of sons and daughters. Fully mindful of the dangers ahead of us, of the strength of the foes that would conquer us, we have yet seen the spirit of America, that intangible quality of life that is the bulwark of a free people, rise to meet the challenge of this moment and dedicate itself to the service of mankind upon the altar of victory.

Methodism's life has been strangely interwrought with the life of the American nation. We have been near to the heart of our country from the time of her birth and in every crisis of her expending history. The adventurous pioneer did not out-distance the Methodist circuit rider. The soldiers of the Republic found upon every battlefield the comforting ministry of Methodist chaplains. The very philosophy of our democratic way of life was nurtured in the warm heart of an evangelical tradition that sprang out of a gospel that opened wide the doors of salvation to all men and preached the essential worth of every human soul. The Methodist Church is historically and intrinsically a part of that glorious inner life of the nation that is the true "spirit of America." We must not forego our responsibility for the preservation of this continuing spiritual heritage. As Methodists we reaffirm our devotion to the obligations of Christian citizenship and we pray for the guidance of God upon the President of the United States and those who are associated with him in places of authority.

We are under no illusion regarding the un-Christian character of war as a method of settling international disputes. Nor do we forget our own shortcomings and sins relative to the conditions that produced this struggle. But we are in the midst of it now because there has arisen in the world a pagan philosophy driven by un-Christian motives and bent upon establishing its will upon mankind. Against this ideology and its supporters the United Nations have set themselves with grim determination. We pledge ourselves to the destruction of this brutal and unwarranted aggression and to the preservation for all

mankind of the sacred liberties of free peoples. In the lurid light of this global conflict we see the outlines of man's selfishness, secularism and pride against the backdrop of history. But we also discern, dimly and prophetically, the emerging vision of a world fashioned after the mind of Christ and worthy of Him who died upon a cross to redeem it and ever lives to furnish the power to make it a reality. The night is never hopeless when God waits in the dawn. That which lends moral significance to the suffering and loss that is involved in the present war effort is the ardent hope which we have for a just and righteous post-war world. There will be a tomorrow. Increasingly men everywhere are realizing that it must be built on a spiritual pattern. Christ was never more contemporary than at this juncture in history. There is enough spiritual vitality in the world to change the structure of society. This power needs to be mobilized. We do now call upon our church in deep humility and high dedication so to bear the Christian witness that His will may be done through us. For most of us this will mean sacrifice; for many of us it will mean a cross. And yet we cannot be His disciples unless we are willing to do His will. Do we dare seek first the Kingdom? Let every Methodist examine his own heart and answer before God if he has given up every known sin; if the love of Christ has cast out the blindness that keeps him from esteeming all men as brothers, regardless of race, color or creed; if the security of his own economic status has made him indifferent to the agony of men and women and little children who "have only a crust of bread and a corner to weep in." Let him answer if he has robbed God by the paltry sum he has given to the church and the larger share he has withheld for self. Let him face with Christ a world in the throes of unspeakable anguish and ask himself what he has done to make this our church a powerful and redemptive agency for bringing in the Kingdom of God upon the earth. These are solemn queries, but these are solemn days. Our boys are dying on battlefields in every continent. Theirs is no light and casual gift to a better world. It is their all, the supreme sacrifice, and falling they ask us if we are willing to live in Christian self-sacrifice for the better day for which they so gallantly die. We shall not build a new world order at any lesser cost.

We would assure the peoples of every land who are in the service of their country that they have the devoted love and earnest prayers of the Methodist Church. We salute in Christ the chaplains on land and sea. We respect those who in good conscience cannot bear arms, but are eager to serve their country with a devotion similar to those who go forth to war. Our hearts go out in sympathetic understanding to fathers and mothers who sacrificially give their sons to their country, and upon them we pray the sustaining grace of the God of all comfort and strength. Let us commit ourselves anew to His will in Christ and trust ourselves to His fatherly goodness. He has never yet forsaken the faithful nor withheld His love from the brokenhearted.

God is not dead. His Kingdom has not been defeated; it has only been delayed. Jesus Christ still lives and is Lord of time and eternity, the same yesterday, today and forever. Not one promise that he has made to men has been withdrawn or invalidated. The moral order of the universe is unshattered. No power of hell can destroy the church of the living God. The darkness cannot conquer the light. The cross still stands

amid the wrecks of time. To true believers He has given the keys of the Kingdom. His holy church may open the doors of new life to a war-worn and spiritually hungry generation that deeply yearns for a new world of peace and righteousness. Lift up your eyes and behold: the morning cometh, the shadows will lift and God's tomorrow will be better than today and "all the ends of the earth shall see the salvation of our God."

PERSONAL NOTES AND INCIDENTS

Rev. J. B. Cain reports a series of local celebrations at Columbia, Miss., honoring members of the Conference who came in in 1892. The celebrations are now in progress and a report will be made later.

Mrs. L. S. West, of Sardis, Miss., has our thanks for a word of commendation and assurance regarding her interest in the paper. We are glad to know that it contributes to her spiritual furnishing.

Mrs. C. A. Loesch, who with her late husband was long a resident of New Orleans, has moved to 710 S. E. Third St., Evansville, Ind. These were splendid Methodist people and they will be greatly missed.

The editor and his wife acknowledge the Christmas greeting of Dr. and Mrs. W. B. Slack of Winfield Memorial Church, Little Rock, Ark. Dr. Slack was pastor of First Church, New Orleans, before his transfer to the Arkansas city.

Chap. L. R. Nease, Jr., a member of the Louisiana Conference, who attended the Chaplains' School at Harvard University recently, has been assigned to 55th Station Hospital, Fort Bragg, N. C. Bro. Nease's friends may reach him at that address.

Rev. L. J. Snelgrove, the new pastor of the Methodist church at Taylorsville, Miss., is on the ground and has received a warm welcome from his congregation and the town in general. Bro. Snelgrove succeeds Rev. L. M. Reeves, now on sabbatical leave.

Rev. J. F. Mincey, evangelist on his own account, reported seventy-three sermons preached, twenty-five services held in the homes of people, two Sunday schools organized, and a total of 130 services as his record up to the session of the district conference.

Dr. Joseph A. Smith has taken up his work at Glenn Memorial Church, Atlanta, Georgia, under favorable auspices. The *Wesleyan Christian Advocate* of December 4, gave quite a resume of Dr. Smith's career and joined in the welcome to Georgia and his new pastorate.

Dr. Henry T. Carley, pastor at Ponchatoula, La., called at the Advocate office for a short time on Monday. He was in the city for the purpose of visiting several members of his congregation who are in hospitals here. He was accompanied to the city by his wife and daughter.

The death of Mrs. Janie McTyeire Baskerville recently brings to a close one of the great family chapters in the history of Methodism in the South. She was the last surviving member of the family of Bishop Holland N. McTyeire who was one of the stalwart figures in the building of the Southern Methodist Church.

Rev. E. P. Craddock, who filled the appointment of Macon station, following the assignment of Rev. J. M. Bradley as dis-

trict superintendent, writes us that he did not vacate "Paradise Found," but served the Macon church from his home in Louisville. He was much delighted with the people of Macon, as we know he had every right to be.

Rev. D. T. Williams, who is now pastor of the North Baton Rouge church, reports the purchase of a five-room parsonage and furnishings as the home for the pastor on this new charge. The original owner had lived in it only about six months. Although the charge is only three months old it raised \$1,200 in cash for this purpose, the balance being handled through the FHA.

Rev. R. P. Neblett, who designates himself as "on leave" from the North Mississippi Conference, is now living at Shelby, Miss. For the present he and Mrs. Neblett are living in the home with their son's family, the son being in the armed services. He says they expect to get into their own home early in the new year and there to remain indefinitely. We appreciate Bro. Neblett's reference to the forty-four years of friendship between us.

DR. H. F. BROOKS DIES

Press dispatches of Monday morning carried the news of the death of Dr. Henry F. Brooks, well-known in Mississippi and Louisiana where he had held important pastorates. At the time of his death he was superintendent of the Greenwood district in the North Mississippi Conference. He had been in failing health for several months, and had been in a serious condition since early in November, when he was taken to a Memphis hospital. He had hoped to be able to resume his work on the district, but death brought his career to an end. Funeral services were held in Greenwood, where his home was, with interment at Carlton, Texas. He is survived by his wife and several children. A fuller notice of his passing will be published later.

FIFTIETH ANNIVERSARY HONORING REV. W. M. WILLIAMS

Rev. W. M. Williams will have served fifty years in active work in the Methodist ministry, Mississippi Conference, on December 16, 1942. Therefore, we, the members of the Magee Methodist church, members of the Mississippi Conference, and friends of Bro. Williams, think it very fitting and appropriate to honor him by celebrating with him the 50th anniversary of his work.

Special honorary services will be held at the local Methodist church on Sunday, December 20, at 11 a.m. We urge and cordially invite everyone to be present.

B. H. Williams, pastor; Rev. J. B. Cain, Rev. Geo. H. Jones, Ministerial Committee; T. J. Burnham, chairman; W. L. Caughman, Mrs. C. C. Mangum, Mrs. May Rowland, Mrs. Carl Horn, Local Committee on Arrangements.

BRO. POWELL AT GOLDEN MEADOWS

Dear Dr. Duren: You might be interested to learn that wife and I are domiciled in our new home for this Conference year; it was a good long move but we had fine weather and made it O. K.

Our people received us seemingly with a good warm welcome, and made us feel near to them in the very beginning. I have al-

ready found many fine people who have offered their services in any way that might add comfort to our interest.

We have a splendid Sunday School, and also mid-week service, both being well attended; have preached four times to splendid congregations. Quite a goodly number of men attended these services, and as you know, men at prayer meetings seems a little unusual.

I really feel that we will have a great year, and perhaps be able to accomplish much good. I am looking forward to it any way.

Last, but not least, our people here at Golden Meadows gave us a nice pounding which was highly appreciated and thankfully received.

We request the prayers of the brethren for a successful year in the work.

Cordially yours,

C. B. POWELL.

DEATH CLAIMS MRS. CULVER

Mrs. Ora Morse Culver, of New Orleans, wife of John W. Culver, died on Sunday night, December 13, at the Baptist Hospital, following a rather brief illness. She was the daughter of Mrs. J. M. Morse, Jackson, Miss., and the late Rev. J. M. Morse, of the Mississippi Conference. Mrs. Culver was true to the Methodist and Christian loyalties of her minister-father, was a talented musician, and gave of her time and talent for the enrichment of the services of her church as long as she lived. She is survived by her husband, four sons, four brothers and her mother. Three of her sons are already in the armed services and the fourth is waiting his call. Funeral services were to be held from a local undertaking parlor, but the hour had not been announced at the time this paper went to press.

DEATH OF MRS. J. R. ABELS

Dear Dr. Duren: Mrs. J. R. Abels, widow of the late J. R. Abels, died, after a short illness, in the Baptist Hospital, New Orleans, on Friday, December 11. Funeral services were held at the Methodist church in Ponchatoula at 11 o'clock Sunday morning, December 13, interment following in the Ponchatoula cemetery.

The large assemblage at the church and the cemetery, and the many beautiful flowers, attested the esteem and affection in which she was held in the community in which she spent her life.

She was a devoted member of the Methodist church. She, with her late husband, gave unreservedly of her time, talents, and means to the church she loved. A home for retired ministers, given by her last year, is a monument to her deep interest in Methodism. She was a member of the Board of Stewards of the local church, and its treasurer for more than a quarter of a century.

Truly it may be said of her, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

H. T. CARLEY, Pastor.

"A THING WORTH TELLING"

Mr. Editor: If you please, I crave the privilege of saying a few things concerning our people here at Itta Bena—a sort of resume of the year's work:

In the first place, the membership of our

church has been increased 20 per cent, which was a result of a good spiritual state of mind. Second, all acceptances were paid in full and a debt of \$1,273 on the parsonage more than ten years old was paid, with enough left in the church treasury to redecorate the interior of the church. Wish you could come and see our church, and while you are here preach for us. Our people like you and your paper and they have given evidence of that; as your records will show, in subscriptions 10 per cent in excess of our quota.

In the third place, our people bought 100 new Methodist Hymnals, and are using them to the glory of God in the advancement of musical talent under the leadership of the best musicians anywhere to be found. The leading service of our church is the mid-week prayer meeting, which is exceedingly well attended, in numbers equal 40 per cent of the active-membership.

Our people are good to the pastor and his family in measures that far exceed their merit. Among the things recently done was a tremendous pounding in proportions sufficient to set the heart aglow and to exact a sense of deep humility.

We are looking soon to have Bishop W. W. Peele to come our way for a dedication service, at which time we hope also to have you, Mr. Editor. We like you, Sir, and we believe you are giving us the best paper in its history. You are a Christian gentleman and a scholar, and we hope that the Christmas time will bring much spiritual joy to you and to all of your clients, and to all others who are concerned for the good of the church and this, the best church organ in the whole of Methodism.

Cordially yours,

R. T. HOLLINGSWORTH.

THEY, TOO, NEED A SHEPHERD!

Methodist theology students should be proud of their heritage. We sometimes boast about being ministers of one of the greatest denominations of our day without realizing what made our church such.

We hear so much today about our world of tomorrow. We ministers need to concern ourselves also about the church of tomorrow. With our unified church we should make more progress than ever. However, it will not be an easy task. The work has not all been done.

As we study, think, and plan for the future, there are many things we should keep in mind. One of the vital things for us to keep in our thinking, it seems to me, is the church of the common man.

"When I get out of Seminary, I hope I can get a church which will pay me a good salary." This is a modern prayer and desire of some of us theologues. We need to have a more sincere concern for the rural church. We must remember that a great percentage of Methodism is rural. These churches need the gospel today as never before. We should not consider the circuit a place to coast along until we can get a steeple church. God have pity on us for such an attitude!

Let us go forth in the name of Christ to build his church! Let us hear him as he speaks to us to "Feed his sheep." Let us catch a burning passion for service. Let us proclaim the gospel to people as never before. Let us remember that people are still valuable creatures; that God considers them so even amidst all the present bloodshed.

Let us pray again: God, when I heeded Thy call to the ministry I gave Thee my

life. Give me anew Thy humility of spirit that will enable me to know all men are my brothers.

Help me, O Lord, to consider all work Thy work. Send me forth into Thy rural vineyard with a burning passion to tell Thy story of love to a sinful world.

Let us again hear the words of the great hymn:

"Rise up, O men of God!

The church for you doth wait,

Her strength unequal to her task;

Rise up, and make her great."

LEO BAILEY.

HAMMOND METHODISM MAKES PROGRESS

Dear Dr. Duren: I think I should make a report on some of the work that has been done on the Hammond church property since I came here. The day we arrived, there were seven or eight men and women at work on the parsonage. That was Thursday, and they had been working since Monday morning. The yard and house had been cleaned, much of the inside of the house painted, four new mattresses put on the beds, new rugs on the floors, new drapes at the windows. In addition to this, since we came, there has been built in the bathroom a cabinet for towels and linens; in the kitchen, a full upper and lower cabinet at the sink, eight feet long and six feet wide; also, a cabinet for dishes four feet wide and six and one-half feet high, with glass doors, shelves and drawers for silverware. All these cabinets have been finished in white enamel, as well as the woodwork in the kitchen, and all the floors have been stained and varnished or painted.

In the yard there has been a complete overhaul. Thirty rose plants and more than 300 flower plants have been set out. Grass has been both set out and seed sown, and fertilizer spread over the bald places. We have never had better cooperation from any congregation than we are having in Hammond. The folks who attend our services even think their pastor can preach. Truly, our lines have fallen in pleasant places. Come up sometime and see us. You might even preach for us some Sunday morning and pick up a couple dozen subscriptions for the New Orleans Advocate.

Faternally,

H. D. MARLIN.

VETERANS OF THE CROSS FELLOWSHIP

To the Editor:

Having given my life to the ministry in the Methodist Church without any care or thought of what the morrow had in store, and suddenly, by the law of my Church, coming into the fellowship of a company of men—as fine a body of men as ever lived—in this same relation, my mind cogitated the place and usefulness of this, our new relation to the church. Naturally, I asked myself if I had through the years by labors and service made a suitable place for myself in this fellowship. To mention only one piece of work that redounds to the credit of the Louisiana Conference, I might say that in Iowa, La., we have a splendid congregation and a fine people; the first and only church building in that village was erected and the charter members organized into a church during my first pastorate in the Gulf Mission Conference, Methodist Episcopal Church,

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Christmas is a tie that binds,
Christmas is a story,
Christmas is a road that winds
To an age-old glory!

—Francis Kirkland.

* * *

A Suggested Program Outline for 1943

Following we give a suggested program outline for 1943 based on four meetings each month. It may be adapted to fewer meetings. This outline meets the Efficiency Aims for 1942, but may require changes to meet the Efficiency Aims for 1943 which have not yet been released:

January

4th.—Installation and Pledge Service: "A New Earth Wherein Dwelleth Righteousness." (See Yearbook).

11th.—Study: "The Work of the W. S. C. S." Lesson I, "The Relationship of the Woman's Division of Christian Service to Other Administrative Agencies of the Church."

18th.—Study: "The Work of the W. S. C. S." Lesson II, "The Set-up of the W. S. C. S."

25th.—Business Meeting.

February

(Brotherhood Month)

1st.—Study: "The Work of the W. S. C. S." Lesson III, "The Ways in Which the Woman's Division Functions Through its Missionary Activities at Home and in the Foreign Fields."

8th.—Study: "The Work of the W. S. C. S." Lesson IV, "The Relationship of the Individual Woman to Christian Service."

15th.—"Brotherhood": Program to be planned by Secretary C. S. R.

22nd.—"The Church's Responsibility for a Just and Enduring Peace." (See Yearbook). Business.

March

(Lenten Season)

1st.—"The Meaning of Lent." Program to be planned by secretary of Spiritual Life.

8th.—Study: "Will a Man Rob God?" Lesson I.

15th.—Study: "Will a Man Rob God?" Lesson II.

22nd.—"Uprooted Peoples." (See Yearbook).

Business.

29th.—Social Meeting.

April

(Easter Season)

5th.—Study: "Will a Man Rob God?" Lesson III.

12th.—Study: "Will a Man Rob God?" Lesson IV.

19th.—Stewardship Ceremony. See "Meth-

odist Woman," September, 1942, page 18.

26th.—"The Discovery and Training of Native Leadership in Latin America." (See Yearbook).

Business.

May

(Christian Family Month)

3rd.—"The Family and Christian Attitudes."

10th.—"Fathers, Too, Are Parents."

17th.—"Education for Family Life."

(The three programs above may be found in the pamphlet, "The Christian Family," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio).

24th.—"Child Labor Safeguards in War-time." (See Yearbook).

Business.

31st.—Social Meeting.

June

(Leadership Training Month)

7th.—"The Training of Our Children." Program to be planned by secretary of Children's Work.

14th.—"Girl's Interest Groups." Program to be planned by secretary of Young Women and Girls.

21st.—"Student Work." Program to be planned by secretary of Student Work.

28th.—"Across the Nation With Our Rural Workers." (See Yearbook).

Business.

July

(Christian Citizenship Month)

5th.—No meeting.

12th.—"Christian Citizenship." Program to be planned by secretary C. S. R.

19th.—No meeting.

26th.—"The Discovery and Training of Christian Leaders in the Orient." (See Yearbook).

Business.

August

(Local Church Month)

2nd.—No meeting.

9th.—"Local Church Activities." Program to be planned by Secretary C. S. R.

16th.—No meeting.

23rd.—"The Volunteer Woman and Her Church." (See Yearbook).

Business.

30th.—Social Meeting.

September

(Labor Month)

6th.—No meeting. (Labor Day).

13th.—Study: C. S. R. text, Lesson I.

20th.—Study: C. S. R. text, Lesson II.

27th.—"The Christian Task in Cuba and Puerto Rico." (See Yearbook).

Business.

October

(World-Wide Communion Month)

4th.—Study: C. S. R. text, Lesson III.

11th.—Study C. S. R. text, Lesson IV.

18th.—"The Dollars Speak." (See text).

Business.

25th.—First program of Week of Prayer and Self-Denial.

November

(World Government Month)

1st.—Study: Fall text, Lesson I.

(7th is World Temperance Sunday).

8th.—Study: Fall text, Lesson II.

15th.—Study: Fall text, Lesson III.

22nd.—Study: Fall text, Lesson IV.

29th.—"Congo Women in a New Life." (See Yearbook).

Business.

December

(World Peace Month)

6th.—"Christian Literature." Program to be planned by secretary of Literature and Publications.

13th.—"Need for Christian Literature in Other Lands." (See Yearbook).

Business. Close year's work.

20th.—No meeting.

27th.—Social Meeting.

* * *

1943 Study Suggestions

Mrs. E. V. Perry, conference secretary of Missionary Education and Service, gives the following suggestions for the study program for 1943:

First Quarter

Topic: "The Work of the Woman's Society of Christian Service."

Text: A Packet, "The Woman's Work," price 60 cents.

Supplementary Material: "Methodism's World Mission," Van Dusen, price 25 cents; the World Parish Series and the Homeland Series, free; officers' leaflets free; the Discipline, part VII, chapters II and III, etc.

A poster might be built around the official emblem of the W. S. C. S. (See front of the "Methodist Woman," May, 1942, also Assembly Bulletin, 1942).

Invitations and booklets might be decorated with gummed seals of the emblem. 100 small size seals, 20 cents.

Suggested outline may be found on page 26, the "Methodist Woman," February, 1942.

Recognition will be granted for this study if requirements are met. Watch "Advocate" page for meaning of emblem and further study helps.

Second Quarter

Topic: "Studies Based on the Bible."

Text: "Will a Man Rob God?" Bishop Ralph Cushman, price 35 cents.

Suggested outline and supplementary material may be found in the "Methodist Woman," September, 1942, page 28; December, 1942, page 21.

Recognition: This is an approved study and will, of course, be counted on the Efficiency Aim, but special Jurisdiction Recognition will not be offered.

Pastors' School: To be held this year at Millsaps College, in Jackson, the week of May 31-June 5. Begin planning now to attend.

Third Quarter

Christian Social Relations Study: Topic and text to be announced later. A Seminar on this course will be conducted at Pastors' School.

Fourth Quarter

Topic and text for approved study to be announced later. This course will be taught at Pastors' School. By all means be there.

(Continued on page 11)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

December Program of Work

1. Business meeting.
2. Send name of Life Member to conference treasurer.
3. Check Efficiency Aim and send to district secretary.
4. Monthly meeting, with items from the Methodist Woman.
5. Executive committee meeting; reports mailed; pledge paid in full.
6. Executive meeting of new officers to plan work for 1943.

* * *

An Acceptable Christmas Gift—The Methodist Woman—Try It

An acceptable gift to any young friend who is studying Spanish—Gente Nueva—send it to high school and college libraries. (page thirty of November Methodist Woman). In Brazil, a missionary magazine, O Vos Missionaria, has reached a goal of twenty thousand subscriptions. The membership of the Woman's Societies is only five thousand.

Miss Lee tells of a woman who brought ten women to Christ, not one of whom had ever heard of the gospel nor seen a Bible. "My first contact in all cases was through our missionary magazine." Would that our members in this country were as zealous in the promotion of our magazines.

—The Methodist Woman.

* * *

Bible Study for 1943

Our papers are full of descriptions and details for the study of "Will a Man Rob God?" The September "Methodist Woman," in the department edited by Mrs. Bourne, has an outline for presenting this most timely and delightful study. Then the November Methodist Woman has a service for both the Wesley and Service Guild and the Adult Group, that will introduce the study to the whole church and furnish the opportunity for an invitation to the church to study "Will a Man Rob God?" Look over these suggestions before selecting your study for 1943.

* * *

Bennett College, Rio de Janeiro, Brazil

Do you remember when our Week of Prayer money went to Bennett College? Then, you will enjoy reading these lines from the "Methodist Woman"—"It was inauguration day for our two new college buildings, Erasmo Braga Hall and Clara Perry Dormitory; also for our splendid new assembly hall, Tucker Sanitorium.

"The Sallie Lou MacKinnon Prayer Room" was not yet finished, but it will be before long now. The room will have an altar with a movable cross on it, a low table with an open Bible, and twelve high-backed chairs. Behind the altar there will be a blue velvet curtain and draperies at the windows."

The Clara Perry Dormitory is really beautiful. The large parlor is especially attractive. Mrs. Perry's framed picture occupies a place of honor. Most of the water colors—landscapes and flower studies—which decorate the other walls were painted by Miss Eva Billingsly. The students' lounge on the second floor was a labor of love on the part

of the Alumnae association and is a charming room. We teachers think our bedrooms lovely, and the students have the same opinion of theirs.

We like to hear that those who receive appreciate and add to the gifts we send. So, I give you this quotation from the same article:

"The auditorium chairs were nearly all given by pupils, parents, teachers, alumnae, and friends in a campaign initiated by the college students. Over a thousand dollars was raised."

* * *

Ask Yourself

1. The task of Methodist women.
2. What must mothers of the world today do?
3. What took place at the first Continental Congress of Methodist Women?
4. Describe the health work of North China Conference.
5. Repeat the pledge for the Woman's Society of Christian Service.
6. Tell of the activities of three sisters.
7. All religions and communities represented among our students.
8. No society can do an effective piece of work without using all seven keys. Explain—
9. Subjects to be studied in monthly programs in 1943.
10. Matters that should be in our thinking about Christmas.

* * *

Suggestions for Prayer for December

Pray for new leaders of the Woman's Society of Christian Service soon to take office. (See page 28 of December Methodist Woman).

Pray for the new leaders installed at the Continental Congress held at Buenos Aires. (See pages 3 and 5 of this issue).

* * *

Zone Meeting, North Carrollton

The last meeting of the year for zone 6 of the Woman's Society of Christian Service was held at the North Carrollton Methodist church on Friday, November 21. There were 21 members present.

Mrs. Liddell Scriggs sang a special song, with Mrs. Ralph Taylor at the piano. Mrs. C. G. Boyett gave the meditation, using as her subject, "Thanks." Rev. C. L. Oakes led the prayer.

Mrs. C. Jaco, Mrs. J. H. Holder, and Mrs. G. T. Lee, of Winona, led the discussions and explanations of the value of publicity and advertising, Wesleyan Guild and report blanks. Mrs. Jaco read the Aims.

Mrs. A. L. Davenport, president, and Mrs. J. B. Haman, secretary, were re-elected for the new year. Vaiden society asked that the next meeting be held with them. Rev. A. L. Davenport closed the meeting with prayer.

* * *

Last Call for Emergency Fund

The women of Britain in 1942 increased their giving \$30,000 over 1941. Why should not we, the most favored nation of women in the world, do far better than our British sisters? We urge each member to make an

"Emergency Gift" as "over and above" love offering for the missionary work and turn it in to the local treasurer at once. Please!

MISSISSIPPI W. S. C. S.

(Continued from page 10)

News from the DeKalb W. S. C. S.

The societies of Streetfield, Pleasant Ridge, New Hope and DeKalb studied together the Course, "Latin American Missions," and held the opening session in the DeKalb church, which was appropriately decorated with Mexican pottery in which grew cactus plants, charm strings, peppers, soy beans, sugar cane, maps and pictures of the Latin American Countries.

The Junior society opened the program with a pantomime of the song, "Mexico," and also presented several other numbers, those taking part wearing characteristic costumes.

Mr. A. D. Bassett spoke on "The History of the Latin American Countries," and Mrs. Della Field rendered a number of Brazilian and Mexican musical selections. Miss Catherine Ezell led the devotional.

Coffee was served Brazilian style.

A very lovely surprise came to Mrs. E. D. Simpson when Mrs. J. M. McWilliams presented to her a Life Membership and Mrs. Mary Honnicutt placed the pin on her in appreciation of her work during the pastorate of her husband on this charge.

Following the announcement of the transfer of Bro. Simpson from DeKalb to Bucatunna, the Junior society entertained for Mrs. Simpson at the home of their leader, Mrs. L. V. Calvert, which was lovely with its decorations of autumn leaves and fruits.

Each child presented Mrs. Simpson with a gift and Mrs. Calvert's gift was a beautiful Bible.

Fruit punch, fancy cookies and candies were served.

ALASKAN MISSIONARY REPORTS TO U.S.O.

Church attendance by men in the armed services, despite difficulties of distance and infrequency of off-duty Sundays, is on the increase, the Rev. William Archie Matson, pastor of the Community Methodist Church of Ketchikan, Alaska, reports in a letter received recently at U.S.O. headquarters in the Empire State Building. Most of the men in the choir are in uniform, he wrote. He reported that the resident church members are particularly active because of their desire to provide hospitality for these youth so far from home. Mr. Matson is a member of the Southern California-Arizona Conference.—Methodist Information.

Try to be happy in this very present moment: and put not off being so to a time to come: as though that time should be of another make from this, which is already come and is ours.—Fuller.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

A Message to Wesleyan Service Guilds From Mrs. Ayers, Secretary of South Central Jurisdiction

Wesleyan Service Guilds Mobilizing for Christ

Mobilization is not necessary until there is need for united effort to accomplish a definite piece of work. To mobilize is "to call into active service," and so it is that our Guilds are called into active service for the Kingdom of God in times like these.

Purpose of Mobilization.—"To unite all the women of the church in Christian living and service; to help develop and support Christian work among the women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such services as will strengthen the local church, improve civic, community and world conditions."

Enlistment orders for us are cited in Ephesians, chapter 6, verses 10-17, "Take unto you the whole armour of God, shield of faith, the helmet of salvation, and the sword of the spirit."

Call to Service.—The whole call is on a voluntary basis, "Who will go and work today?"

The Woman's Division of Christian Service has given to the Guild special projects, within the appropriations, which are particularly appealing to employed women. In these special projects our work and our workers touch women and girls who, like the Guild members, are engaged in diverse fields of employment.

Response to Call.—The Guilds in our Jurisdiction have helped all of these projects, as well as of supplies and local church activities. The West Oklahoma Conference Guilds are supporting a deaconess for rural work among the Indians in Oklahoma.

Mobilization Opportunities of this Hour.—More than one-third of all women in the United States are occupied in gainful employment outside the home.

We need to bring into our Guilds the women who are newly-employed because their husbands have been called into armed services, as well as the mature women, who have never been challenged by the woman's program of the church. Workers in the defense program offer a challenging opportunity for service.

Response to Mobilization to Date.—Our Chief Wardens: Miss Marion Lela Norris, our executive secretary, and Mrs. George S. Sexton, Jr., president of our Jurisdiction, are our inspiration for the mobilization of employed women in our conferences, and your secretary of the Wesleyan Guilds is her sector warden. With the help of the conference wardens and the presidents of the units we are able to make our semi-annual report as follows:

Meetings.—1. National Assembly, a representative from every conference. 2. Annual meeting, one in every conference. 3. School Missions, Mt. Sequoyah, seven conferences represented. 4. District Meetings, many held.

Units.—Number, 548 (65 new); Membership, 9,274; Gifts for Missions, \$8,194.89; Total Gifts, \$11,574.76.

Promotion.—A National Assembly Bulletin mailed to every Guild member.

Rank.—The Guilds of our Jurisdiction are not at the top, yet we are by no means last, and report an increase along all lines.

Marching Orders.—The marching order of the Korean Woman's Society is "Know-Grow-Glow-Go." We realize that we have this responsibility and we accept it for our Guilds. To perform this comprehensive task adequately, we must grow and enlist every employed Methodist woman in the conquest.

We have heard the order, but have we stepped forward?

One Guild has doubled in size, and is now strong enough to help a neighboring church to organize a Guild. What progress! Oh, that we all might duplicate this "holding and gaining of new grounds." Then truly the glow will come, which impels us to follow, to go and help answer the call of this troubled world, as it hesitates now at the crossroad.

Challenge.—In these times, when new groups of women are taking their places in the front ranks of secular life and of government service, we know that our Wesleyan Guilds will keep "on their toes" for Christian action whenever and wherever it presents itself.

As the urgent calls come in today
Let's all enlist (as well we may),
Nurses and "WAACS" and "WAVES" galore,
And Civilian Workers by many a score.
'Tis not for fancy, but for true
That we offer the name of "WAKES to you—
Let "W" stand for women, for worship and
for work,
And "A" for always ready, and never, never
shirk;
Then "K" may kindle fires for Christ's own
victory,
And "E" should place each one of us upon
the bended knee.
"S" is for services that we each day may do
To help promote God's will on earth,
And bring His peace anew.

* * *

Miss Martha Bayly Shannon Sends a News Letter to Chairman of the Spiritual Life Committee

Miss Shannon is chairman of Spiritual Life Committee, Wesleyan Service Guild, Standing Committee.

"A revival of spiritual power is necessary to the preservation of Christian civilization."

We who bear the name of Jesus Christ are experiencing a deep feeling of responsibility during these days of spiritual turmoil and unrest. We feel that first emphasis should be placed on a reverent worship service at each Guild meeting.

The work of the Spiritual Life Committee, however, entails much more than planning and conducting worship services. It should strive for the deepening enrichment of the spirit in the life of each Guild member, and through group fellowship try to solve common problems and plan definite service in Christ's way of life.

We must endeavor to serve the stranger in our midst. Many hundreds of girls and women have left home to take defense and other jobs. There is a vast difference between the beauty of solitude and the tragedy of their enforced loneliness. Each unit has a definite responsibility for inviting these

"strangers" into the congenial atmosphere of Guild meetings which provide inspiration for four-fold Christian living.

In the temples of God, beside many altars, stand two flags—the flag of our country, and the Christian flag. While thousands of men defend the principles for which the former stands, we at home have a sacred duty: we must dedicate our all to uphold and support the divine principles for which the Christian flag is symbol.

A Spiritual Enlistment Card.—(The idea came from the Marble Collegiate Church Bulletin, New York: "This is a spiritual enlistment card. Take it; read it carefully; sign it, if God so moves you. Or take it home, and pray about it.") . . . Your unit may wish to fill in objectives before handing out the cards, or prefer to let each one, personally, decide how she can best serve her God and her church. Cards might be returned to the Spiritual Life chairman, or to the minister, or some may prefer to keep the cards in their purses or mirrors as personal reminders of their growing relationship to the Heavenly Father.

Surely we must put great emphasis on the Christian stewardship of possessions. The government is asking for a tenth of our money. Shall the church do less? If the church fails, democracy fails. The fact that the government allows 15 per cent for religious and charitable organizations is an evidence that it knows the church must continue. "The Hebrew of the Old Testament was trained to pay one-tenth, according to the law, and then to give of his substance for the work of the Lord."

In these critical days we need to renew and strengthen, through private prayer, devotional reading, Bible study, and corporate worship, faith in God, that his purpose for the world may be realized. We need to seek the resources for ideal living which are found only in the life and example of our Lord and Saviour, Jesus Christ.

May God help us to do so!

* * *

What About Your Christmas Cards?

This year it is necessary to be cautious in the choice of Christmas cards, lest we become nationalistic rather than Christian in our sentiments. Why not do as one unit suggests: "Buy your Christmas cards from the American Bible Society. The Society uses all net receipts for scripture distribution. Fifteen cards and envelopes in box for \$1. No commission to us, but it will give Bibles to men in the armed forces." . . . Proceeds from Home Missions Council Christmas cards go to help the migrants in North America. . . . If you wish to relieve suffering in China, order your cards from United China Relief. . . . The Methodist Publishing House handles a fine assortment of Christmas cards, with or without Scripture texts.

* * *

Emergency Gift Fund

In a recent issue of the Advocate, the names of the societies in the conference who were 100 per cent in Emergency Gift offerings were published. The Shreveport list was delayed in reaching the editor and is, therefore, being published at this time. The following societies are to be congratulated.

(Continued on page 16)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 20, 1942

By Rev. W. C. Newman

IF JESUS HAD NOT BEEN BORN

Lesson Text: Luke 2:8-20.

Golden Text: Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matthew 1:21.

Perhaps there is no other way to come to a full appreciation of the value of anything than to imagine one's self entirely bereft of that thing. If one wishes to know what music contributes to the world's pleasure, let him think what the world would be if every song, every musical instrument, every harmonious sound were to be suddenly extinguished by some black power. Or if anyone has underestimated the value of love in a practical society like ours, he has only to picture to himself a society in which the love of family, friends, country, honor, beauty, goodness, truth, and God has been completely eradicated to know that such a society would be unbearable.

So the title of our church school lesson today is calculated to lift us to some measure of appreciation of what the coming of Jesus has meant to us and to our world. What if he had not come?

The "By-Products" of Christianity

First let us think of some of the things that are incident to the Christian religion, but which would never have occurred if Jesus had not come.

Music! How greatly he has enriched that! The song of the angels announced his birth, and all music from that time to this has felt the impact of his life. Charles Wesley would never have written "Hark! The Herald Angels Sing;" Phillips Brooks could not have written, "O Little Town of Bethlehem;" Handel could not have written his "Messiah" if Jesus had not been born.

And as with music, so with art, and literature, and folk lore, and poetry, and architecture, each of which would be poor indeed if it were stripped of everything that has been produced in that field by the Christian influence. The fact is that all the world, whether Christian or unchristian, is under a heavy obligation to Jesus and his followers. Every lover of literature, every person whose soul is stirred by music or poetry, even though he be a professed pagan, must certify to this enrichment of human life through the "by-products" of Christianity.

Democracy

Dr. Clovis Chappell is fond of saying that words, like men, sometimes fall among thieves who beat them, and strip them, and leave them half-dead. Democracy is a word that is often on the tongue of demagogues, but there is very little real democracy, even in this country which boasts that it is the "land of the free." Democracy is still just a dream, but a very beautiful dream that

men cannot ever escape. And the realization of that dream is dependent upon Christianity.

The spellbinders, trying to whip up the church to become an agency of hatred during this war, keep telling us that Christianity cannot live without democracy. But just the converse is the truth. Christianity has lived under every kind of government and tyranny that evil minds could devise, but democracy cannot live without Christianity. Democracy is not a by-product of Christianity, but the inevitable result of the Christian teaching of the worth of every individual person of whatever race, color, or condition.

If Jesus had not been born the dream of democracy would have been impossible.

God

This enumeration of the priceless things which have come to us either directly or indirectly from the birth of Jesus could go on forever, for it is surely true that he has touched and beautified every range of human thought, every gift of human genius, every work of human hands. Home, childhood, personal morals, social ethics, international relations, the dream of a better world for better men—all these, and more, have felt his radiant influence for good and for happiness.

But the chiefest of all things that Jesus brought into the world was, and is, the knowledge of God, the Father. "The glory of God in the face of Jesus Christ," Paul said, and the light of that glory has shined down through the corridors of the years.

We could not have known our God if Jesus had not been born.

A BIRD'S-EYE VIEW STUDY IN STATISTICS, MISSISSIPPI CONFERENCE

A study of the pastors reports at the recent session of the Mississippi Conference gives an interesting picture.

The churches of the conference have an active membership of 72,380, which is a net gain for the year of 761, or a little over one per cent. Not taking into consideration the loss by death or by placing members on the non-resident list, in round numbers it took 90 active members last year to make a net gain of one active member. The total received on profession of faith was 2,338, of which 1,460 were already in the church schools.

There were 500 churches, grouped in 166 charges, averaging three churches to a pastor. These churches own buildings estimated to be worth \$3,582,655, for an average value of \$7,165. However, 7 of these churches were valued well over \$100,000 each. The indebtedness on these churches decreased \$49,154 during the year to the present figure of \$156,634, for an average indebtedness of \$313. However, most of this debt is on a few of the largest church buildings, and fully ninety per cent of the churches have no indebtedness. Interest paid on indebted-

ness totaled \$8,793, for an average of \$54 per charge and \$18 per church, which is the smallest in years.

There are 162 parsonages valued at \$580,450, averaging \$3,583. Very few have any indebtedness on them, and the total indebtedness is \$17,537, or an average of \$108 per parsonage.

The total church and parsonage property of \$4,163,450 is covered by insurance amounting to \$1,635,453, which is only about 40 per cent of the property value. Insurance premiums paid amounted to \$12,620 for the conference, averaging about \$75 for each charge and \$25 for each church. For buildings and improvements a total of \$92,906 was expended, averaging about \$558 per charge and \$186 per church.

The average church in the conference is rural and had 145 active members and 24 non-resident members, totaling 169. The average charge has three times this number. Six churches have over 1,000 members each two of which have about 2,500 each on the active list.

The number of church schools is not given, but a fairly large number of the rural churches do not have church schools. The church school membership for the conference totals 40,371, with an average attendance of 19,762, or less than 50 per cent. The church schools raised a total of \$55,540 for all purposes, averaging \$101 per church (not per church school), or \$1.35 per church school member, which is less than three cents per Sunday the year round and about six cents per Sunday when present.

The Woman's Societies of Christian Service total 270, have 8,004 members, and contributed \$28,331 to the conference treasurer, and \$40,571 for local purposes, totaling \$68,902. The average society has 30 members, and contributed \$105 to the conference treasurer and \$150 to local work for a total of \$255. The average society member contributed \$3.50 to the conference treasury and \$5 for local work, totaling \$8.50.

The 168 pastors, two of whom were associates, received \$276,959, for an average of nearly \$1,700 per pastor, probably the highest average the conference has ever had. However, more than twenty pastors received less than \$1,000 each, while 13 received as much as \$3,000 each. The conference has adopted a minimum salary schedule for this year.

The six district superintendents received \$28,088, averaging \$4,661 each, while \$6,054 was paid into the Episcopal Fund, and \$25,108 was paid to the Conference Claimants' Fund.

For ministerial support the average church (not charge) paid \$555 for pastor, \$56 for district superintendent, \$12 for Bishops, and \$50 for Conference Claimants. This totals \$673 for an average of \$4.65 per active member for all items included in ministerial support.

For regular benevolences (General and Conference Work) the conference paid a

(Continued on Page 16.)

THE CHRISTIAN FIRESIDE

THE INCORRIGIBLES

I was in their company no more than a few minutes, but they did me good. They were a tonic. They had assumed such a refreshing attitude towards the war.

Richard, I may say, lives in a beautiful house standing in its own spacious grounds. For years he has been a man of consequence in city affairs, and Doris, his wife, has opened more bazaars than she can remember.

"Well," I said when Richard opened the door, "how are you and Doris today?"

"Haven't felt better for twenty years," declared Richard.

(It shocked me at first. Most folk of today are, "Fairly well, thank you," or "Not too bad," or "Tired out.")

"Good," I commented.

"It's the war," Richard explained. "The bread has a lot to do with it, I think."

"And work," Doris added, appearing at that moment. "You know," she went on, "I'm so fortunate!"

"You've got a maid at last?" I interrupted. "I'm delighted."

Doris laughed. "I was going to say," she murmured, "that fortunately I haven't one at present, and it's such a relief not to be running one or more round the house . . . so much easier and jollier, you know, doing your own work."

Richard chimed in. "And of course, she always has me to blame if anything goes wrong!"

He was smiling broadly. "And I'm lucky, too," he added. "No car! Cycling's doing me a world of good . . ."

And I came away thinking how gallant they were, these two who have only one son, and he a prisoner of war.

—The Methodist Recorder.

HOLLOW TREES

I once went through a great timber tract with a United States forester. He was thinning the timber and was marking the ripe, mature trees to be cut. Over his shoulder he carried a heavy axe. When he would come upon an apparently splendid tree that looked as if it ought to be good

for timber, he would give the big axe a swing and strike the tree a heavy blow close to its base. He would then listen for the resulting sound.

Many times I have heard him say in disappointed fashion, "No account, hollow inside."

"Why, it looks all right," I would reply, unable to believe his statement.

"Oh, yes, there's lots of 'em' look all right, but that isn't what counts. If a tree is hollow—well, it just naturally isn't worth anything. A tree has to be sound. The minute a tree stops growing it has a tendency to get hollow in the middle."—The Target.

BIBLE TREES

By Stalney Stotz

Although there are only a few different flowers mentioned in the Bible, there are a great many different kinds of trees referred to in many passages. Foremost among these are the cedars of Lebanon used for houses, tabernacles, temples, and ship-building. The tall, sturdy Lebanon cedars made excellent masts for ships, and were eagerly sought by the neighboring sea-faring Phoenicians of Tyre and Sidon. Beautiful indeed must have been the ships of Tyre described by the prophet Ezekiel (27:5) with Lebanon cedar masts, benches of the wild oaks of Bashan, land of giants and the huge wild oxen, and inlay work of boxwood.

The sweet-smelling bark of several species of laurel trees was used not only by the ancient Israelites, but by neighboring friends and enemies. Notable among these were the frankincense, myrrh, and cinnamon. The Hebrew name for cinnamon was quinaon, from whence our word for it is derived. Cinnamon was used in the oldest recipe in the world to be found in the twenty-third verse of the thirtieth chapter of Exodus, wherein God tells Moses how to mix incense for the altar in the tabernacle sheltering the Ark of Covenant.

The Ark and the furniture were made of the finely-grained, beautiful golden-brown wood of the shittah-tree, according to instructions and measurements dictated by God to Moses and Aaron.

Just as modern women use cedar chests to prevent moths from destroying things made of cloth, so the children of Israel used chests and boxes made of the algum or almug tree. This tree has been identified with the sandalwood which has an odor that repels insects, including termites or flying ants.

Most of our modern fruit trees such as the apple, peach and pear originated in or near the Holy Land. From the neighboring country of Persia the Israelites could get fruit trees which the Persians had developed from the famous rose-trees of that country. The rose bush and tree are the parents of many fruits enjoyed today in many lands.—Youth.

Pray and work for fulness of life above everything; full red blood in the body; full honesty and truth in the mind; and fulness of grateful love for the Savior in your heart.

—Phillips Brooks.

THE ACCEPTED TIME

There trudged along a Scotch highway years ago a little, old-fashioned mother. By her side was her boy. The boy was going out into the world. At last the mother stopped. She could go no farther. "Robert," she said, "promise me something?" "What?" asked the boy. "Promise me something?" said the mother again. The boy was as Scotch as his mother, and he said: "You will have to tell me before I will promise." She said: "Robert, it is something you can easily do. Promise your mother?" He looked into her face and said: "Very well, mother, I will do anything you wish." She clasped her hands behind his head, pulled his face down close to hers, and said: "Robert, you are going into a wicked world. Begin every day with God." Then she kissed him, and Robert Moffat says that that kiss made him a missionary. And Joseph Parker says that when Robert Moffat was added to the kingdom of God, a whole continent was added with him. There are critical times in the history of souls. "Now is the accepted time; now is the day of salvation."—J. W. Chapman.

ASSUMING OUR RESPONSIBILITIES

By Mrs. Irvin Rowland

"For every man shall bear his own burden."

Is not a burden something hard to bear, a cross that is heavy, a responsibility that we assume? Can a Christian walk the way of Christ and not have some kind of burden? This way is full of crosses or responsibilities, waiting for those who travel it to pick them up. There are one's own personal problems or temptations to strive against, the love and concern he should have for his brother, the suffering and needs of the world, the untried tasks in the kingdom, and the persecution and misunderstanding of men.

Must a Christian be forced to take upon himself these crosses or must he willingly do so? Christ never shirked duty—some things were unpleasant and heart-breaking, but He nevertheless fulfilled His purpose. As His true followers, we will heed the words spoken by St. Paul, "Bear ye one another's burdens, and so fulfill the law of Christ."

He may be comforted and encouraged by others, but each man's burden or cross cannot be taken away from him. He has a definite responsibility to assume and fulfill to the best of his ability. Christian understanding and prayer make it easier for him, but he is responsible to God for it. Why shirk that which may be the means of making you a stronger Christian? Let it prove a blessing to you and those about you. Make it a challenging opportunity for the enlarging of your faith and understanding of life.

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ-laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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When colds start—spread cooling Mentholatum inside nostrils. Instantly it releases vapor "Mentholations" that start 4 vital actions:
1) They thin out thick mucus;
2) Soothe irritated membranes;
3) Help reduce swollen passages;
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MENTHOLATUM

MRS. EVELYN TURNER BINGHAM

Mrs. Evelyn Turner Bingham, daughter of David Turner and Mrs. Rachel English Turner, was born at Winona, Miss., on August 10, 1863. She lived at Winona until her marriage to Mr. J. R. Bingham, of Carrollton, Miss., on March 8, 1882, which was her home for practically half a century. There her six children were born and grew to manhood and womanhood.

Mrs. Bingham was in the truest sense a wife and mother and she supported loyally and effectively the varied activities, social, civic, and religious, of her splendid husband. A woman less conscious of her own mission might have been content to lose herself in the activities of her worthy husband, but such was not true of Mrs. Bingham. Without the slightest evidence of obtrusion or boldness, she maintained her own circle of activity. It was always related to that of her husband and her home, but through it her own personality found expression. Inside this individual sphere, beautifully coinciding and harmonizing with her other duties, she made distinct distribution of her own.

Many young men and young women who grew up in the Methodist church of the little town of Carrollton will treasure to the end of their days the precious contacts with her in the Sunday school class which she taught. Included in that privileged company were her own children and grandchildren. In the missionary program of her Church she worked with both the Adult and Young People's Missionary Societies, and she shared the enthusiasm and devotion which helped to carry the missionary message of Methodism to the ends of the earth, and no less pronounced was her interest in Christian education. A beautiful but unsung romance of her Christian life was the Sunday school maintained in her kitchen for the servants in her home.

Truly might it have been said, Her soul knew no East and no West, no color, creed, or caste. Her home was a model of domestic orderliness and Christian devotion, and she so demeaned herself toward men and women of all classes and denominations as to make them remember the "Bingham home" as a place of true Christian hospitality and unfeigned catholicity. No woman was ever more a part of life on its purer and nobler side, nor shared more unselfishly in every worthy enterprise in the little town where she lived. It is small wonder, therefore, that, as the shadows gathered in her path at the sunset hour, the romance of the days of service for her Lord found expression in the singing of the great hymns of Christian faith and consecration. Her toils were over, but her pilgrim soul was still on the march when on October 19, 1942, she swept through the gates eternal and joined the immortal chorus of the blood-washed throng in the Father's house.

W. L. DUREN.

Many of us spend half our time wishing for things which we could have if we didn't spend half our time wishing.—Earl Riney.

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No longer be annoyed or feel ill at ease because of loose, wobbly false teeth. FASTEETH, an improved alkaline (non-acid) powder sprinkled on your plates holds them firmer so they feel more comfortable. Soothing and cooling to gums made sore by excessive acid mouth. Avoid embarrassment caused by loose plates. Get FASTEETH today at any drug store.

BISHOP TUCKER NEW PRESIDENT, FEDERAL COUNCIL OF CHURCHES

The Right Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church, is the new President of the Federal Council of Churches of Christ in America. Bishop Tucker succeeds Dr. Luther A. Weigle of Yale University and will hold office for two years.

This is the first time a President of the Council has come from the Episcopal communion. By action of its General Convention in 1940 the Episcopal Church became a full-fledged member of the Council. It is of interest to note that in England, the British Council of Churches is also headed by the top-ranking official of the Episcopal Church, the Archbishop of Canterbury.

Bishop Tucker began his career in the church as a missionary in Japan. In 1912, following six years as President of St. Paul's University, Tokyo, he was elected to the office of missionary bishop, and was consecrated in Kyoto. When the United States entered the first world war Bishop Tucker immediately volunteered for service and served with the rank of Major in charge of civilian refugee work in Siberia under the American Red Cross. After the war he resumed his episcopal duties in Japan.

In 1923 Bishop Tucker resigned on account of ill health and returned to America. Shortly thereafter he became professor of Pastoral Theology in the Theological Seminary at Alexandria, Virginia. He was elected Bishop Coadjutor of the Diocese of Virginia in May, 1926, and a year later became bishop of that Diocese. He was named Presiding Bishop at the General Convention of the Episcopal Church in 1937 and will continue in that post until October, 1943.

The Tucker family has long been active in the work of the Episcopal Church, the clergy list showing at present twelve of the name serving as rectors of parishes in eight dioceses of the United States. Three brothers entered the ministry of the Church—Beverly D. Tucker, Jr., Rhodes Scholar and Master of Arts of Oxford University, who is Bishop of Ohio; Herbert Tucker, who is rector of St. Paul's Church, Suffolk, Va., and Francis Bland Tucker, who is rector of St. John's Church, Washington, D. C. Two other brothers are in the missionary service of the Church—Dr. Augustine W. Tucker, as head of St. Luke's Hospital, Shanghai, China, and Ellis N. Tucker, as professor of mathematics in St. John's University, Shanghai.

The first American ancestor of the Presiding Bishop, St. George Tucker, came to Virginia before the American Revolution, was educated at William and Mary College, became a Colonel of Virginia militia, and was wounded at the siege of Yorktown. He rose to distinction and was appointed a Justice of the Supreme Court of Appeals of Virginia. The Judge's grandson, Nathaniel Beverly Tucker, rendered distinguished service to the State of Virginia and to the Southern Confederacy during the War Between the States, and escaped at the end to Canada with a price on his head of \$100,000, offered by the Federal Government.

The Presiding Bishop's father married Maria Washington, daughter of Lieut. Colonel John Augustine Washington, an officer of General Robert E. Lee's staff, who was killed at the battle of Cheat Mountain. Col. Washington was a great-nephew of the first President of the United States, and was the last private owner of Mount Vernon.

Bishop Tucker is in charge of all inter-

national relations of the Episcopal Church as well as of its domestic program. His broad experience and his wide travels peculiarly qualify him to serve the Federal Council as President during the next two years, during which time relations with the churches of other lands may become a major concern of the Council.

RESOLUTIONS ON DRINK BY FEDERAL COUNCIL

Emphasizing the control of drunkenness in wartime as being of primary importance, the Executive Committee of the Federal Council of Churches of Christ in America, in a resolution approved at its meeting on November 27, called for "federal legislation enabling the President and the Secretaries of War and of the Navy, to use the Federal law enforcement agencies to deal with the problem of drunkenness and to control the distribution of beverage alcohol, whenever the local law enforcement agencies have failed in effectiveness in any community, area or premises, near military establishments or establishments engaged in war production."

Declaring that "there are certain tendencies toward increased consumption of beverage alcohol," the Committee took note of the "numerous expressions of concern by many churches and other responsible civic groups."

Another measure recommended was reducing the volume of beverage alcohol allowed to be available for sale in line with the reductions made in reference to other consumers' goods.

Federal and state governments were urged to adopt tax programs which would encourage producers to dilute proof spirits and fortified wines. The states were asked to regulate and decrease the hours when beverage alcohol might be sold, "as has proved effective in British experience."

The Federal Council's Executive Committee called upon the churches to undertake "a renewed educational program of their own with reference to the nature of beverage alcohol and its effects on human life," and urged the federal and state governments, through their public health agencies, to extend or begin similar educational programs for the general public.

The text of the resolution follows:

In wartime there are certain tendencies toward increased consumption of beverage alcohol, and also an aggravation of the problem of drunkenness. These tendencies have been reported in numerous expressions of concern by many churches and other responsible civic groups. Drunkenness presents us with important physical, social and psychological problems. Medical opinion has emphasized the importance of these prob-

100,000
YEARLY
USE IT

**PELOUBET'S
SELECT NOTES**

FOR
1943

INTERNATIONAL UNIFORM
SUNDAY SCHOOL LESSONS

WILDUR H. SMITH, D.D.

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lems. The church, above and beyond these factors, recognizes moral issues in connection with the use of beverage alcohol, and its own obligations to consider and recommend proper educational, legislative, and other social measures. Therefore, be it

Resolved, (1) That there should be federal legislation enabling the President, and the Secretaries of War and the Navy, to use the Federal law enforcement agencies to deal with the problem of drunkenness and to control the distribution of beverage alcohol, whenever the local law enforcement agencies have failed in effectiveness in any community, area or premises, near military establishments or establishments engaged in war production.

(2) That there should be further governmental action reducing the volume of beverage alcohol available for consumption, along with many other consumer's goods, by diverting raw materials and supplies, and thus freeing labor and productive and distributive capacity.

(3) That legislatures of the states permitting the sale of beverage alcohol should strictly regulate, and decrease, the hours when it may be sold, both by package and for consumption on the premises, the hours and intervals to be chosen in the light of British experience with this effective method of reducing consumption and increasing industrial efficiency.

(4) That the federal and state governments should generally adopt tax programs that encourage the dilution of proof spirits and fortified wines, thus presenting an incentive of reduced taxation to distributors, and thereby reducing the total volume of alcohol consumption.

(5) That the federal and state governments should extend, or begin programs of education for the general public as to the nature of beverage alcohol and its effects on human life, through their public health and allied agencies.

(6) That the churches should undertake a renewed educational program of their own with reference to the nature of beverage alcohol and its effects on human life.

LOUISIANA W. S. C. S.

(Continued from page 12)

ulated on their enthusiastic response to this appeal:

Belcher—Mrs. W. A. Sawyer, president; Benton—Mrs. W. G. Stinson, president; Bossier City—Mrs. J. T. Little, president; Broadmoor (Shreveport)—Mrs. L. O. Wheeler, president; Coushatta—Mrs. Fred Wilson, president; East Point—Mrs. A. W. Weems, president; First Church, Shreveport—Mrs. A. W. Baird, president; Cedar Grove—Mrs. Wm. McDaniel, president; Grand Cane—Mrs. C. C. Payne, president; Greenwood—Mrs. B. J. Johnson, president; Gilliam—Mrs. R. J. Stinson, president; Hall Summitt—Mrs. E. M. Mouser, president; Haughton—Mrs. T. H. Lawrence, president; Ida—Mrs. Joe Petty, president; Keithville—Mrs. P. P. Keith, president; Logansport—Mrs. C. H. Lucas, president; Mansfield—Mrs. J. S. Segura, president; Noel Memorial, Shreveport—Mrs. L. B. Kilpatrick, president; Park Avenue, Shreveport—Mrs. Harry Lowrey, president; Pelican—Mrs. F. N. Breazeale, president; Plain Dealing—Mrs. W. N. Martin, president; Rodessa—Mrs. M. F. Smith, president; Stonewall—Mrs. W. L. Gilmer, president; Vivian—Mrs. C. H. Pardue, Sr., president; Wynn Memorial, Shreveport—Mrs. H. M. Sneed, president; Zwolle—Mrs. J. C. Ferguson, president.

Alexandria District

The White's Chapel W. S. C. S. was omitted from the list of 100 per cent societies in the Alexandria district. Mrs. Sidney Campbell is president.

A BIRD'S-EYE VIEW STUDY IN STATISTICS, MISSISSIPPI CONFERENCE

(Continued from page 13)

total of \$57,943 for an average of \$350 per charge, \$116 per church, and \$0.80 per active member. This is an increase over the last few previous years.

For current expenses and incidentals the churches totaled \$98,610, for an average of \$591 per charge and \$197 per church.

The grand total expended for all purposes for the Conference was \$780,215, for an average of about \$4,680 per charge and \$1,560 per church.

The average contribution per member for all purposes was \$10.78.

GEORGE H. JONES.

VETERANS OF THE CROSS FELLOWSHIP

(Continued from page 9)

Now in a new relationship, I have written to Miss Hattie Cooper, whose lamented father organized the first organization (that I know of) of retired ministers into the Veterans of the Cross Fellowship, as to what such an organization accomplished and how it functioned. I received the following reply:

"Letter received. I gladly reply. Father organized the first chapter of the Veterans of the Cross, Fellowship, in our Conference (New England). It was recognized by the next General Conference of our Church, and a general organization for it effected. Chapters were organized in a number of conferences. I think wherever they have been organized they have been much prized by the retired ministers.

"Our conference chapter has had a very happy history. They have two meetings annually—one at the conference sessions in the spring, the other in the fall. They do certainly enjoy them. The fall meeting is always where some church invites them and provides a dinner. There is always a good program by their own members with sometimes an invited speaker. Their wives and the widows of retired ministers are always invited guests. Nearly every grave of former members of this conference has been located by them and a marker placed at their grave."

The lamented Dr. Cooper has said: "When we think of the intense activities of an itinerant's life, the multiplied functions he fills, and organizations he is responsible for, and that he is recharged by his annual conference each year, to do his utmost, and by one vote of hands is suddenly stopped, what a shock it must be. He drops suddenly out of all official responsibility. From thirty to forty years, all the time, he has been the magnetic center of a church and congregation, the dynamo of all its activities, and suddenly he is separated from it all and set down alone, wherever his stipend will best serve him. To meet in some measure the felt wants of these men, to open a door of usefulness among themselves, afford the means of expressing their gratitude to the church and, if need be, their opinions and views to the church, and protect their recognized claims and rights, believing they had

earned the right to be heard, on the 7th of March, 1910, the Veterans of the Cross Fellowship was organized in the historic Bromfield Street church in Boston, Mass. We were cordially received into our conference as chapter one."

WM. B. VAN VALKENBURGH.

A retired member of the Louisiana Conf. N. B.—Referring to our Conference Journal, I find there recorded the names of forty-nine noble men who have served out their allotted time for the church, and adding some new names recently to be recorded we have a godly company of some 58 names. What a fellowship such a company could afford!

WISE OR OTHERWISE

By Rev. James H. Felts

The Church interprets the mind of Christ with theoretical accuracy, yet lives so far from His mind that it is difficult to tell whether she is coming or going.

If God is "no more a respecter of peoples than He is of persons" wherein have we occasion to boast?

When a book is "salted with humor and seasoned with experience" it should be very readable.

From the jarring earthquake that is now shaking the world the teachings of Jesus Christ may find a new place in the heart-life of men.

I honestly believe the missionary activities of the Church are approaching the greatest opportunity in history.

"The democracy of the Roman Catholic Church is more apparent than real. In many Protestant churches it is not even apparent." E. F. T.

When a woman makes a call that is not even expected to be returned it is called church work.

True or false? God was "first of all a tribal deity."

MISSISSIPPI CONFERENCE

Jackson District—First Round

Jackson, Capitol Street, Dec. 6, 11 a.m.
Jackson, Galloway Memorial, Dec. 6, 7:30 p.m.
Mendenhall, at Mendenhall, Dec. 13, 11 a.m. and 1:30 p.m.
Jackson, Millsaps Memorial, Dec. 13, 7:30 p.m.
Pelahatchie-Shiloh, at Pelahatchie, Dec. 16, 7:30 p.m.
Benton, at Benton, Dec. 20, 11 a.m. and 1:30 p.m.
Flora and Benton, at Benton, Dec. 20, 7:30 p.m.; Q. C. 4 p.m.
Jackson, Bessie Shands, Dec. 23, 7:30 p.m.
Homewood, at Homewood, Dec. 27, 11 a.m. and 1 p.m.
Lake, at Lake, Dec. 27, 7:30 p.m.; Q. C. 4 p.m.
Raleigh, at Raleigh, Jan. 2, 11 a.m. and 1:30 p.m.
Lena, at Good Hope, Jan. 3, 11 a.m. and 1 p.m.
Morton, at Morton, Jan. 3, 7:30 p.m.
Forest, Jan. 6, 7:30 p.m.
Camden, at Forest Grove, Jan. 10, 11 a.m. and 1 p.m.
Clinton and Ridgeland, at Ridgeland, Jan. 10, 7:30 p.m.
Harperville, at Harperville, Jan. 15, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Jan. 16, 11 a.m. and 1:30 p.m.
Carthage, Jan. 17, 11 a.m.
Carthage Circuit, at Bethel, Jan. 17, 2 p.m.
Canton, North Side, Jan. 17, 7:30 p.m.
Brandon, at Brandon, Jan. 24, 11 a.m. and 1 p.m.
Greenfield and Richland, at Richland, Jan. 24, 7:30 p.m.
Jackson, Grace, Jan. 31, 11 a.m.
Jackson, Glendale, Jan. 31, 7:30 p.m.
Bolton and Raymond, at Bolton, Feb. 7, 11 a.m. and 1:30 p.m.
Florence, at Florence, Feb. 7, 7:30 p.m.
Canton, First Church, Feb. 14, 11 a.m.
Vaughan, at Vaughan, Feb. 14, 7:30 p.m.
Fannin, at Fannin, Feb. 21, 11 a.m. and 1 p.m.
Terry, at Terry, Feb. 21, 7:30 p.m.
Sharon, at Sharon, Feb. 28, 11 a.m. and 1 p.m.
Madison and Pocahontas, at Madison, Feb. 28, 7:30 p.m.
District Missionary-Education and Evangelism Institutes will be held at Galloway Memorial Church, Jackson, Feb. 3, at 9:30 a.m.

OTTO PORTER, D. S.

New Orleans CHRISTIAN ADVOCATE

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THE LIVING CHURCH

The earth has grown cold with the burden
of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and
fair,
And its soul, full of music, breaks forth
on the air
When the song of the angels is sung.
—Phillips Brooks.

THE PRAYER-ROOM TODAY

My Father, I thank Thee that when I
have come to Thy door Thou hast never
turned me away. Even if Thou hast kept
me waiting there it has been only that
I should more deeply feel my need of
Thee. I thank Thee for all the grace and
generosity of Thy giving, so far beyond
my deserving. But most of all I thank
Thee for the mercy of Thy forgiveness,
for the love that takes me back into fel-
lowship, opens to me again the freedom
of Thy house. Let me dwell there as Thy
child, never presuming upon Thy mercy,
yet never for a moment doubting Thy love.
Amen.

The Magic Season

By Marshall Wingfield

It is Christmas again—the festival of home and childhood. Within the hearts of grown-ups revives the child that used to be, the happy little ghost of dead youth, who laughs at Time's relentless strife and forgets grim mortality.

A strange wistfulness haunts our hearts at this Magic Season. The wistfulness comes partly because we are looking through the lens of memory. It comes chiefly because the sense of wonder is dulled and the sound of the little feet that once pattered through the house of life seems faint and far away.

At Christmas there rises, like a star, the will to believe. We try to recapture our dear, lost illusions. Our hearts join in a song of faith and declare that nothing is too good to be true.

If on Christmas Eve some man of zeal
Should say "Come, see the oxen kneel,"
Through the night with him we'd go,
Hoping, praying, it might be so.

Somehow the Magic Season brings back for a brief hour what once we had and failed to appreciate. It relights minds that have come to know the market value of so much and the spiritual value of so little. Ears that have been dulled by the din of things are made sensitive to the rustle of wings. Eyes that have been blinded by the dust of things are opened to the vision of a star.

The Magic Season is the great restorer. It brings back for a little while the tender grace of a day that is dead. It banishes hardness and cynicism by a strange tenderness. It puts angel-song on the air again. That which time has bent and broken becomes strangely straight. A magic hand wipes something from our brows and much from our spirits. The years which the locusts have eaten are restored. The captive heart comes home from Babylon.

The Magic Season blesses our tomorrows. For whether we be near the farther shore or in the midst of the years, days will come when we shall plod on leaden feet and sigh for wings. Nights will come when the star will not shine and when angel-song will be hushed. When such tomorrows come, those who have walked for a little while in the Christmas light, may be able to reach through the encircling gloom and grasp the hand of God.

When we grow weary of life's sound and fury and tired of striving for place and power; when we are bruised by the rough edges of the world and saddened by what we've made of life, then Christmas comes and takes away our cruel scars and makes us children again. At the Magic Season our hearts come home from the far country, where so much of life's substance has been wasted, and we receive the robe and the ring and the welcome of the Father's House. The Magic Season is pledge and token of the final home-coming of our souls from long exile.

To an open house in the evening,
Home shall all men come,
To an older place than Eden,
And a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless,
And all men are at home.

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BINGO IS GAMBLING, said Mayor Fiorello H. LaGuardia recently, and immediately the Catholic archdiocesan officials came forward with the announcement that they would cooperate with the mayor. The parish priests thereupon cancelled bingo in their churches, pending a definite ruling on its legality. The sponsors of bingo seem to be more interested in the punitive threat than in the prostitution of moral standards for the benefit of the Church. Is it that the "take" is the major consideration?

* * *

THE BARRING OF PROTESTANT MISSIONARIES by South American governments and at the instance of Roman Catholicism should at least serve to convince some religious propagandists that the millennium has not yet arrived if an exhibition of Christian brotherhood is to be regarded as a test of its reality. The missionaries withdrawn from Oriental fields have been denied entrance as "undesirable aliens," and the United States Department of State has declined to protest any country's interpretation of its own laws.

* * *

TUBELESS AUTOMOBILE TIRES seem to be on the way to practical realization. It is said that the general use of this new type of tire would release one hundred and eighty-five million inner tubes for meeting the much discussed rubber shortage. Where tires and rims are in good condition the expense of transferring to the rimless tire seems likely to be made at an almost nominal expense. The new tire is being tested out at Tulsa, Oklahoma. The B. F. Goodrich Company is said to have worked out a tubeless truck tire which is now undergoing Army tests.

* * *

THE ENTERTAINMENT FOR SERVICE MEN in Detroit became so acute a problem as to cause the organizations responsible for their care to wonder which way to turn. Three local churches have led the way in offering relief by making parts of their parish houses and gymnasiums into dormitories. There soldiers and service men of all Allied nations find a place to sleep with showers and writing rooms available—all a free service on the part of the churches. Reports indicate that this hospitality is having a wholesome effect upon those who share it.

* * *

THE SHEPPARD BILL S-860 may be brought forward on January 16, the dry anniversary, according to reports from Washington by Captain Edward Caston, national commander of the Patriotic Guard of America. It is believed that dry sentiment in the new Congress will be much stronger than for many years past. The regular temperance bloc of approximately one hundred was substantially increased by the defeat of a number of persons of colorless views, and the elimination of certain notorious wets. The way things are going at the present another election should erase the larger part of those who surrendered the country to the liquor business.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION quotes "Beer and Brewing in America" to the effect that two and three-quarter billion pounds of food products are used annually in making beer in the United States. The President of the organization says that this is equal to the products of three million acres of land annually, and that it also takes the work of thousands of sorely needed farm hands for the manufacture of beer. She calls upon Mr. Wickard to halt this waste at a time when all the world is on short rations.

* * *

GERMAN ANTI-SEMITISM does not hesitate to resort to the most heretical religious teachers in order to bolster the Nazi ideology. According to "The Spiritual Issues Of The War," a pamphlet published in 1940, entitled "Early Christianity as an Anti-Semitic Movement" seeks to create the impression that the early Christian writers were strongly anti-Semitic. It quotes Marcion's treatment of the Old Testament without any admission that his views have generally been regarded as heretical and were rejected by the Nicene Creed.

* * *

RADIO THERAPY reinforced by avadin, a mysterious substance obtained from the whites of eggs, is believed by investigators in that field to hold new possibilities for the control and the ultimate conquering of that deadly malady cancer. It is believed that cancer may be aggravated if not caused by a bacterial infection associated with biotin and that avadin combines with biotin in such a manner as to neutralize the contribution to cancerous growths. Just how much of this hopefulness may be due to wishful thinking time will have to prove.

* * *

ANOTHER MECHANICAL COTTON PICKER has been produced, but is not available for marketing in quantities because of materials restrictions. It is said to do the work of from fifty to eighty human pickers. A disadvantage is said to be its rather excessive cost which will make it too expensive for small farm operations. A mechanical cotton picker was produced in 1935 by John and Mack Rust of Memphis, Tennessee. The new picker cannot be used except where there are gins equipped for cleaning and drying the cotton after it is picked.

* * *

SLEEPING SICKNESS in the regions about Libya, Dakar, and Liberia, is one of the perils which must be faced in the invasion of Africa. It is said that the infection, which begins with the tsetse fly's bite, steals silently upon its victim until after months and years of working through the blood stream it gets into the spinal cord and brain to be followed by death. According to Dr. T. L. Lawson, practically all cases of sleeping sickness in the early stages respond favorably to injections of pentamidine, and the freeing from the parasite requires but ten days of treatment as compared with seventy days required by older methods.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

CHRISTMAS COMES AGAIN

After nearly two thousand years of Christian faith and progress, we find ourselves engaged in the most desperate war of all history. The very atmosphere is in strange contrast with the message which the angels brought to the shepherds on the Judean hills so long ago. The gospel of peace and good will seems to be in the course of being liquidated in fratricidal strife, and the Christian civilization, which we had assumed to be triumphant, seems to be nearing a state of utter collapse. The turbulence of the times makes it necessary for us to remind ourselves that it is really Christmas again, that His star, which appeared over Bethlehem long ago, is still ascendant, and His Church is still on the march for translating the song of the angels into a glorious reality for all the sons and daughters of earth.

Christ came to Bethlehem at the end of an era which might properly be likened to an eddy in the course of human progress and a dead-end in human hope. The announcement of the angels was such a contradiction of the realities of that day as to arouse little interest or enthusiasm in the breasts of men who were unconscious of the Star at that moment hovering upon the horizon of human destiny. A few convinced souls, however, took up the march to Bethlehem and, despite the hopelessness and the doubt of the world, the note of triumphant certainty in the angel song became a regnant factor in shaping the history of mankind. The message heard by the startled shepherds, on the hills outside Bethlehem, has grown in volume until it has been heard around the world and has become the hope and inspiration of all races of men. Yes, it was an unpropitious hour in the history of mankind; but through the power of that strange song and the mystery of that divine event, the world was lifted to sun-crowned summits and a new day in its life. Christmas became a reality.

Christmas comes again. This time to a world agog with strife and to lands drenched with human blood. The shriek of shrapnel, the roar of mighty siege guns, and the droning of great armadas of the air on missions of destruction bent seem about to hurl the world into the oblivion of lost hopes and vanished dreams. The terrors of war bring us face to face with our own moral and spiritual lapses which have made possible the disasters of our age. We must adapt our ears to the dissonance and the discordant note which rend the air of a world at war; but still there come across the weary years and we hear again above the unseemly strife, the notes of the angel song of that first Christmas night: "Peace on earth and good will to men." The Christian cannot for-

get that the imponderable and eternal reality of that night in Bethlehem is still regnant in our destiny. Responding to the notes of the angel promise, we gird our loins and begin our march anew. We start, not from the desolate wastes and the pagan darkness of two thousand years ago, but from eminences made radiant by centuries of Christian experience. We join in the militant spirit of that hymn with which the "Atlantic Charter" was christened, "Onward, Christian Soldiers," and with new inspiration and courage we press on for the full fruition of the heavenly message, "Peace on earth and good will to men." Yes, Christmas comes again.

DR. HENRY FELGAR BROOKS

In the death of Dr. Henry F. Brooks of the North Mississippi Conference, the Church has lost a tireless worker and a great spirit. He was probably not so much an executive as a man of evangelistic gifts and fervor. In his preaching he was true to the Methodist interpretation of the Gospel message. He was for thirty-four years a minister, having been admitted on trial in the Central Texas Conference in November 1908. He served pastorates in the following order: Talpa; Santa Anna; Anglin Street, Cleburne; Mulkey Memorial, Fort Worth; Mineral Wells; Vernon; Polk Street, Amarillo, all in Texas; First Church, Shreveport, La.; Capitol Street, Jackson, Miss.; Clarksdale; Starkville; Tupelo; and his career came to a close at the end of a four-year service as superintendent of the Greenwood District. He is survived by his wife, five children and three grandchildren.

WAR AND THE SMALL COLLEGES

The latest turn in the course of the war lays another restriction upon our American way of life. We are becoming accustomed to restraints upon our economic and social freedom. It is possible that some may wonder whether the liberties tossed into the cauldron of war may ever be fully recovered after the necessity for the voluntary surrender of them no longer exists. The bureaucratic setup necessary to the prosecution of a great war is not easy to dissolve, and there can always be found plausible reasons for continuing temporary powers for the needs of rehabilitation—implementing peace through a period of reconstruction.

We have in mind here the threat to the small college by the proposed allocation of a chosen fraction of the young men to be educated and their assignment to specifically designated institutions. In doing this the Government is thinking of keeping civilian life up to a con-

structive standard of attainment so that when peace shall come captains may be available for guiding the destinies of the people in the ways of efficiency and productiveness. It will, however, result in serious consequences to popular education if the great number of small institutions shall be eliminated, destroyed. It will not be easy for those colleges to recover their status after they have ceased to be a factor in the educational interest of the people. The contribution of the small college to American culture should not be lost sight of in a reckless venture in educational regimentation and restriction.

1942—CLOSING THE FORMS

With the issue of next week, we "close the forms" for the Advocate volume of 1942. The confusion of events and the rising tide of feeling since Pearl Harbor have made the sledding difficult at times, but we have tried to look straight ahead and to do and say without fear, or regard for personal consequences what seemed to us to be demanded by any and every situation. In this effort the loyalty of a host of friends has been abundant compensation for the difficult experiences. We have tried to be conservative and to respect the views of those who have differed from us. In the year ahead we shall try to carry on without trimming a sail and without abating in the least our interest in the work of every minister and layman in the three Conferences served by this paper. We wish to be counted the friend of all, from the least to the greatest, and that all shall think of us as a true and faithful servant.

SAINT OR SWAMI?

In the Christmas number of the Saturday Review of Literature there is a review by Louis Fischer of the book, "What Does Gandhi Want?" written by the Indian journalist, T. A. Raman.

In the review, Mr. Fischer quotes John Gunther's, "Inside Asia," as saying "Gandhi is an incredible combination of Jesus Christ, Tammany Hall, and your grandfather," and then says on his own authority: "He is certainly an incredible combination of saint, shrewd political leader, and human being."



Dr. A. P. Hamilton

I think it would have been more accurate if Mr. Fischer had prefaced his remark with "seems to be," because Mr. Gandhi seems to be a rare combination of saint and political leader, but is he, or rather can he be, both?

For Gunther to say that he is a "combination of Jesus Christ and Tammany Hall" is absurd on the face of it.

Can you imagine Jesus plotting or pulling wires in any way whatsoever to bring about the overthrow of the Roman Empire? The only time He was ever faced with the dilemma of giving a categorical answer to this question of Rome's authority He said: "Render unto Caesar that which is Caesar's and unto God that which is God's." Here we find not the remotest similarity in the political views or methods of the two men. In fact, if Jesus had any political views He never expressed them. The only direct action He ever employed was against entrenched ecclesiastical special privilege, when He cleansed the temple.

Further on Mr. Fischer adds: "As a matter of fact, the Christ in Gandhi is in constant conflict with the nationalist leader in him, and the leader often wins." Can anyone imagine any such "split personality" in Jesus? To ask the question is to answer it.

Fischer later calls Gandhi a "Wise man from the East, among the illiterate statesmen of the West." I will admit that statement as largely true. But it must be remembered that the "Wise men of the East" paid homage to Jesus as a King. Gandhi has so far refused to do this.

Jesus said very plainly: "My kingdom is not of this world." Until Mr. Gandhi is willing to accept this as his philosophy, his halo seems to me a bit tarnished, and I am afraid his canonization will have to wait longer than the customary five hundred years.

This is not to say that he is not a very great man. I think he is, but that is all he is.

A. P. H.

Editorial Miscellany

By Dr. Henry T. Carley

A KINGFISHER AND A QUESTIONNAIRE

Dr. Scott called my attention the other day to a kingfisher that can be frequently seen perched on an electric light wire out on the Madisonville highway.

For the benefit of those who are rusty on their ornithology, I will state in the beginning that a kingfisher is an alcedinoid bird having a straight, deeply cleft bill with smooth edges. Of the many species, the belted is common in North America. He is slate-blue above and white below, with a slaty-blue band on the breast. A jaunty topknot adorns his head. He lives mostly upon fish, which he obtains by diving.

It is not unusual to see a kingfisher in these parts, and not at all strange to see him perched on the dead limb of a tree or some other suitable support, usually in the neighborhood of a lake, river, bayou, creek, pond, or some other body of water in which his food supply may be found. It is strange, though, to see him, at almost any time of the day, seated on an electric light wire that runs along a much-traveled highway. I have been trying to figure out what he is up to.

I have considerable admiration for the kingfisher, for he likes to fish. I therefore assume that he is a decent, sociable, inoffensive kind of bird, optimistically inclined, with a fair sense of humor—I have never known any other kind of bird that liked to fish. He may be wicked—but he's not mean. Since he fishes for a living, I hope he has better luck than I do sometimes. With him, it's no fish, no dinner; with me, it's just eat more of what I can get at supper. His work is harder, too—he has to dive into the water and catch his fish, while I just throw a line out and let the fish hook himself. Sometimes I do fall in the creek, though.

But to get back to the kingfisher on the light wire—what is he doing there?

I'll hazard two guesses: He's just received a questionnaire from the fisheries department and is trying to think it through, or he's trying to think of a good place to go fishing. Good luck to him in either case—or in solving whatever other problem may be on his mind.

Just because you don't understand what a man is doing is no sign that he is not working hard.

EMMANUEL, GOD WITH US

By Charles O. Ransford

Before man had a habitation and a home, while dwelling in tents in the wilderness, or ever the pillars of civilization were laid, man was seeking God. He knew not why nor whom he sought, but within his heart were strange intimations and strong desires that made him seek a support and comfort other than himself. He had a discontent with himself. He knew he was not self-contained.

Job, the patriarch in the wilderness, cried, "Oh, that I knew where I might find him, that I might come even to his seat!"

The revelation of God is by faith in response to spirit and desires and aspirations for knowledge of the divine way. Man's natural thirst is "for God, for the living God." He waits for the revelation that shall bid him "come and appear before God."

There is no argument in the Bible for proof of the existence of God. God is here and everywhere; he is in all hearts, but only men who know their need and confess their sins receive him. Unpraying souls never know God. In their extremity, when they cry out in their despair, they know not to whom they pray nor on whom they call. Even for His daily mercies the unpraying have no mind to praise.

God has made himself known unto men in his Son. It is conceivable he might in many different ways have manifested himself unto the world. He chose a very natural way through the birth of a child in a home. A child, a home, and Christian fathers and mothers are the best interpreters of God this world knows. Christ came not as a full-grown man, but as the "Babe born in a manger in Bethlehem of Judea."

When the simple shepherds heard the angel choir singing in the heavens, announcing his birth, they came to his manger cradle and worshipped him. When the wise men in the east saw his star they followed that light and came and presented him gifts. When Simeon in the temple took the babe in his arms, he said, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all Thy people Israel."

The Bible story is not merely a beautiful story or tradition. It is a record of facts in a divine revelation. Never a child was born in a proper home that the parents did not believe in angels, wise men, and patriarchs as sharing in their joys and blessing them and their child. To such parents the birth of a child is the prophecy and assurance of a holier love that shall bind their hearts in the blessed experience of a sanctified and happy Christian home. The home in miniature is what the whole world has become through the birth of God's Son, Jesus, Emmanuel.

Through the thirty and three years of Christ's ministry, all that God, the Father, has been through the ages Christ made known unto men. God is love. God is life. God is light. God is goodness. God is healing. God is comfort. God is food and drink.

God is the father who grieves over a wayward son, yet still loves and has compassion and takes the wanderer home again.

God is the healer who stands by the sufferer and heals broken and diseased and suffering bodies.

God is the strong tower of strength who stands by the tempted, and says, "I have prayed for thee, that thy faith fail not."

God himself suffers as the world's burdens come upon his heart. Christ was "in

all points tempted like as we are," and is "touched with the feeling of our infirmities."

God knows our sin and in his own body bears our sins upon the cruel cross of Calvary and we are reconciled to the Father by the death of his Son.

God knows how our human nature fears death and wants to know, "If a man die, shall he live again?" His own disciples doubted the resurrection, and said, "Except I shall see . . . I will not believe." His dearest friends, Mary and Martha, said, "If thou hast been here, my brother had not died."

To each of them Christ gave a clear word of testimony, saying, "I myself am the Resurrection and the Life. Those who believe in me, though they die, will live; and all who are alive and believe in me will never die at all." (Twentieth Century Translation). Thomas exclaimed, "My Lord and My God," and fell at his feet and worshipped him.

Human hearts seek a God, not that may be feared, but an approachable deity. A God before whom they may open their hearts and make known all their needs. Such a God is revealed to us in God's Son, Jesus, the Son of God, the son of Mary.

The story of Jesus of Bethlehem and Galilee and Calvary and Olivet is as new to human hearts today as when Jesus was here and walked among men. With an increasing power and blessedness he walks again the ways of Judea and in all country sides and the streets, "Where cross the crowded ways of life."

He is Emmanuel, God with us. His voice is heard in all the counsels of state. He is on every battle field giving courage to daring youth and his healing hand is on their wounded bodies as they lie and suffer. He is the children's joy in waking and sleeping hours. He is with our young men and women in public life. He is in every home, "The Unseen Guest at every meal" and the guardian of their firesides.

He comes to us, abides with us, Our Lord Emmanuel!

THE TASK BEFORE METHODIST SCHOOLS

By John O. Gross

The Methodist church believes in education. During the years of the nation's life it has operated no less than 300 different institutions. At present there are 127 educational institutions related to the Board of Education of the Methodist church and nearly 300 with the Board of Missions in home and foreign territory. The 9 universities, 67 colleges, 10 schools of theology, 25 junior colleges, 11 secondary schools, and 5 schools of miscellaneous classification related to the Board of Education represent an investment of more than \$400,000,000.

All of this nullifies the view sometimes heard that the Methodist church is neither sympathetic nor interested in education. It is not only interested in education, but wants the best that may be had in education. The present system of higher education owes a great debt to Methodist educators for the qualitative standards that have lifted all of them. Before there were any regional accrediting bodies early Methodist educators carefully laid plans for helping our colleges and universities to be worthy of the names they carried. The first steps in this direction was the organization of the University Senate. This ante-dated any of the regional ac-

crediting agencies and is now in its fiftieth year. It was founded by Methodist educators of the former M. E. Church to give Methodist schools norms and standards by which they could measure their work. In the former M. E. Church, South, Methodist educators led in founding and developing the influential Southern Association of Colleges and Secondary Schools. Such Methodist schools in the South as Randolph-Macon, Trinity (now Duke), Vanderbilt (until 1915), Wofford, and Emory were in the vanguard that gave the Southern States its many noteworthy schools. Jason Lee, young graduate of Wesleyan University, who was one of the first pioneers to cross the continent and open up the Oregon territory for settlement, started Willamette University one hundred years ago, in 1842. This institution has been among the most influential educational factors on the west coast.

Any study of the educational record of the Methodist church will show that its genius has been in its patterns and goals. The one threat that always hangs over its work is whether it will be able to make transitions as they appear. When public education in America was hardly worthy of the name the church maintained across the country, in every conference, institutions of learning. Sometimes the enthusiasm for schools made some want to have every presiding elder's district to be the unit instead of the conference. Gradually, with the opening of public institutions of learning, the church's lines had to be drawn in. Then, later there came a day, immediately following the development of public education, when the church's institutions, as has been noted, had to pioneer for qualitative standards and contend for dependable educational ideals. That need on the part of the church's schools has been to a large degree met. Now they face another imminent educational need and must pioneer to bring to the fore, for educational institutions, the spiritual emphasis associated with our educational philosophy. In fact, the high service of our educational institutions to the nation will be determined by their ability to shape their patterns and goals to meet the world's spiritual needs.

Our Christian tradition has been greatly contaminated during the past seventy-five years with materialism and its corollary secularism. At present all of our energies are devoted to the war against totalitarianism, but so deep is the hold of materialism and secularism upon our life that there are evidences that at one time before the war began some of our people would have sacrificed their birth-right of freedom for them and accepted a totalitarian government. Materialism accepted science as its high priest and supported learning because it increased wealth and all that went with it. All through our life there was developed an irresponsibility toward spiritual values. The attitude of the materialistic scientist was paraphrased by Hugh S. Tigner, "We give you knowledge and power; use it to produce good things for the human race and so to glorify God, or use it to poison the human heart and to blow the bodies of little children into something that resembles a jumble of old rags and cat meat. We cannot afford to care—we are scientists." When Noble viewed the destructive power vested in his discovery of dynamite he recognized that there must be another force operative in the world to channel its use into constructive work and accordingly established the Noble prize for conspicuous service in helping to build for lasting peace.

Now the present imperative before our
(Continued on page 8)

CONFERENCE NEWS AND PERSONALS

Rev. J. Noel Hinson, doing work jointly for the Board of Education and the Board of Missions, writes that he is pleasantly located in Tupelo, Miss., and is enjoying his new field of work.

Chaplain H. W. F. Vaughan, of the Mississippi Conference, writes that he has been moved from Colorado Springs, Colorado, and that he is now Chaplain of 59th Station Hospital, Camp Gruber, Okla.

Rev. Robert B. Crichlow, new pastor of the church at Aldersgate, New Orleans, has found plenty to do in his new field but is not discouraged by the outlook and has gotten off to a good start on his year's work.

Bishop W. W. Peele, Richmond, Va., who has charge of the North Mississippi Conference, was elected president of the Council of Bishops at its recent meeting. Bishop H. Lester Smith was elected vice president.

Rev. A. P. Stephens, evangelist of the North Mississippi Conference, living at Kosciusko, Miss., preached for Rev. J. B. Cain, First Church, Columbia, on the night of December 13. Bro Stephens has a daughter who lives in Columbia.

Rev. Lastie N. Hoffpauir is off to a good start on the Indian Bayou charge. He began the new year by putting a new roof on the parsonage. Last year the debt on the church pews was fully liquidated and gas was installed in the parsonage.

Rev. and Mrs. Addison L. Smith, of Rochelle, La., announce the arrival of Addison Linfield Smith at the parsonage on Thanksgiving Day. He has been dedicated to the Methodist ministry and the district superintendent of 1967 is asked to take note.

Rev. I. T. Reames, of Vivian, La., writes that he has passed the 80th milestone in his life. He has been a minister for more than fifty years and has to his credit thirty-eight years of active service. He has been upon the retired list for a number of years.

Rev. L. T. Nelson has received a cordial welcome from the people of Madison, Miss., charge upon his return for the second year. On December 13, at the Go-To-Church-Day service, Bro. Nelson reports an attendance greater than any other service of his pastorate there.

A note from an outside source expresses the feeling that the sending of Dr. A. M. Serex to First Church, Monroe, was one of the finest moves of the recent conference. Dr. Serex is said to be taking aggressive strides toward a successful pastorate in that great church.

Rev. C. M. Morris, pastor at Lottie, La., has already sent the entire amount of his Benevolent collections for the year to the Conference treasurer, and he hopes to have the collection for retired ministers in full by Christmas. Bro. Morris said that he received a 25 per cent increase on Benevolences which was taken care of by a surplus in the treasury of the church.

Dr. John H. Crowe received into the membership of First Church, Baton Rouge, 338 new members during the past conference year, a total of \$46,498 was raised for all purposes, and \$8,488 was paid on the church debt. He is issuing a new publication, *The First Methodist News*, which carries items of interest to the congregation, and the at-

tendance upon all services and in all departments is in every way encouraging.

Rev. C. Karlos Smith reports that he is off to a good start for the sixth year of his pastorate at West Monroe, La., and with the promise of its being the most successful year of his pastorate there. He reports the amazing fact that the church has \$2,000 in the treasury with which to begin the new year. He has received eleven into the membership of the church since the conference and naturally everything is going well.

Copies of the calendar for Crowley Methodist church, which have reached us, indicate that Rev. J. B. Grambling is beginning his new year's work with a vigor and painstaking organization which have been characteristic of his ministry. On December 6 he held an installation service for the officers of the new year, and on the evening of December 8 a fellowship dinner for the officers and committeemen of the church was held. He reports that things are coming along in a satisfactory way.

NOTICE, NORTH MISSISSIPPI CONFERENCE

Rev. J. Noel Hinson, Box 182, Tupelo, Miss., asks all pastors to furnish him at once the names and addresses of their Church School superintendents. He desires this information so that he may send the bulletin to them.

SMALL COLLEGE ELIMINATED IN ARMY AND NAVY ASSIGNMENTS

The smaller colleges of the nation are in danger of being crowded out of consideration by the army and navy in the assignment of men to the higher schools of learning for special training courses.

Dr. Harry Wright McPherson, executive secretary of the Methodist Board of Education in Nashville, said that under the proposed plan the government would not be availing itself of the excellent facilities of the smaller institutions as could be done by reducing the size of the units assigned to colleges.

"In arranging the schedule of special training at universities, only those colleges capable of handling contingents of 500 or more are being considered by the Army and Navy departments," Dr. McPherson said.

"There are hundreds of small colleges throughout the country with adequate training facilities for groups of 100 to 250 men,"

he added. "These schools would be ignored if only units of 500 or more were assigned, and thus the government would be deprived of services which such schools are able and anxious to render."

—Board of Education Release.

"NO ROOM IN THE INN"

A woman carrying a baby came to a door on South Hill Street, and said, "I was told that you have an apartment for rent; do you take children? I have been walking for half the day hunting rooms, but they all tell me, 'No children wanted.'"

This is food for thought.

Jesus said, "And whoso shall receive one such little child in my name receiveth me."

The woman said, "My husband has a job; we can pay the rent in advance. But we can't stay here unless we can find a place for the children."

When the woman uncovered the child's face, it smiled; the owner of the house said to himself, "That baby will be a bright spot in this home." They will move in tomorrow.

Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

Nathaniel Hawthorne said, "Generosity is the flower of justice."

Signed:

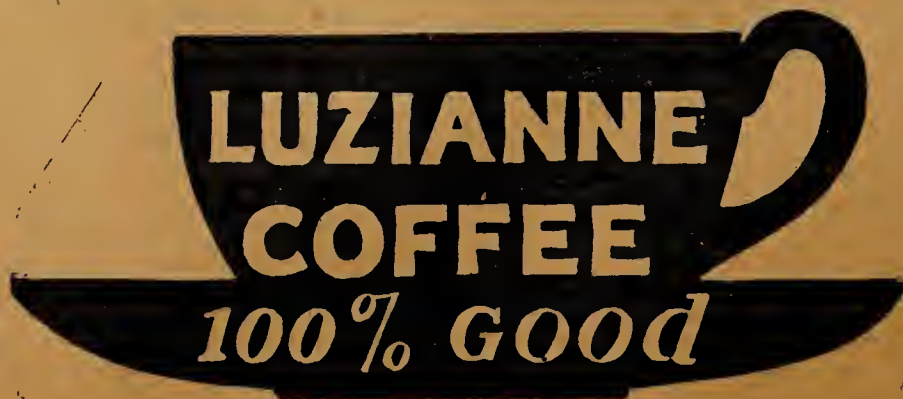
A CHILD LOVER.

GOD IS HERE

Again and again we hear the age-old question, Where is God? He is here. We need to recognize Him. We Christians of today have become so self-supporting and self-satisfied that we are prone to believe that we can do mighty things in our own strength. Are our hands stronger than our faith and belief in God?

Our churches should be full every Sunday. We need to pray for those who despitefully use us. We need to pray that the leaders of the nations of the world seek an understanding of God's love. His presence will be realized through us. What are we doing to make Him known? I believe that if we as Christians would put as much pressure on spiritual values as we do on material things we would have a victory that would overcome the world.

Children today observe more closely. They need to know and experience the love and presence of God. Much of their understanding is obtained through contact with us. Are we as older people, through our everyday living, helping them to become strong spiritually, or are we making them doubt-



ful? If we become restless, it makes them so; if we hold a firm grip on God they sense His presence. Children look to us for strength and guidance; we look to God. If we lose faith it causes them to weaken. They are the men and women of tomorrow. God is here! Let's make Him known.

(Miss) RUBY SIGMAN.

SERVICE FLAG PROGRAM

The Holly Springs Methodist church dedicated the Service Flag, Sunday, December 13, in honor of the boys from this church who are in the armed forces of our country. The material for this flag was donated by the Susanna Wesley Class. Mrs. Emma Jones, a member of this class and mother of one of the boys in service, made the flag and presented it for dedication.

After the invocation given by the pastor, Rev. Seamon Rhea, Miss Elizabeth Wallace rendered a beautiful vocal solo. Following the litany of dedication, Hon. Lester G. Fant gave a most impressive talk emphasizing the meaning of the flag and the sacrifice that our boys are making.

An honor roll has been placed in the vestibule of the church with the name of each boy from this church placed on it. They are: Andrew (Mack) Cochran, army; Carlisle Moore, Marines; Lester Glenn Fant, Naval Reserve; Claude Smith, Jr., Army Air Corps; Kenneth L. Huggins, Army; William Wright Newsom, Naval Air Corps; Cyrus H. Curd, Jr., Army; Byron Deberry, Army; Edward Woods, Signal Corps; William Walker, Navy; James Walker, Navy; Dudley Walker, Army; Dr. Edward Thorne, Medical Corps; Frank McClatchey, Army; Robert McClatchey, Navy; Andrew Johnson, Army; Raymond Cruse, Army; Ira Seale Boyde, Army; Barnett Boyde, Naval Academy; Henry Gatewood, Army Air Corps; John Forrester, Army; Grady White, Military Academy; Billie Jones, Navy; Lewis Woods, Army; Price Curd, Army Air Corps; J. W. Keel, Army; John McAlexander, Army Air Corps; A. B. Woods, Jr., Army Air Corps.

REPORTER.

ANNOUNCEMENT

After twenty-one years of distinguished service Dr. T. D. Ellis has presented his resignation as Executive Secretary of the Board of Church Extension, Louisville, Ky., effective December 31, 1942.

The Board of Missions and Church Extension, meeting in Cleveland, Ohio, December 2-6, elected Dr. Walter V. Cropper to succeed Dr. Ellis as executive secretary.

Dr. Cropper is a member of the Kentucky Conference, where he has served with distinction as pastor, district superintendent, and as president of Kentucky Wesleyan College. For twenty years he was treasurer of his conference, and during the first two years of the Centenary served as Conference Missionary Secretary. For the last eight years Dr. Cropper has been on the board of managers of the Kentucky Corporation and has held official positions in the board.

Dr. B. P. Murphy, of the Texas Conference, was named assistant secretary. Dr. Murphy has been a member of the staff in the Louisville office for nearly two years and brings to his work exceptional training and fine enthusiasm. He did his undergraduate work at Southern Methodist University and took his doctorate from Yale University, where he enjoyed opportunities for work as supply pastor. He did construc-

tive work in Houston, Texas, in developing a strong progressive congregation at University Place church.

The Board of Church Extension, Louisville, Kentucky, is a constituent corporation in the section of Church Extension of the Division of Home Missions and Church Extension of the Methodist Church and does its work under the direction of the General Board of Missions and Church Extension. To it has been allocated as its field of service and responsibility the Southeastern and South Central Jurisdictions.

The full Board also elected Dr. Cropper and Dr. Murphy secretary and associate secretary in the General Section of Church Extension.

MRS. W. W. CAMMACK

Miss Mary Josephine Hays was born in Copiah county, Mississippi, on October 3, 1860. She joined the Methodist Episcopal Church, South, when she was fourteen years old, probably at old Providence church and campground, near the family home. Her mother having married the Rev. W. W. Simmons after her father's death, she became a member of an itinerant household, and on December 21, 1881, she was married to Rev. W. W. Cammack at the parsonage home at Rocky Springs. After his retirement in 1911, they made their home first at Gloster and then at Fayette, where they celebrated their golden wedding anniversary on December 21, 1931. After more than sixty years of happy married life, Mrs. Cammack passed away at the family home on December 9, 1942, and was buried in the Fayette cemetery on the following day, after services at the Fayette church, conducted by Rev. M. H. Wells, the pastor, assisted by Rev. M. L. McCormick, of Brookhaven, and Rev. J. B. Cain, of Columbia.

Mrs. Cammack was a faithful and active member of the Methodist church throughout her life, and was loyal and effective as long as health and strength permitted. She was for twenty-one years agent in the local Woman's Society for the Missionary Voice and the World Outlook.

At the time of her death, Mrs. Cammack was survived by her husband and one half-sister, Mrs. Ollie Conerly, of Gloster, and a great many nieces and nephews, among the former being Mrs. E. C. Gunn, of New Orleans. Rev. W. W. Cammack is in age and feebleness at his home in Fayette, waiting for the summons that will call him to join his beloved companion of sixty-one years. He will be ninety years old on the 18th of February. Any message from his brethren will be appreciated.

MORE MISSIONARIES LISTED FOR REPATRIATION

By W. W. Reid

Bishop Ralph A. Ward, Methodist bishop of the Shanghai Area, China, and five missionaries of the Methodist Church are listed by the Department of State among forty-four American missionaries who will probably be repatriated in the next exchange of nationals between the United States and Japan occupied China. The list has been compiled by Swiss government officials representing American interests in occupied China.

The Methodist missionaries listed are the Rev. James H. Berckman, of Shanghai; the Rev. Walter W. Davis, of Yenching University, Peking; the Rev. Richard E. Han-

son, of Peking; the Rev. Dwight L. Sheretz, of Shanghai, and Prof. Albert N. Steward, of the University of Nanking. This is only a partial list, it is understood. No names of women missionaries appear on the list, though there are many in occupied China, and a supplemental list may be expected later.

"While no assurance can be given at this time that any specific person, even though listed for inclusion, will definitely proceed in the next American-Japanese exchange," the Department informs the Board, "the Department is continuing its efforts in behalf of the Americans remaining in enemy areas in the Far East and as soon as confirmation is received of the names of those actually returning to this country in the next exchange operation the interested persons in the United States will be promptly informed."

The diplomatic ship, "Gripsholm," which is to take Japanese nationals from America and then return with American citizens from the Orient, has not yet left the United States for this round trip.

UNASSAILABLE, CONVINCING TESTIMONY

By Bishop James Cannon, Jr.

On November 2, 1942, Hon. Josephus Daniels, Secretary of the Navy through the entire Wilson administration, under whom President Roosevelt served as Assistant Secretary, wrote an Open Letter to Senator Reynolds, Chairman of the Senate Military Affairs Committee. This letter, which was carried in very condensed form in the papers which the writer read, emphasized the importance of prompt action by the Senate upon protective legislation for our armed forces from the liquor and vice traffics. It is exceedingly important, for it quotes statements made by Secretary Baker and Secretary Daniels in 1917. The protective Legislation of 1917 was enacted with the active support of President Wilson and Secretaries Baker and Daniels. Ex-Secretary Daniels not only quotes statements made by Secretary Baker and himself in 1917, but he declares: "The same laws and regulations should be put into effect in this greater war. My experience of 1917-18 justifies me in urging that Congress act favorably upon a like measure which worked well in that war." (*Italics mine*). He also quotes a letter he sent to Senator Lee, emphasizing "now that 18-year-old-boys are to be drafted it is imperative that they be surrounded by wholesome environment, and not be subjected to temptations which many of them could not resist."

"This is official, unassailable testimony which should be convincing to every fair-minded man. President Roosevelt, replying to the writer on June 5, 1942, stated: "The War Department thinks such legislation would not only be hurtful, but is unnecessary." Is the President prepared to dispute this testimony of Ex-Secretary Daniels? Which should be decisive, the voice of experience, buttressed by official Army records, that alcoholism in the Army from 1900 to 1940 was at the lowest point in the years 1917-19, namely, only 1.30 per thousand enlisted men, or the voice of Secretary Stimson, and the statements by medical officers of the War Department (Sept., 1942, to the writer), that "Alcoholism is not a problem in this present war?" Such statements are not only unsupported by facts, but are

(Continued on page 10)

PERSONAL NOTES AND INCIDENTS

Rev. S. S. Bogan asks us to make a correction in the address which he gave us last week. His address is Route 2, Box 322, Shreveport, La.

Rev. W. S. Cameron, the newly assigned pastor to Wesson-Beauregard churches, has been well received by his people and the indications are that he will do a splendid work in his new field.

A card from Mrs. A. B. Barry says that Bro. Barry still remains very ill at Kings Daughters Hospital, in Gulfport, Miss. Mrs. Barry says that she has received so many inquiries that she is not able to answer them individually.

Rev. Virgil D. Morris, new pastor at Homer, La., has adopted Bethlehem Church and he has told his district superintendent that if he has other churches in that vicinity without pastors he is willing to expand the borders of his work still farther.

Lieut. Dr. Samstone Holmes, of the U. S. S. San Francisco, is spending Christmas in New Orleans with home folk. He is on leave from his vessel while it is undergoing repair of damage suffered in the battle of the Solomons.

Rev. R. E. Walton, pastor at Lisbon, La., appeared before the Commission on Chaplains in Washington, D. C., recently. We have not heard whether he was accepted or not. His friends will be interested in his having made application for chaplaincy service.

Rev. J. P. Bonnacarrere, pastor of Blackwater charge, Baton Rouge District, was in New Orleans for a short time last week and remembered the Advocate office in the course of his stay. He is one of our best friends and he is always welcome when he comes.

Rev. W. M. Williams, the veteran chaplain of the Mississippi State Sanatorium, says that he has been busy doing nothing since he retired from that position. He is trying to find an opportunity to help some one and thus to carry on the work of twenty-eight years of helping the orphans and the sick.

Rev. and Mrs. W. J. Ferguson have moved to Wesson, Miss., and are in process of fitting up their own home in which to spend the remaining years which a good providence may allot to them. Four of their children, with two grandsons and four granddaughters, paid them a short visit recently much to their delight. Bro. Ferguson reports that he feels a little out of place without a parsonage and a good Board back of him.

THE KINGDOM WITHIN

By Ruth Franks Whitton

The Kingdom of God must flourish within—
Not there, nor here, nor with my neighbor.
If Christ will reign, He must begin
In my heart and yours, and we must labor.
With word and deed the light pass on
From brother to brother, till darkness
vanish;
And love, its deathless victory won,
Shall dry all tears, and all hates banish.
What templed mecca or holy city
Shall house the soul or frame the mind?
The Kingdom within, by God's great pity,
Is boundless, is deathless, is surely divine.

A WORD FROM TYRO CHARGE

We had a good year last year and made much improvement in the way of rebuilding and repairing churches. There are not so many people in the bounds of the charge and they are scattered over so large an area that it makes it hard for one to contact all the people. But the people love the church and it was not hard to get a response when we asked for help to repair the churches. We found one subscriber to the Advocate when we came on the work. Now we have twenty. The paper goes into most of the homes that support the different churches. The people asked for our return, so we were read out for Tyro for a second year. They gave us a welcome (wife and me) on our return not only in words but with a big shower any preacher and his wife would enjoy. And now as it is hog-killing time, they keep us supplied with fresh meat and good old sausage.

Last year is history. We have a New Year before us. I don't see why we shouldn't do more this year, for we have a fine spirit to start in the New Year and we pray this spirit will continue to grow. If there ever was a time when the whole strength of the church should be given over to the Lord, it is now. So let us keep humbly and persistently at the task.

L. H. FLOYD, P. C.

AS A LAYMAN SEES THINGS

The article in the December 17th issue of the Advocate by George Jones reveals some facts that should startle the entire membership of the churches comprising the Mississippi Conference.

I wish to state in the beginning that I was born of a Methodist mother and reared in a Methodist home, and was taught to believe that a Methodist preacher was more divine than human. As a child, I always wanted to see a preacher with his shirt off, because I was certain that he had angel's wings concealed underneath.

This confidence and belief in the divinity of our preachers has received, and is receiving, some severe jolts as I grow older. The facts revealed in Bro. Jones' article, "A Bird's-Eye View Study in Statistics, Mississippi Conference," does not add any to this childhood confidence and belief of mine.

I find the six leaders of the church drawing \$28,088 a year; at the same time approximately 100 old worn-out preachers, and as many wives of worn-out preachers, drawing \$25,108. Or, bringing the figures down to an individual basis, a worn-out preacher and his wife are expected to live on \$250 a year on an average, while some of the active preachers receive about \$400 per month.

The leaders of our church cannot escape the responsibility for these conditions, because they are the ones who formulate the policies of the church. The preachers, either directly or indirectly, say to the church membership what they should do and the membership usually feels that when they have paid "everything in full" they have done a good job for the church and all concerned.

We laymen have looked to our preachers for leadership and guidance, expecting them to be led of the Spirit in carrying on the work of the kingdom. How long we shall look to our preachers for leadership and guidance depends upon the kind of leadership and guidance they give.

The method of supporting our superannuates should be changed. The amount given should be based upon the need of the

old preachers. As it is now, two old preachers may come to the age of retirement at the same conference. One after having served 40 years in churches which paid him well. He may have laid by in store enough to build him a home and may be in good health. While the other may have served in churches where he barely could meet his obligations, and he comes to the end in need. There should be some method worked out whereby these needs could be met and the money paid to our Conference Claimants used in the most Christian way.

MACK WEEMS,
Forest Methodist Church.

SCARRITT COLLEGE HELPS BUILD MORALE

Millions of workers in hundreds of new war-industry plants are obliged to live in trailer camps, tourist cabins, tent villages, or other temporary shelters. Even during summer weather this crowding creates problems of health, morals, recreation and education. Imagine what it means in winter! Scarritt College is helping train a number of young women volunteers who will serve under the Board of Education as the Church School Extension Corps, to extend the services of Christian Education to these needy people. In nursery schools, mothers' clubs, girls clubs, scout groups, Bible classes, discussion groups and study clubs, these Christian workers will seek to lift standards of living for children and adults, and will help to fill the need of spiritual leadership where local church facilities and personnel have been overwhelmed.

Leaders in strategy say this war can be won or lost on the Industrial Front. We base our claim to ultimate victory over totalitarian nations on our enormous productive capacity plus our system of free opportunity for industrial workers. Essentially this is a basis for good Morale. War strategists admit that Morale both on the fighting line and on the assembly line is of vital importance for victory. Our propagandists are seeking to undermine industrial morale in Germany and German-occupied Europe, hoping to shorten the time it takes to win a victory, since modern warfare depends upon mechanized equipment.

We are also giving generously and planning inclusively to maintain high morale among our armed forces. Some fifty million dollars have been invested in USO and other millions have gone into Red Cross and other agencies supplying morale building services. Furthermore, the Army and Navy have assigned a small army of chaplains to look after the moral and spiritual welfare of the men in uniform.

THE TASK BEFORE METHODIST SCHOOLS

(Continued from page 5)

educational institutions is for them to help tie up education to a worthy and dependable spiritual center. The tendency in educational circles has been toward treating all things as though they are relative and to forget that there is something final. This is shown by remarks of the Jewish rabbi, one of three teachers of religion in a great state institution, who said he was criticized by the department of Social Sciences for showing in a course on marriage a definite prejudice in favor of monogamy! Dorothy Thompson, in one of her syndicated articles, reports a lad as saying, "When I went to college I was

full of enthusiasm, particularly interested in history and philosophy. I wanted to find out what made wheels go round in this world. I wanted to prepare myself to do something—not just make money—not just be a 'success,' but achieve something for myself, for my country, for my times. I wanted to love something, something bigger than I am. I wanted to be a part of something. But my junior year I had become convinced that there wasn't anything that could be believed. Everything was relative. And I was swimming around in space. I was like the guy in the rhyme of Gillett Burgess's:

"I wish that my room had a floor.
I don't so much care for a door.
But the floating around,
Without touching the ground,
Is getting to be quite a bore!"

The hope of a program of education that has some central dominant spiritual philosophy is in the church schools. The Methodist church has moved in that direction. At the annual meeting of the Board of Education in May, 1942, the church challenged its institutions to stand for something in the field of religion and the practices that religion demands. It holds that "there is a Christian world view, a Christian way of life, a Christian commitment to the Christian leader. The educational institutions related to the church, in addition to their evangelistic service, must be evangelistic in the proper sense of that term. Without apology the Methodist institution must seek to win its students to the Christ. Our students must be Christian without apology and Methodist with pride. Our faculties must be Christian in fact. Our efforts must be to make students Christians just as truly as we try to teach them to think. We must seek to graduate Christians as certainly as we do graduate doctors, lawyers, musicians."

This is not an unreasonable expectation. An institution is most effective as it stays near the purpose of its origin. This was the reason the church entered education. There is no reflection upon an educational system that purposely lays down its goals and tries to reach them. The glory of an agricultural school is in its agriculturists, a medical school in its physicians, and a mechanical school in its engineers. The glory of a Christian college is in producing Christian educators, Christian publishers, Christian philanthropists, etc., in order to have these persons approach their work as spiritually-minded individuals.

The failure of a secular-centered educational system now places the church institutions in a position to re-affirm with the church a spiritual-centered program of liberal education. With this type of an educational program they can aid in re-interpreting to the nation the spiritual values of education and can encourage a standard other than economic for determining the worth of education. They can set for their aim the graduating of persons with a spiritual view of life who do not accept the materialistic part of the college curriculum as the ultimate of life. Our country must have its culture deeply rooted in its Christian tradition if it is not to be sentimental in its morality, greedy in commerce and anarchistic in politics.

Virtue is that which is to be possessed, both by you and every other person who would have direction and care, not only for himself and things dear to himself, but for the State and things dear to the State.

—Socrates.

OUR HERITAGE OF RELIGIOUS FREEDOM

(Editor's Note: This statement was adopted jointly by the Federal Council of Churches, the Foreign Missions Conference of North America, and the Home Missions Council at their recent annual meetings in Cleveland, Ohio. It is their answer to statements of the Roman Catholic hierarchy in the United States implying that the carrying out of "good neighbor policy" to Latin America makes necessary the stoppage of Protestant missionary efforts in South American countries.)

The struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected. Our national experience has been that the free inter-action of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country, predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience, to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of goodwill in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian Gospel. They have also cooperated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of goodwill towards this country.

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christ-like spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be

popular centers of cultural influence and patterns of humanitarian endeavor. Through the work of these men and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the Archbishops and Bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of Churches of Christ in America (also adopted by the Foreign Missions Conference of North America, and the Home Missions Council of North America) stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

Third: We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with extreme favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world.

The entire object of true education is to make people not merely do the right things, but enjoy the right things; not merely be industrious, but to love industry; not merely be learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.

—John Ruskin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Upon a night of stars a new star rose,
And to lone shepherds on a silent hill
An angel spoke.
And these were prelude to a miracle—
For in His mother's arms a young Child
woke.

Our heavens and the earth are clamorous
with sound.

Yet this is a prelude that must pass,
When we shall bend
Before a Babe new born, and know at last
That of Thy miracles there is no end.

God, make us understand, though we are
blind,
How empty is the faith that cannot see
The Christ Child still.
In each new life Thy spirit lives again;
Thy kingdom for the building, if we will!

—Annie L. New.

* * *

A Letter from Our President

To the members of the Woman's Society of
Christian Service, Mississippi Conference:

The year 1942 has brought many unusual
opportunities of service to you, to the church
and to our country. You have rendered a
noble patriotism in these days of war and
you have also been faithful in the work of
God's kingdom.

We appreciate each sacrificial effort made
and we urge each member to continue this
same devotion as you help your local society
meet every obligation on time.

Make a liberal contribution to the Emer-
gency Fund, if you have not already done
so. What about the cultivation fund? Did
you send an offering to Mrs. L. J. Power,
842 Camp Street, Gulfport, for the boys'
work shop at Moore Community House?

Reports indicate a splendid Week of
Prayer observance, with a good offering.
Did you feature this program in your so-
ciety?

We must meet every obligation, and we
are depending upon you to see that your
group does its part.

Be sure to send a list of officers for 1943
to the respective conference officers for cor-
rect mailing list.

We hope to hold an Executive Committee
meeting early in January. You will receive
definite suggestions concerning the confer-
ence work for 1943 immediately following
this business session.

I appreciate your friendship and coopera-
tion and send best of wishes for Christmas
and the New Year.

MRS. W. F. MAHAFFEY,

Pres., Miss. Conf. W. S. C. S.

Prentiss, Miss.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

Sympathy to Mrs. Hamrick

The women of our conference extend their
deepest sympathy to our Secretary of Litera-
ture and Publications, Mrs. H. E. Hamrick,
of Collinsville, in the passing away of her
father, who died suddenly on December 1.

* * *

Student Recognition Day

The secretary of Student Work in each
society should assist in arranging the pro-
gram for Student Recognition Day, which is
usually given at the evening service on the
last Sunday in December—the 27th this
year. (See page 13, December, 1942, "Adult
Student").

* * *

New Secretary for Vicksburg District

Because of the shifting of Rev. Van R.
Landrum from the Vicksburg to the Brook-
haven district, it has been necessary to se-
cure a new secretary to take the place of
Mrs. Landrum in the district. Mrs. P. E.
Cunningham, of the Crawford Street church,
Vicksburg, has accepted this place and will
prove as efficient as she has in her local
society.

We regret the break in the splendid work
begun this year by Mrs. Landrum, who made
a careful study of each society in her dis-
trict.

* * *

To Wesleyan Service Guilds

Mrs. J. B. Pearson, conference secretary
of Wesleyan Service Guilds, 1601 17th Ave.,
Meridian, Mississippi, reminds the Guilds
that reports are due now. She would like
to have a complete report of the year's
work and a list of the officers who are to
serve during 1943.

UNASSAILABLE, CONVINCING TESTIMONY

(Continued from page 7)

actually contrary to facts, as they are mani-
fest on trains, street cars, omnibuses, on
streets of towns and cities at week-ends.
Mrs. Roosevelt, recently calling attention to
the large increase in illegitimate births, ad-
vised the substitution of soda and soft
drinks for beer and wine. Gene Tunney, in
the Reader's Digest, discussing alarming
venereal diseases, declares: "Usually alco-
hol is to blame." The "Slaughter of the In-
nocents" is apparent to every careful ob-
server.

The letter of Secretary Daniels, with omis-
sions of unimportant words, follows:

Hon. Robert R. Reynolds, Chairman,
Senate Military Affairs Committee,
Washington, D. C.

Dear Mr. Chairman: I note that the Lee
Amendment to prevent the sale of alcoholic
liquors at or near military camps, which was
offered to the 18-19 year old act, was re-
ferred to your Committee with instructions
"to hold hearings on the subject matter of
the Amendment, and to report back to the
Senate its recommendations as soon as prac-
ticable." I also note, that in opposing this
action, Hon. George W. Norris made the fol-

lowing prediction: "To send this Amendment
to the Military Affairs Committee would be
sending it to a pigeon-hole, where it would
never again see daylight."

I am sure no such motive actuated Sena-
tor Barkley, on whose motion the bill was
referred, or you or other senators who sup-
ported the motion. Therefore, I wish to ex-
press the earnest hope that your Committee
consider this matter at the earliest possible
time, and make a prompt report to the
Senate. I realize that some senators were
reluctant to consider any extraneous mat-
ters in connection with the Draft Bill, but
the subject matter of the Lee Amendment
is so important as to demand early consid-
eration on its merits. In 1917 Secretary
of War Baker stated: "Our responsibility in
this matter is not open to question. We can-
not allow these young men, most of whom
would have been drafted in service, to be
surrounded by a vicious and demoralizing
environment, nor can we leave anything un-
done which will protect them from unhealthy
influences and crude forms of temptation."
At the same time the then Secretary of the
Navy made the following statement: "There
lies upon us morally, to a degree far out-
reaching any technical responsibility, the
duty of leaving nothing undone to protect
these young men from that contamination
of their bodies which will not only impair
their military efficiency, but will blast their
lives for the future and return them to
their homes a source of danger to their
families and to the community at large."

There was general approval of these ut-
terances of the Secretaries of War and the
Navy in World War I. Their recommenda-
tions were approved, and the best environ-
ment was provided around camps, posts,
and depots, where young men of both arms
of the service were being trained for war.
The same laws and regulations should be
put into effect in this greater war. My ex-
perience in 1917-18 justifies me in urging
that Congress act favorably upon a like
measure which worked well in that war.
(Italics mine).

My strong view of the present situation,
enforced by knowledge of the conditions,
was recently expressed in the following let-
ter to Hon. Josh Lee, of Oklahoma: "I am
glad to see you are fighting for a provision
to give adequate protection to youths who
are in the military service. It should have
been done sooner, but now that 18-year-old
boys are to be drafted it is imperative that
they be surrounded by wholesome environ-
ment, and not be subjected to temptations
which many of them could not resist. It is
going to be hard for mothers to see their
18-year-old boys go off from home to be
trained and sent abroad to fight; but if in
training days, evil institutions are around
the camps, it will be tenfold harder for
them."

I feel certain that millions of American
mothers and other patriots are gravely con-
cerned at the lack of proper environment,
and I am voicing the earnest hope that the
same protection may be afforded in this war
as in World War I. (Italics mine).

Faithfully yours,

JOSEPHUS DANIELS.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

In June, 1941 issue of *The Methodist Woman*, there appeared an article emphasizing the regular monthly program meetings as the base line, the fundamental means for the educational work. Every available resource of a society should be called upon to make these meetings informing, interesting, stimulating, and productive of definite results in terms of deepened personal and corporate spiritual experience, in more generous sacrificial giving, and in practical Christian service in every relationship of life.

Excellent material has been prepared in a program booklet, *A New Earth, and Worship Services* for 1943. The topic for each program bears directly on the theme. They are as follows:

January, "A New Earth Wherein Dwelleth Righteousness."

February, "The Church's Responsibility for a Just and Enduring Peace."

March, "Uprooted Peoples."

April, "The Discovery and Training of Native Leadership in Latin America."

May, "Child Labor Safeguards in War-time."

June, "Across the Nation with Our Rural Workers."

July, "The Discovery and Training of Christian Leaders in the Church."

August, "The Volunteer Woman and Her Church."

September, "The Christian Task in Cuba and Puerto Rico."

October, "The Dollars Speak."

November, "The Congo Women in a New Life."

December, "Needs for Christian Literature."

Each worship service is based on the program topic and is developed so as to make worship an uplifting and integral element in every program.

The January program includes an installation service which precedes a moment of meditation leading into the pledge service.

The February program should be an incentive for further study of peace education.

The March program deals with a very pertinent problem which the Woman's Division is facing.

Without enlarging on every monthly topic it is of interest to note that each is abreast of current thinking, and no church woman can afford to miss a convincing presentation at her society each month.

Offer your services to the program committee, help make the printed page live through your own deep conviction of the truth, then apply the living truth to every area of life across the whole earth so that righteousness may prevail.

Every society should order its own program booklets and worship material now. Each member should have program booklet. There should be enough worship booklets to enable members to participate in the worship services. Prices on page 32 of December *Methodist Woman*.

—Copied from December *Methodist Woman*.

* * *

Suggestions for Prayer for December

Pray for new leaders of the Woman's So-

ciety of Christian Service soon to take office. Pray for the new leaders installed at the Continental Congress held at Buenos Aires.

* * *

Program of Work—December

1. Business meeting.
2. Send name of Life Member to conference treasurer.
3. Check Efficiency Aim and send to district secretary.
4. Monthly meeting, with items from *Methodist Woman*.
5. Executive committee meeting; reports mailed; pledges paid in full.
6. Executive meeting of new officers to plan work for 1943.

* * *

Reports for 1942 Now Due

Reports for the fourth and last quarter of 1942 are due January 1. There has been considerable lack of reporting in some districts. This fourth quarter's report should be the best. The following extract from a recent Honolulu magazine should make all of us take notice:

"Amount of money used on local church and community activities, \$228. Informal studies and discussions on local affairs, but because of mail difficulties the approved study courses not received. Cooperative projects: Reception for new pastor's family with Oriental churches as guests; entertained W. C. T. U.; sponsored W. C. T. U. cookie jar; W. S. C. S. was leader for Honolulu Council of Church Women; working with group of Japanese, Koreans, and others to form new W. S. C. S.; Red Cross unit in church. Most outstanding project was service men's luncheons. In six months the group served 705 people in the Parish House."

Be sure to send your fourth quarter's report! All twelve of them, if you are working in that many departments.

My prayer for all of us at this Christmas season is that we may work more effectively through the Christian church to remove causes for hate and war, and strengthen our faith in constructive good will and reconciliation as a way of life. Let us go forward into the new year with courage and hope.

THELMA STEVENS.

* * *

Prayer Calendar

December—Pray for the successful closing of the year's work.

Participate in watch night services.

World Peace—Christmas day.

"CHRIST ABOVE ALL"

By Rev. W. F. Henderson

"If Jesus goes with me, I'll go anywhere." Helen Gray had been singing these lines over to herself all of Sunday afternoon.

Her Sunday school class had been asked to take an active part in the Christmas entertainment for the soldiers at the Community Center.

The Christian life was a new experience

to her and, being the only one of her family who was a member of the church, Helen had to go elsewhere for advice along these lines.

The Methodist Fellowship declared as one of its purposes, "In simple trust, to follow Jesus as Saviour and Lord," and its motto, "Christ Above All."

Did this mean anything? Could she indulge in some of the revelry and some such things frequently engaged in there, on some occasions? Each girl was supposed to dance with the soldiers. Could she, and maintain her Christian experience? These were some of the questions she came over to the parsonage, next door, to confer with Rev. and Mrs. Anderson about.

"Would it be right, at any time, for me putting 'Christ above all,' and more especially on the birthday of my Saviour, to put revelry first?" asked Helen in all earnestness. Her pastor answered her question by asking one of her. "Would it honor and glorify God, should you take part in such things as you believe to be harmful, and that you cannot say or do in His name?"

"Considering all that His birth, life, and death, and resurrection have meant to the world, and the fact that He is born again in you, what is your answer?" continued Mr. Anderson. "I shall not undertake to be your conscience for you, and now after a season of prayer together, go to your own room, remain there until you have made a final decision."

After a short, but very serious, season of prayer, Helen bade her friends good night, went quickly to her room to be alone with Him, whose she was and whom she desired to serve.

Early next morning the Andersons heard Helen as she came quietly into the living room, and as she seated herself at the piano, she played and sang softly, lines from an old song, and the pastor knew that she had won a victory!

"It may be in the valley, where countless dangers hide,

It may be in the sunshine, that I in peace abide;

But this one thing I know, if it be dark or fair,

If Jesus is with me, I'll go anywhere.

"If Jesus goes with me, I'll go anywhere; 'Tis heaven to me, where'er I may be, if He is there.

I count it a privilege here, His cross to bear;

Since He won't go with me, I can't go everywhere."

A tremendous responsibility rests on the citizens of America in preparing youth to be leaders of the future. The Church, and in it, the Sunday school, is one of the institutions that must shoulder these duties, and it has and is continuing to inculcate in the young people of our country the fundamental principles of morality, honesty, and integrity. —John Edgar Hoover, Director F.B.I., U. S. Dept. of Justice, Washington, D. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Leisure

I shall attend to my little errands of love
Early this year,
So that the brief days before Christmas
may be
Unhampered and clear
Of the fever of hurry. The breathless rushing
that I
Have known in the past
Shall not possess me. I shall be calm in my
soul,
And ready at last
For Christmas, "The Mass of the Christ."
I shall kneel
And call out His name;
I shall take time to watch the beautiful
light
Of candles aflame;
I shall have leisure—I shall go out alone
From my roof and my door;
I shall not miss the silver silence of stars
As I have before;
And, oh, perhaps, if I stand there very still,
And very long,
I shall hear what the clamor of living has
kept from me:
The angels' song!

—Grace Noll Crowell.

* * *

Student Recognition Day

Student Recognition Day will be observed throughout the Methodist church, Sunday, December 27, 1942. It is the last Sunday of the year, when a maximum number of Methodist students will be home from college attending the church service of their own communities. This service offers a superb opportunity for the college student to make a contribution to his own church and for his local Methodist church to become better acquainted with the college student.

It is strongly urged that all Methodist students plan to help observe this service in their home churches. A special service has been prepared for such use. It is published in the Highroad for December and in the Christian Education Magazine for November-December. A limited number of copies of the service may be secured free by writing to the Department of Student Work, 810 Broadway, Nashville, Tenn.

The following suggestions are offered for observance of the day:

1. A committee should be appointed by the pastor of the local Methodist church to make plans for the observance of the day. If possible, the committee should be composed of alumni of the nearest Methodist college and of the nearest Wesley Foundation.

2. The committee should prepare a complete list of all members of the church who are away at college. In addition, the list should include such young people as have enjoyed the fellowship of the young people's department or agencies of the church and are now away at school. The total list should be printed in the church bulletin or on a separate mimeographed sheet, giving the names of the students and the colleges they attend.

3. The committee should also have available a list of the high school seniors who will probably be going away to college. The

list should have the names of those who are members of the church and of others who are active in the life of the church.

4. As the time for Student Recognition Day draws near, certain student leaders should be selected for the talks that will be made at the service. Suggestions for the topics that may be used are made in the prepared services of worship. The committee will naturally think of other subjects, such as "The Program of Religion as it is Conducted at our Colleges," "The College Student and the Church," "What Religion Means to the College Student."

5. The committee should call the attention of the congregation to the fact that Student Recognition Day is being observed throughout Methodism.

6. In the service, a collegiate atmosphere should be observed. Young people should be used for ushers, collectors, special music, talk or addresses, and for other features of the program. If possible, all students appearing in assigned parts in the service should wear academic caps and gowns.

7. The chief emphasis throughout the service should be the church in the life of the student.

8. After the service is held, a report of its observance should be mailed to the Department of Student Work, 810 Broadway, Nashville, Tenn.

* * *

What Can be Done for Men in the Armed Forces

1. Keep the faith of men clear, strong and pure.

2. Help men to keep individually clean, especially with helpful social-recreational activities.

3. Make available to the men usable aids to faith in the form of printed material.

4. Keep in touch with all students in service by individual correspondence.

5. Discover and develop volunteer forms of Christian service.

6. Interpret to men the church and what it is now doing to keep faith with God.

7. Give men the facts, information and materials of the missionary enterprise.

8. Constantly work on reconstructive and post-war plans.

9. Help hold intact the World Christian Community.

10. Help men to have the constant living presence of God.

* * *

Steps Essential to Successful Group Living

By Dr. E. Stanley Jones

1. You must not try to dominate the group even for its own good.

2. You must not try to use the group for your own ends.

3. Cultivate the ability to put yourself in the other fellow's place.

4. Determine to hold no secret criticism of each other. Learn the joys of complete frankness.

5. Do not look for perfection in people; they are just like yourself, imperfect.

6. Look on others not for what they are, but for what they can be.

7. Determine to settle differences as they arise.

8. Refuse to look for slights.

9. Do not allow yourself to become petty. Keep big.

10. Look for the privilege of service instead of your "rights."

11. Don't try to "do people good;" love them.

12. Have the grace to say, "I was wrong and you are right."

13. If there is any basic injustice in the group, right the injustice. Don't expect to have fellowship around injustice.

14. Don't try to have fellowship. Work together for great ends and fellowship will follow.

15. Remember, we are "organs, one of another." That is, we ought to be proud rather than jealous of accomplishments in each other.

16. Expect the best of each other.

17. Help others to help themselves. Do not smother them by overdesire to help. Beware of becoming a benevolent tyrant.

18. Keep alive the power of laughter.

19. Keep the thought before you of group discipline for the sake of the Kingdom of God.

THE MAN IN THE PEW

John Strong is a fine name, and John is a fine man—a farmer who has made farming pay.

He was my host not long ago, for I spent a week-end under his roof, and an inspiration it was.

We walked and talked. We leaned over a gate and thought of the things of God. We sat by the fire after supper and exchanged confidences. We knelt in prayer together. Together we went to church and sat in the same pew.

Afterwards, coming home in the sunshine, I said to John: "How is it that you are not on the plan? You'd make a fine local preacher."

He shook his head. "No," said he, "the pew is where I'm meant to be. I've tried preaching more than once. But I can't say anything worth saying."

"Yet all yesterday, and today, you've been saying things worth saying," I reminded him.

Again he shook his head. "No," he told me bluntly, "I'm no good in the pulpit. I can't think when I think about thinking! I'm meant for the pew."

Thus we came to the stackyard.

"And you know," went on John simply and earnestly, "the pew's important. Don't forget that. You see, when we've a man in the pulpit on fire with the word I ask God to open my heart that the message may reach it and blaze up inside. And when in the pulpit we've a man who isn't aflame—well, I offer a prayer that God will kindle his spirit."

He paused, glanced smilingly at me, and concluded: "I reckon there's been a few good sermons preached in our pulpit because of a man in his pew."

—Methodist Recorder.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 27, 1942

By Rev. W. C. Newman

DYNAMIC CHRISTIAN LIVING

Lesson Text: Romans 12:1-3; 9-21.

Golden Text: Be not overcome of evil, but overcome evil with good.—Romans 12:21.

A recent critic of the church turns loose a mighty blast that rocked me back on my heels when I read it. Speaking of the decline of church attendance he said: "It is held that men have grown jaded and insensitive to the finer things of life. I disagree. Not men so much, but the ministry has turned smug, satisfied, and worldly minded. It isn't that the community turns a somewhat inattentive ear toward the preacher because he advances a scheme of life too difficult. The thing he asks for isn't enough. He has succeeded in reducing a daring and revolutionary philosophy to a series of petty compromises. Mystics and saints have never failed to capture the ear of the world."

In short, we preachers of today are not living dynamic lives, according to this critic. And there is so much truth in what he says that I haven't had a moment's peace since I read it.

Life's Three Alternatives

It seems to me that Paul has set before us the three philosophies of life which present themselves to every man, and from which each of us must choose his own way.

The first of these three alternatives is **conformation**—fitting ourselves to the pattern of the world, doing as others do, following the fashion of the times, refusing to be different.

The second is **reformation**—taking ourselves in hand to achieve morality by sheer will power, keeping our impulses under rigid control, battering down every temptation, waging a mighty conflict within our own souls. And that is better than conformation.

But the thing to which Paul challenges us is **transformation**—the complete revolution of our way of living so that we become something that we were not before, and could not become by mere reformation. For reformation is something that is done by our own strength, but transformation is something that is done by forces outside ourselves; and reformation is a mere destruction of evil, while transformation is the achievement of positive good.

No transformed person is ever dull, tepid, and undynamic.

But How Be Transformed?

We must not be deceived, however, about the matter of transformation being something that is done for us by forces outside ourselves. This does not mean that we have no responsibility in the matter, or that

we can do nothing about it. For Paul goes on to make it clear how transformation takes place.

"By the renewing of your mind," he says, and the very imperative phraseology that he uses indicates that we not only can, but must take the initiative.

Now the renewing of one's mind is not a light and easy thing to be accomplished in a pleasant afternoon's reading. And knowing something about Paul's thinking we may be sure that he is speaking of the renewing of our minds toward God, until we know as much of his mind as our own small brains can hold.

And all this is in thorough accord with the newest psychology, if that is any recommendation, which I think it is. We become what we think, therefore it behooves us to be continually thinking, and to be renewing our thoughts, correcting and enlarging our minds. Only so, says Paul, may we be transformed. Only so do we achieve dynamic Christian lives.

Dynamic Living Brings Explosive Results

It is significant here that the word dynamic is related to our word dynamite. For such living as Paul describes in the latter portion of our lesson is sure to bring about terrific detonations, besides which the bursting of a heavy bomb would be comparatively unnoticed.

Love without hypocrisy, holding on to good even if it proves costly, blessing people who curse you, condescending to humble things rather than coveting great things, feeding your enemies, and withal being really fervent about religion—these are things that are calculated to upset the even tenor of our complacent lives.

Try living just one day by these principles and you will find that day will not have a dull minute.

But, tragically, we go on hating our enemies, seeking vengeance upon those whom we dislike, coveting as the world covets, and being perfectly satisfied with a smattering of religion that may make us respectable but never dynamic.

Christianity taken seriously is a dynamic in itself. The man who stands for racial justice, economic honesty, personal righteousness, international brotherliness, and unselfish sharing of opportunities among all men will soon get himself into trouble. But he will be dynamic. He will not reduce the daring and revolutionary philosophy of Christ to a series of petty compromises.

As a rule, the more thoroughly disciplined and fit a man may be for any really great work, the more conscious will he be of his own unfitness for it, the more distrustful of himself, the more anxious not to thrust himself forward.—Thomas Hughes.

EDITOR AND COLLEGE PRESIDENT



Dr. Roy L. Smith, nationally known lecturer and journalist, and editor of the Chicago Christian Advocate, who led the Millsaps College Religious Emphasis Week recently, is pictured with Dr. M. L. Smith, right, president of Millsaps. Dr. M. L. Smith left Jackson, December 7 to attend the Nobel Anniversary Dinner in New York City. This occasion honors Nobel prize winners who are in the United States today.

THE CHRISTIAN FIRESIDE

A CHRISTIAN HOME

A Christian home—why is it such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its rich, fertile soil furnishes the very best field for the development of the virtues which we need most. Its seclusion, its shelter, its wise and careful culture, are invaluable to growing souls, and nothing can make up for the lack of them.

The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the lessons of life are learned, are the homes of America. We still hear a good deal about the higher education, the highest that can be had. It is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which home life has such marvelous power to teach. There is no training to be had in school, or college, or anywhere in the world which can take the place of the discipline of home. Every true Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be gotten in this world.—Selected.

CHRISTMAS GIVING

By W. B. Millard

The Christmas spirit finds its expression in the giving of gifts, for it was on the first Christmas day that God gave to the world His Son. But if we wish to follow the Divine example in the matter of giving we should aim, as far as possible, to give as He gave.

The first great Christmas Gift was given to those in need. The world was suffering and perishing. The Father gave the Son to be the Savior. If our giving is to be similar in kind, we will search out the sorrowing, the destitute, and those whom the heel of adversity has trodden into the mire of misery. To give to those who are not in need may be like the heathen Santa Claus but it is not God-like.

The first Christmas Gift was made with no expectation of any return. It was utterly unselfish. There was no return which man could possibly make. Our gifts should go to those who cannot make recompense, and our sufficient reward should be the consciousness that we have made someone happy. The exchange of gifts between people who are socially and financially equal may be a very delightful form of barter, but it is not Christmas giving in the original sense.

The first Christmas Gift represented supreme sacrifice. God gave His only Son. This year, of all years, when a warring world is in the throes of suffering beyond all power of description, our giving should not be the pinched-off, carefully measured, safe, prudent and conservative type, but should be open-handed, unstinted, free-for-all, until we pass through a Gethsemane of privation and emerge into an Easter morning of triumphant happiness.

—Advance.

"IF IT'S DOUBTFUL, IT'S DIRTY"

A boy was dressing to go out for the evening. He queried his mother, who was in an adjoining room: "Mother, is this shirt dirty?"

Without so much as looking, she replied: "Yes, it's dirty; put on a clean one."

When he had dressed, he entered his mother's room and inquired of her how she knew the shirt was not clean when she had not looked at it.

"If it had been clean," she replied, "you would have known it and not asked me. Remember, son, if it's doubtful, it's dirty."

In this little incident there is a sermon, though not delivered from the pulpit or the pen of a preacher. It applies to all of us who would flirt with temptation and seek of others approval of our desire to do the doubtful things.

—Allison Lee, in The South Carolina State.

THE LITTLE GENTLEMAN

He was nursing a cabbage.

As soon as I boarded the bus, however, he rose. "There's a seat here," he murmured, politely.

I shook my head. "No, no," I said. "I'm all right. Not going far. Sit down, thanks." But he would not.

So I took his seat and he stood by me, swaying slightly, with the cabbage in his arms. "That's a big cabbage you've got there," I remarked.

The grave laddie of eight or nine permitted himself to smile. "Yes," he agreed; adding shyly, "I grew it myself."

"Well done," I exclaimed. "And now you are taking it home for dinner?"

"Yes. My allotment is a good way from home, but I usually come and go on my bicycle. It is being mended just now."

"I see. Well, anyhow, your mother will be glad to have a home-grown cabbage."

"Yes." He was looking dreamily out of the window. "I expect so."

"You're not sure?"

"Oh, she'll be glad, of course. But she won't eat much. She never eats much now. I try to coax her. I have to do my best, you know."

"Of course."

He sighed. "But I don't seem able to take care of her just as Daddy used to do."

"He's away?"

The polite little gentleman nodded. "Yes. I promised him before he went that I would take care of Mum. I'm trying to."

"I'm sure you are. And when your Daddy comes back . . ."

He winced. "He won't," he sighed simply. "But God will take care of us."

"Amen," I whispered, though I scarcely think he heard.—The Methodist Recorder.

PITH AND POINT

Idle talk is a tragic waste of time.

Act well your part; there all honor lies.—Pope.

'Tis but to know how little can be known.—Pope.

We ought to blame the culture, not the soil.—Pope.

Gay ideas crowd the vacant brain.—Alexander Pope.

Let God be found true, but every man a liar.—Paul.

Avoid extremes; forbear resenting injuries.—Franklin.

Human wisdom is worth little or nothing at all.—Socrates.

Rightly viewed, no meanest object is insignificant.—Carlyle.

You can judge a pilot in a storm, a soldier in a battle.—Seneca.

What you see, yet cannot see over, is as good as infinite.—Carlyle.

O, the depth of the riches both of the wisdom and the knowledge of God!—Paul.

Resolve to perform what you ought; perform without fail what you resolve.—Benjamin Franklin.

How can I know with how great a spirit you could endure poverty, if you overflow with riches?—Seneca.

—Gospel Advocate.

BUBONIC PLAGUE RAGES IN CENTRAL CHINA

By W. W. Reid

The Rev. Charles E. Winter, of Hinghwa, and the Rev. E. Pearce Hayes, of Futsing, China, missionaries of the Methodist Church, report that recent months have seen one of the worst epidemics of bubonic plague they have experienced in twenty years in central China. Some cases have been found within the mission compound at Futsing. "It may be that the resistance of the people has been weakened by the years of privation," says Mr. Winter, "or that the home-made vaccine is not as effective as the pre-war variety . . . Recently I attended the graduation exercises of our primary school at Kio Sauh. A few days later one of the little girls who took part in the program died from bubonic. Some boys in the Guthrie High School, and girls in the Hamilton Girls School have been struck down with it." One of the great difficulties is in securing serum, but the mission hospitals are making good use of all they can purchase.

A RIPE EGG

Slips of the tongue are common, as also are slips of the pen. If we feel a bit humiliated as the result of such a slip we can get a grain or two of comfort out of somebody else's fumbling with the English language. For instance, here is an example from a local newspaper which was announcing the opening of a theater in the town. The paper said: "The opening of this theater is the fruit of a golden egg that has been ripening in the brain of the proprietor for thirty-five years."—Religious Telescope.



MRS. SAMUEL WIRT HINES 1867—1942

Mrs. Cora Lee Palmer Hines was born near Sallis, Miss., on January 21, 1867. At an early age she consecrated her life to her Master and joined the Methodist church. On December 11, 1889, she was married to S. W. Hines. To this union were born five children—Mrs. W. C. Croft, Kosciusko; Mrs. J. J. Adler, Marks, Miss.; Dr. Houston J. Hines, Kosciusko; Dr. Wirt Hines, Jr., U. S. Naval Reserve, Parris Island, South Carolina. Her husband and eldest son, Hubert, passed on several years ago.

Miss Cora, as she was affectionately known, was a lovely character, always living in the sunshine of her Christian hope. She was an optimist, born of faith in God and her fellowman. There was nothing she would not do for a friend, regardless of color. She made it her business and took delight in administering to the sick, poor and needy. I have rarely known one in whom the beauty of character was so fully reflected in conversation, in tone of voice and expression of face.

Her greatest success was that of homemaker and builder. She gave much thought to the making of a Christian home for her husband and children, so when they thought of home they would think of it with delight. Her hospitality, artistic appreciation and her spiritual powers made her home of rest and refreshment to all who entered there. All were welcome, for there was no class with her.

Another splendid virtue which stood out in her life was loyalty. She was eminently loyal to her church, was never absent from her church services unless illness prevented or was unavoidably detained. She was a faithful steward, Sunday school teacher, and there was no office in her church which she did not fill during her active life. No task was too difficult for her Master's work. She gave liberally of her time, thought and means. Her faith was simple, deep and firm. Religion saturated her whole life. Her deep consecration made her a leader of unusual influence.

The funeral service was held in Pierce's Chapel Methodist church on July 17, at 4 o'clock, conducted by her former pastor, Rev. A. L. Davenport, assisted by her pastor, Rev. McGee and Rev. T. B. Thrower, of the Kosciusko Methodist church. The throng of friends who filled the church to overflow, as well as the beautiful floral offering, bore eloquent testimony of the love and high esteem in which she was held. Her body was laid to rest in the Pierce's Chapel cemetery, by the side of her husband and son.

No words of eulogy can bespeak the noble characteristic of this life or tell the beautiful story of the contribution that this lovely life made to our world during its sojourn here. To know her was to love her. The world is better because she passed through it; heaven is brighter because she entered it. She was so close to those who knew and loved her that to them, "She cannot be dead; she's just across the way, and we'll find her smiling there some day."

"While others reached out for world gain,
She reached out into depths for human need.

She touched a heart as it went by,
And found a soul, by a kindly deed.
With her Christian smile her helping hand,
Her life to her is so well spent
By her years of love, of service given,
Humanity's filled with a richer content."

ONE WHO LOVED HER.

WISE OR OTHERWISE

By Rev. James H. Felts.

War cuts all lines, including race and social lines.

It takes a good war report to cheer a fellow after wading through soap, patent medicine, and beer advertisements.

To date I have heard no protest from superannuates about the \$2,500 salary limitation.

Boston is running true to American form by making painstaking investigation after serious disaster.

When a man thinks more highly of himself than his ability and accomplishments justify he is "asking for it."

One of our bishops recently said, speaking of a certain preacher, "He is the only man I have ever known who can strut sitting down."

It was "old Judge Cook," former Confederate soldier, gentleman, scholar, human being, who said to a young attorney who had disturbed his nap in "his co't of justice," "Young man, I know more law when I'm asleep than you know when you are awake."

I get no comfort from knowing that others suffer like myself. I do get comfort out of my sympathy for other, and my effort to help.

They refuse to speak to each other. They do not understand each other. Or do they?

"All-wool loafer coats" now on sale may indicate that loafers are becoming "high-hat."

Blank preaching, like blank cartridges, has more sound than substance.

True or false? Our pastors imitate Jesus by seeking the hardest places to serve.

The sermon is Truth expressed through a man. It is bringing the personal Christ to men.—Phillips Brooks.

CHEERS for OUR RIDERS!



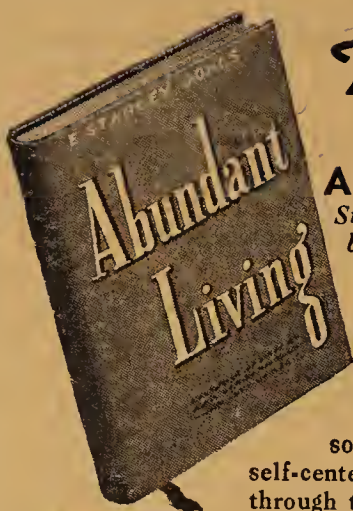
To Mrs. Heddy

FOR HAVING EXACT FARE READY!

We'd like to say "thank you" to Mrs. Heddy, for always having her exact fare ready. When she boards one of our vehicles, she never has to turn her purse inside out to find the proper change. And when she uses a transfer, she presents it to the operator face up and unfolded.

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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Only those who keep faith intact can plan the new creative movements after the war. God is at work; shall we not work with Him?

DR. T. Z. Koo.

THE PRAYER-ROOM TODAY

Lord, I thank Thee that Thou canst make much of even so small a life as mine. I thank Thee that all my brightest dreams of what life might have been for me are not so bright or beautiful as Thy purposes in the life which now I live. I thank Thee that Thou hast Thine own designs for me, and that Thou hast so fashioned my soul and so ordered my lot as best to serve Thine own great ends. Lord, I adore Thy wisdom; I accept Thy gracious and loving will for me; I myself will only that which Thou wiltest for me. I would but ask that I may be Thy faithful servant, using aright what Thou hast given, till at last without shame I stand before Thy presence. Amen.

The Unwritten Page

A. D. 1942 will soon be history. It has made history. A.D. 1943 is just around the corner. Only God knows what history it will make. Christians will pray that it will bring more gladness to our hapless humanity.

A.D. 1943 lies before us. Men speak of a new year as an unwritten page. It is an apt comparison which may be applied in various ways. We might think of what we shall write on that blank page. Opportunities that we seize or let slip. Temptations over which we triumph or to which we succumb. People that we make happier or sadder. Services rendered. Sins committed. Happiness enjoyed. Burdens borne. Patience displayed. There are so many possibilities. Our thoughts, our words, our deeds, will indelibly write something on that unwritten page.

Then again, God may write something on that page. That ties in with what we ourselves write, but gives it a different slant. Two possible divine verdicts might be considered. One is the mysterious word, "Tekel," which appeared on the wall of Belshazzar's banquet hall and which Daniel interpreted as meaning, "Thou art weighed in the balance, and art found wanting." The other is the gracious pronouncement in one of our Lord's parables: "Well done, thou good and faithful servant."

By our faith and life we decide what God will write. Day by day we do something to that blank page. When God surveys the record will He give it the stamp of His approval, "Well done?" We may be conscious of many failures. But our confidence is in the divine Advocate who is the propitiation for our sins. And God knows that. He sees our faithful, though feeble, endeavors. He is aware both of our penitence and of our faith. In view of all that He cancels every mark against us. Across the page which we have scribbled full He writes: "Well done."

Or will His all-seeing eye detect that our professed faith is nothing but a sham, that we are not living for the Saviour, but only for ourselves? We may think of ourselves as Christians, but we are self-deceived. We may draw nigh unto the Lord with our mouth, but our heart is far from Him. And God writes large across the page the damning word, "Tekel."

We do well prayerfully to consider what God will write on the still unwritten page.

—American Lutheran.



THE VITAL STATISTICS of continental United States show that there were 2,728,000 births during 1941 as compared with an annual average of 2,319,000 between 1930 and 1940. This means that the 1946 enrollment in the First Grade will be increased by 400,000 above the average for the past few years. The annual birth rate per 1,000 of the population are: 1920—23.7; 1925—21.3; 1930—18.9; 1935—16.9; 1940—17.9; 1941—19.0. It will be seen that our annual birth rate is still impressively below the average of twenty years ago.

* * *

A GALLUP POLL suggested by the American Bible Society is reported to have brought out the fact that forty-one out of every hundred people interviewed frankly admitted that they had not opened a Bible in at least a year, and only a tenth of the adult population read it daily. Half the number of regular readers admit that the war has increased the frequency of their Bible reading. In the case of a relatively small number, increased work has so monopolized their time as to cut down their reading of the Scriptures.

* * *

THE DUKE UNIVERSITY ENROLLMENT for 1942 shows the present trend of American education and American thinking. In a total enrollment of three thousand four hundred one students, twenty-one hundred fifty-three are men and twelve hundred forty-eight women. Enrolled in the various schools are: Engineering, three hundred twenty-one; Medicine, two hundred sixty-five; Nursing, two hundred thirty-five; Law, thirty-one; and Divinity, one hundred twenty-seven. The total enrollment is one hundred fifty-seven less than that of 1941.

* * *

THE ARCHBISHOP OF CANTERBURY, in his Christmas letter, emphasizes the need for coming to the Christmas season with reference to making the birth of Christ a personal experience in our own souls. He said also that Christmas should not be an occasion for withdrawing from the stress and sorrow of life into a realm of unreal beauty, but to give us the peace, His peace, to make us strong and courageous and able to face the raging conflict with calm steadfastness. That way alone lies the grace and strength for healing the wounds of our war-ravaged world.

* * *

NON-COMMISSIONED CHAPLAINS is a suggestion brought forward by Pvt. Carl E. Peterson, of Fort Sill, Oklahoma. The suggestion was published in a recent issue of *The Churchman*, New York. The sponsor of the idea thinks that commissioned chaplains represent one of the incongruities of Christian living. He says that the chaplain deals with common soldiers mostly, and he thinks that the "Sam Brown" belt and officers' clothes tend to erect a barrier between him and the private soldier. He says further that the non-commissioned chaplain would furnish a test of the sincerity and the graciousness of the service, and would increase its Christian influence.

AN EDUCATIONAL SURVEY made last summer by Allen Nevins, of Columbia University, and Benjamin Fine, of the *New York Times*, revealed the fact that credits in American history are not required for either admission to or graduation from many colleges and universities. In twenty-two states the teaching of American history is not required by law. This deficiency is held to be responsible for a low type of Americanism and an almost listless patriotism until war necessities fan it into a flame of passion rather than of understanding devotion.

* * *

PERIOD COSTUMES of the American people seem to reflect the intellectual and national preoccupations of such periods. The closing years of the eighteenth and the opening years of the nineteenth centuries show the influence of the French whose philosophy and friendship were factors in the American Revolution. The dress of the women of 1917-1918, reflects the war mood of the country in caps, belts and overcoats. Following the war a distinctly social interest is in evidence, and today America is again manifesting its war mood and interest.

* * *

THE LATE PRESIDENT WILSON said, "Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead." These great words were spoken as we were emerging from the shadows of World War I, and they are even more vital today, when we are in the throes of another great world struggle.

* * *

A COUNCIL OF THE CHURCHES OF CHRIST for all of North America was planned at a recent meeting of seven interfaith agencies meeting in Cleveland, Ohio. One hundred Protestant leaders representing sixty communions made up the group who seek to achieve the merger. Under the plan proposed member denominations will retain their own autonomy, and the council will conduct joint operations on which the majority agree. The first move, although not yet having the approval of the merger, seems to us to indicate that it is at present an all-Protestant coalition.

* * *

THE FAR EASTERNER is to be the name of a new tabloid size weekly newspaper to be launched in New York in January. It is being organized by several newspaper men who have earned the right to be considered authorities upon matters pertaining to the Far East—our friends and our enemies and the war zones of the Pacific. We do not understand that it will be either religious or missionary, but rather a periodical devoted to sustaining those who today are under attack by brutal and conscienceless enemies. Business offices are with Joshua B. Powers, Inc., 345 Madison Avenue, New York City, and the price \$3 a year.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

WAR, RELIGION, REALISM

In the concluding sentences of a recent address which was broadcast to the people of the nation, former President Herbert Hoover used the words: "Idealism must have the balance wheel of realism." At the present moment, that seems to us to be particularly the need in much religious thinking and speaking. Many of us do not seem to realize that we are living in a world which, though having its ideal and spiritual aspects, is still essentially realistic in its nature; is founded upon hard realism.

We have in mind particularly a recent poll of ministers of the Presbyterian Church, U. S. A., regarding the Church and the war, and a release by the Fellowship of Reconciliation regarding the termination of the war now. One does not have to be a militarist, nor even an apologist for war as a method of international settlement, to feel that both of the items to which we have referred may show a lack of appreciation of the grim realities of the titanic struggle in which our country is engaged.

In the December issue of *The Presbyterian Tribune*, the editor summarizes the results of a poll of 800 ministers taken at random from the subscription list of the paper. Of the 800 ministers receiving card questionnaires, only 476 filled out the answers on the card. Of that number, 162 said that they had been pacifists before 1939, 304 never had been pacifists, and 10 failed to supply the answer to that question. Sixty-five, "a majority of them former pacifists," indicated a change of position.

Their present attitude toward the war appears in the answers to the question: Should the church throw its support behind the war effort "to defend religious freedom?" Here the tabulation seems to include both "cards" and letters. "Three hundred and twenty-three answered in the affirmative and 446 in the negative, and 30 did not reply." The form of that question was doubtless confusing to some, but the number opposed to supporting the war as a means of defending religious freedom is somewhat disconcerting. After allowances have been made for all misapprehension of the meaning of the question, it seems to us to misjudge the realism of the situation—to lose out of the audit the tragic experiences of religion and the churches in conquered lands.

In A Christmas Message, the Fellowship of Reconciliation prefaced a four-point demand for ending the war Now by a reference to Mr. Churchill's remark about his not having "become the King's First Minister in order to preside over the liquidation of the British Empire," the United States "collaboration with the avowedly Fascist Admiral Darlan," and the "demotion of Sir Stafford Cripps," as indicating "the sinister nature of the forces

that are shaping the pattern of the peace." It also alleges that our State Department "issued a Machiavellian explanation" of the Darlan incident. Summarized, the four points of the demand are: The War Must Stop—Now; Our government should offer to join with all peoples in building a peace growing out of repentance for and the universal repudiation of the policies which led to the war; the work of feeding, healing, and clothing the destitute and homeless should begin Now; and that Now men must be returned to their peace-time vocations.

We do not question the sincerity of the Fellowship, and it may have information which we do not have. At the present moment in the prosecution of the war, however, we see no justification for the procedure outlined. We wish that we might. It seems to us that to undertake a settlement with Europe and a large part of Asia in the grip of the Axis powers would be to invite disaster for Christian civilization. Nazi Germany and crafty Japan have raised issues which will have to be settled. For the sake of peace, we cannot afford to surrender the freedom of religion and the destiny of mankind.

WE CANNOT BLUEPRINT EXCEPTIONS

The editor of the Advocate does not hold himself responsible for blueprinting the exceptions to his editorial opinion. In the very nature of the case, that would be to make it personal by a negative process. We have no desire to do that, and no one should apply our words to those who do not properly come under the conditions of the case stated.

With reference to the failure to meet our chaplaincy quota, it should be obvious that any person who cannot meet the requirements prescribed by the War Department is not referred to. There are others whose applications have for various reasons not been approved. We do not publicize such for the sufficient reason that to do so might raise questions which, in fairness to such applicants, should not be raised.

In our recent editorial on the chaplaincy situation, we chose expressions mainly outside our territory so that every possibility of unfairness might be removed. On our desk we have just as definite material from our own territory, not all from the constituency of this paper. We have, for instance, a quotation from a young minister whose name and location we do not know, "God hasn't told me to go, and He hasn't told me not to go; so I shall do as I please." This comment from a good woman whose name we do not know; naming two ministers, she said: "They think they can stick where they are and drop into the best places when the war is over."

This paragraph is from a prominent minister in Alabama: "Many of us are already embarrassed because of the fact that our Church has fallen so far short of its quota of chaplains that Methodism is regarded in some circles as a hot-bed of so-called pacifism and the home of what is known as conscientious objectors." Also these sentences from an address by a chaplain of twenty-five years ago, at a Rotary luncheon: "As to selective service, there are four classes exempt—the physically unfit, the mentally unfit, clergymen, and conscientious objectors. I regret that the government exempts clergymen from military service." In the next paragraph, he said, "How a man can be a pacifist in our present struggle is beyond my comprehension."

These are not expressions from the church press. For the most part, the church editors are trying to help those who may be eligible for chaplaincy duty to understand the urgency of the situation, and we could not be true to those men nor to the Church if we should suppress the facts. Our appeal is to those who have been given special preference on the scores of age and preparation for what is confessedly a hard task, but by every implication a great opportunity for service that will count in the years to come. If those ministers who can qualify should fail the country in this trying hour, it will certainly increase the difficulties which will face the Church tomorrow, and those difficulties will be hard enough at best.

WE PRAYED

Capt. Eddie Rickenbacker's account of his and his crew's epic experiences in the limitless spaces of the South Pacific will surely be recorded as one of the world's great classics. It will inspire many theses and many sermons. Theirs was an experience the like of which few people in the world have undergone. Lee Carson, international news service, in giving the story to the public, makes this dramatic statement, "An hour after Captain Rickenbacker led his starving men in a prayer for life a gull swooped out of nowhere and landed unflinchingly on his head. Rickenbacker carefully grabbed the bird that gave him and his hollow-eyed crew their first food in a week." Men will explain this incident in many ways, but one fact remains—Capt. Rickenbacker and his men still live. He himself calls it a miracle of God.



B. P. Brooks

Who could have been where they were, have seen what they saw, suffered as they suffered, been saved as they were and not have had his faith rekindled?

Could they, night after night, as they floated on the open sea, with nothing else to do, look to the arched heavens above and say, "There is no God." Each star above would have reproached the darkness of their intellect. Upon them, as upon many another warfaring man, was impressed the great truth of all truths, that only God could have paved the heavens with clouds, and attuned, amid the clamor of the storms, the voice of thunders, and unchained the lightnings that flash in their gloom. They learned the fact of God in the whispering breeze and in the howling storm. They learned it on that vast ocean when its broad expanse was whitened with foam, and when its heaving waves rolled mountain-high, and when the dark-blue of heaven's vault was reflected

with beauty on its tranquil bosom. The twinkling star, shedding its flickering rays so far above the reach of human ken, and the sun on its timeless march through space declared to them in unmistakable voice that there is a God. They prayed.

These men, through suffering, through meditation and prayer, will never doubt again. They know that man, possessed of a soul capable of enjoying the most exquisite pleasure or of enduring the most excruciating suffering, endowed with immortal capacities, and who is destined to live onward through the endless ages of eternity—must have his origin in a Being, infinite in wisdom, who reigns over all, who is the fountain of all life, the source of all light, from whom all blessings flow, and in whom all happiness centers.

TIME TO TAKE STOCK

By Dr. Henry T. Carley

During the past week I have been watching various and sundry business concerns "take stock." Practically everybody, from the boss to the office boy, has been busy, checking everything from the warerooms to the top shelf in the stores, including what's on the counters, under them, and in the show windows. Some kind of record has gone down in the stockbook of every item to be found. It's quite a job.

As I understand it, the storekeepers will compare what they have on hand now with what they had this time last year, check up on what they bought during the year, see how much cash they have on hand, and then figure out whether they have made or lost money—and if so, how much. It's an interesting process.

After seeing so much of it going on around me, just for fun I made a little inventory of my possessions. It looks something like this:

Fountain pens, 1; lead pencils, 1; Typewriters (in working condition), 1; shoes, two pairs (both half-soled); suits, summer and winter, 4 (the oldest one going on ten); fishing rods, 2; fishing poles, 2; reels, 2; artificial baits, 5; shotguns, 1; books, a shelf full; sermons, new (this year), 92; old ones, a barrelful; cash, 1 (dollar). There may be a few other items, but I can't think of them at the moment.

So you think I am a poor man, eh? Well, you are wrong. As a matter of fact, I am one of the richest men in the nation. (Thank God, I don't have to pay income tax on my real wealth!) I wouldn't swap what I actually possess for all the money in the vaults of the biggest bank in New York City.

I have my family and their love, and the love of kin-folks all the way from Michigan and Ohio to Mississippi. I have friends whose handclasp and cheering words I wouldn't give up for millions of dollars. I know some little children that always greet me with a smile and are not afraid when I'm around. There's not a dog in town that will run from me—and "Nicky" always wants me to give him a pat on the head. I belong to a church that has honored me above my deserts and that gives me a delightful place in which to work. I serve a congregation that pays my salary regularly, furnishes me a nice home to live in, and shows me and my family many kindnesses. I have a hope of heaven and the continuing care of a gracious God. So I'm rich enough.

Time to take stock—I hope you've had a good year.

THE FACTS OF OUR MISSIONARY SITUATION

By Bishop Arthur J. Moore

(Note: This is a statement made by Bishop Moore at the close of the annual meeting of the Board of Missions and Church Extension, in Cleveland, Ohio).

All periods in history are critical for the men and women who live in them. We need not repeat the trite phrases about the significance of our particular moment. There have been other serious times in the world's history—times when civilization seemed to be falling apart and doomed to extinction. In all such crises the world and the church not only survived but continued their forward march. I am not, therefore, a prophet of gloom. I look forward with confidence to the ultimate triumph of the things for which we stand as a nation and as a Christian church.

Nevertheless, we are in one of those times that test the faith of men. The tramp of armed millions and the thunder of deadly conflict resound around the earth. Our people have already sacrificed much and will sacrifice more. Many of our mission fields have been overrun by our enemies. Some of our missionaries have been withdrawn. Some have been thrown into prisons. Those who remain face unparalleled difficulties. Never before have the missionary leaders of Methodism faced a situation so full of difficulty and destiny.

As we Methodists survey the situation at home and abroad, five things seem to stand out in bold relief:

First is the tremendous scope of the operations of the Board of Missions and Church Extension of the Methodist Church. We have a missionary program such as was never before developed by any body of Protestant Christians.

Ours is a parish embracing fifty nations, of thousands of missionaries and nationals preaching in more than a hundred tongues, of a foreign membership greater than the total membership of most denominations, of more than six hundred schools, hospitals and other ministering institutions. Our purely missionary operations in the home field are even more extensive. We have 2,500 missionary churches and 250 schools, settlements, and similar institutions serving the neglected missions in every station in our Union and in our territorial possessions. The extent of this missionary service is almost staggering.

The second fact is that in spite of war our work goes on in every field. Nowhere has it broken down or collapsed. Naturally, it is handicapped in many places by the absence of missionaries, the restrictions and suffering entailed by war, and inability to transmit funds to workers. Nevertheless, Methodist churches are open, Methodist institutions are serving, Methodist preachers are proclaiming the gospel of Christ. Even in Germany and Japan, as well as in the crucified nations like China, Belgium, Poland, Czechoslovakia, and Norway, in the occupied fields of Burma, Malaya, and the Philippines this is true. Methodism marches on.

This is an amazing, indeed, it is a providential fact. We can scarcely grasp its significance. In the midst of a war, which has driven out our missionaries, destroyed our property, and engulfed our fields, our work stands. If our people in the homeland can be made to understand this, their defeatism

and timidity will be turned to joy and courage.

Is this not proof of the wisdom of those who laid deep the foundations of our work: that the gospel we carried to the uttermost parts is no longer a foreign importation, but that it has struck its roots deep into the native soil and become indigenous to the life of the people? It is no longer something they have received from us; it is something they have achieved through their own experience of Christ. This is a glorious thing. Let us make a supreme effort during the coming year to tell this to all our people and interpret to them its significance.

The third fact to which attention must be drawn is the responsibility of the church here in America. We know something of the irreligion, the sin, the unchristian attitudes and practices which prevail on every hand, and we have long combatted them. But at this time the home field brings a new challenge, and to it we must devote ever-increasing thought, prayer, and effort.

America is now an armed camp. There is spiritual oversight, though inadequate, for our soldiers and sailors; but little or none for the millions of so-called defense workers newly mobilized in nearly all our larger centers. New communities have sprung up which will be permanent, while others will in the course of time disappear. Here is a field which we have scarcely touched. We must evangelize these neglected centers for the sake of the future.

We speak of this war as a global war. It is having and will have global results. Our attitudes will be global also. It was once said that this nation could not endure half slave and half free. Now we know that the world cannot be half good and half bad, half intelligent and half educated, half Christian and half pagan. If Christ is to be supreme anywhere, he must be supreme everywhere. This applies to our own democracy. The time has come when this country must really be evangelized in its attitudes and human relationships.

Not otherwise can we play our proper part in the post-war world. This land of ours must be Christianized not only for its own sake but for the sake of its influence in the future. Here is destined to be the main base of both Christian missions and political democracy and freedom, probably for a century to come. The influence we exert in the world will depend in no small degree on the character of our own social life.

There is no duty more pressing before us than that of restudying the whole problem of home missions, both as to the need and the method of meeting the needs. We must develop a new and better strategy and then proceed to apply it as never before. Our fathers "reformed the continent and spread scriptural holiness over these lands." Surely we can in our time meet the new issues in the same spirit of sacrificial determination which enabled those who came before us to plant Methodism firm and strong on this continent.

The fourth fact is one that should give serious concern to all those who have grasped the true nature of our holy faith. It relates to the financial situation. We are grateful indeed for an increase in our income from World Service receipts and we must strive for greater increases. But the fact is that in spite of occasional increases the general trend of our benevolent giving for twenty years has been downward. Some well-informed leader has said that a dozen years ago one of our constituent bodies had

given for foreign missions alone nearly as much money as united Methodism now gives for all the World Service causes.

During this same period our giving for purely local causes has been constantly increasing. Our giving for ourselves has gone up; our giving for the evangelization of the world beyond ourselves has gone down. This is not the Christian way. This shows an increasing degree of isolationism and self-centered concentration on objects near at hand and of personal interest to us.

It is distressing that money should be withheld from the central cause of the whole Christian enterprise. But it is doubly distressing that such a spirit should grow in a church that calls itself Christian. As a service to the souls of our people, we must check this developing provincialism and increase the devotion of Methodists to the redemption of people beyond themselves and their neighborhoods.

The fifth outstanding fact of our present situation is that this war will eventually end, and we will then face problems and demands of overwhelming magnitude. There will be issues that only the church can meet.

There will be the pressing study of reconstructing our own work and helping to reconstruct the work of the so-called "orphaned missions." I have already said our work has not collapsed, and I repeat it now. But it has greatly suffered. It is easy to picture it at the close of this war. Many of our missionaries away from their posts. Many churches are destroyed and damaged. Our people are scattered, homeless and starving. Our institutions are suffering. Our territory is ravaged. All this relates to our own Methodist work, beyond which will be famine, disease, and agony on a wider scale than has been known in recent centuries. We must rebuild our own. And we must do our part in the general reconstruction of the world.

At the close of the last war the demand was so great that it called forth the Centenary movements, in the course of which our churches gave close to a hundred million dollars to serve this world. At the close of this war the demand will be much greater. Will we be ready to meet it? Will we be ready to gather the facts, develop the procedure, lead our people in a great redemptive crusade?

At the close of every war there is a disposition to relax and swing back to isolationism and self-centered materialism. This is true of the nations. This is what occurred at the end of the last war, and it goes far to explain the present war. There are people who think they discern public trends in that direction now. This may also be true of the church. The provincialism, the indifference to everybody and everything outside our own congregation, the anti-missionary attitude in large sections of our church—this all grew up after the end of World War I.

Will there be another such reaction now? Here is a sinister danger immediately before us! We must at any cost avoid it in the Methodist Church. And we cannot keep it out of the Methodist Church unless we keep it out of the nation. To do this will require all our wisdom, but the cause is worth it. This also is evangelism. For the Christianization of the last man in the last corner of the globe is of the essence of the gospel of Jesus Christ. And a provincialism, a selfish and anti-missionary attitude which prevents this would eventually destroy the Christian movement.

This, then, is the situation today. The

(Continued on page 12)

CONFERENCE NEWS AND PERSONALS

CLAIBORNE PARISH, LOUISIANA, VOTES DRY BY 8 TO 1

Homer, La., Dec. 9.—In a special election held in four wards of Claiborne parish Tuesday, citizens voted by overwhelming majority against continued sale of wine and beer. The wards in which are located the towns of Homer, Haynesville, Mahon and Arizona were affected. Haynesville's total against sale of liquor was estimated from unofficial returns at about eight to one. The town of Homer voted dry 366 to 87; Arizona 27 dry to 3 wet, and Mahon cast 20 votes, all against the continued sale of beer and wine.

—Lake Charles American.

WATER VALLEY WELCOMES NEW PREACHERS

Dear Advocate: We have been most warmly received here, and the good people of First church, Water Valley, have done many things since we came to show their generous spirit of welcome.

The people are happy to have Rev. T. H. Dorsey and his family make their home here. A general reception was given at the First Methodist church for Rev. A. S. Brisco, the Dorseys and the pastor and family.

A special "White Christmas" program was given last Sunday in which the 49 names of our soldier boys were read and Divine guidance asked for them.

Christmas day will be observed here as a day of prayer, on which the church auditorium will be warmed and remain open all day for prayer and meditation.

Kindly send us a list of subscribers and we shall look after the Advocate.

Sincerely,

E. H. CUNNINGHAM.

CHRISTMAS AT QUITMAN, MISS.

The regular Christmas services were observed at the Methodist church of Quitman, Sunday morning and evening.

The services were featured by musical programs under the direction of Mrs. T. M. Dabbs, choir director; and Mrs. Dabbs and the choir just outdid themselves at both services. There were other churches where there were more voices in the choir, but I am of the opinion there was not in all of our state, or denomination, a church where a more beautiful or impressive program was rendered. I have not the space to call attention to any particular person, or part, for the excellent work of Mrs. Dabbs and all the members of the choir deserve the appreciation of the church and the town for their part.

Among the other good things at the morning service, Bro. Clifford brought us one of his best sermons, and to say it was one of the best is saying a lot, for they are all good.

The evening service was one of the most impressive ever to be observed in our church, and just two or three things can be stressed:

During the service, Brother Clifford called to the altar Mrs. A. S. Mason, church treasurer; Mrs. T. M. Dabbs, choir director; Miss Sarah Weaver, leader of the Young People's Department; John W. McNeal, superinten-

dent of the Sunday School, and J. D. Fatherree, chairman of the Board of Stewards, and presented them with appropriate gifts for their services.

Brother and Mrs. J. D. Ellis were called to the altar and by Brother Clifford presented, in the name of the church, with a small token of our appreciation of them.

The evening offering was taken, as Bro. Clifford said, "in colored style." Every one was invited to come to the altar, where the ladies had arranged a scene of the nativity, and lay their donations there. I venture to say every person in the large congregation either went, or sent, a donation, and as a result over \$200 was added to the church treasury.

In every way it was a great day for Methodism and Christianity in our midst.

May we have many more like it, and may

BOOKS WANTED

Bishop W. C. Martin has asked us to try to find for him the following books:

The Life of Bishop Parker—Galloway.

Sermons by Rev. David Seth Doggett

—J. E. Edwards

William Wallace Duncan, An Appreciation—J. C. Kilgo.

Bishop John Early—Child. John Branch Historical Papers, V. No. 4.

Any one having any or all of these books, and who is willing to part with them, may communicate with this office, or with Bishop Wm. C. Martin, 512 Omaha National Bank Bldg., Omaha, Neb. direct.

we all at this Christmas tide be more than ever thankful to Almighty God for His blessings.

J. D. FATHERREE,
Chairman, Board of Stewards.

MRS. ROBERT CLARK DIES

Mrs. Mary Charlotte Clark, wife of Dr. Robert A. Clark, superintendent of the Paris district of the Memphis Methodist Conference, died early Tuesday morning, December 15, at Nobles Clinic in Paris, where she had been a patient for ten days, suffering from a deep cold and accompanying complications.

Funeral services were held at Union Avenue Methodist church, in Memphis, Wednesday afternoon, conducted by Dr. Homer Thompson, pastor of First Methodist

church in Paris; Dr. C. C. Grimes, superintendent of the Memphis district, and Dr. John B. Horton, pastor of the Union Avenue church. Burial was in Memorial Park.

Mrs. Clark, daughter of the late Mr. and Mrs. O. C. Carr, was born 65 years ago in Pontotoc, Miss., where she spent her girlhood, and where she met and married Robert A. Clark, Methodist minister, more than 39 years ago. They spent much of their life in Tennessee, approximately 15 years of the time in Memphis, where Dr. Clark served pastorates.

Coming to Paris to reside in the fall of 1941, soon after her husband was appointed superintendent of the district, Mrs. Clark had endeared herself to all with whom she came in contact. She was a bright, happy Christian, always a welcomed guest in the homes of friends and gave generously of her hospitality to those who had visited in her home. She was a member of the First Methodist church in Paris.

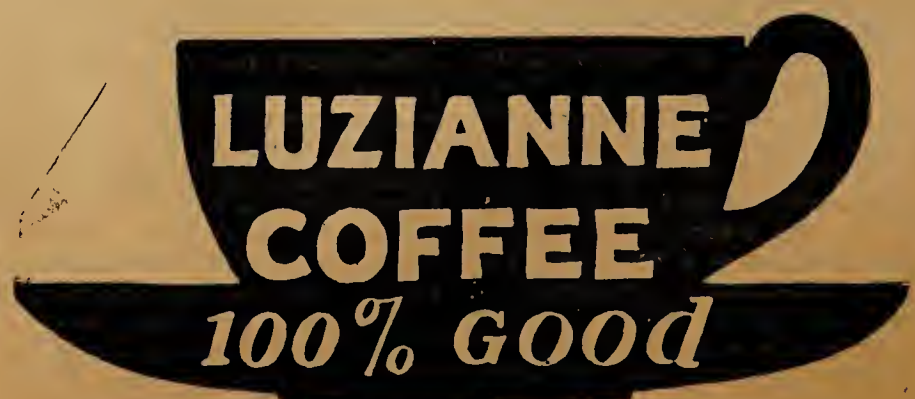
Stricken with a deep cold two weeks ago, Mrs. Clark failed to respond to treatment, and was admitted to the hospital. Members of her family were called to her bedside when it was found that complications had arisen that made her condition grave.

With her during her illness were Mrs. H. B. Hall, of Paducah, and Rev. Bob Clark, pastor of the Raleigh Methodist church, son and daughter of Dr. and Mrs. Clark, and a brother of Mrs. Clark, Dr. I. P. Carr, of Clarksdale, Miss. Joined by Mr. Hall from Paducah, they accompanied Dr. Clark to Memphis for the funeral and burial services. Two other brothers survive Mrs. Clark, Mr. Lawrence Carr, of Pontotoc, and Dr. O. F. Carr, of Clarksdale, Miss.

Attending the funeral from Paris and the Paris district were Dr. and Mrs. Thompson, Rev. W. D. Burke, Rev. Harry Williams, and Rev. Roy Williams.

BISHOP WARD INTERNED—MISSIONARIES RELEASED

Secretary of State Cordell Hull has informed the Board of Missions and Church Extension of the Methodist Church that he has confirmed through official channels the newspaper accounts of the recent internment of Bishop Ralph A. Ward, of Chicago, Ill., in Shanghai. He says, however, that the Rev. William B. Burke, missionary in Sungkiang, Kutien, and the Rev. Dwight L. Sheretz, of Shanghai, who were interned by the Japanese at the same time as was Bishop Ward, have since been released and are now in Shanghai. It was expected, some weeks ago, that all three men would be returned



to the United States on the next proposed trip of the "diplomatic ship" Gripsholm in return for Japanese nationals from America. Whether or not such exchange will be made is not now known.

MERIDIAN DISTRICT NEWS

During the week of December 14-19, Rev. J. L. Neill, district superintendent for this district, held group institutes for the purpose of arranging for the holding of Laymen's Days, and the Pre-Easter Evangelistic Campaign as suggested by Bishop J. L. Decell, for the Birmingham Area, and the Simultaneous Revivals to be held in this district in July, 1943.

The meeting for Newton and Neshoba counties was held at Decatur, for Kemper county, at DeKalb, for Clarke and Jasper counties, at Quitman, and for Lauderdale county, at Central church, Meridian.

All the pastors in each group were present at the meeting except the Lauderdale county group. Four of the pastors there were not present; one of whom was sick. Perhaps the others were prevented by hindrances over which they had no control.

The writer who is District Secretary of Evangelism, attended all the meetings; Rev. Guy Sigrest, pastor at Enterprise, who has done some very commendable extension work in rural districts, at the request of the district superintendent, attended all the meetings except the one at Central church, Meridian. Rev. I. H. Sells also attended all these meetings and arranged for Standard Training Schools.

The reports from the pastors show that there have been accessions to the church on almost all charges since Annual Conference; that pastors' salaries have been increased in most places, and most of the charges have increased their assumptions for Benevolences, and not a single charge has made a retrogressive step in apportionments. Central and East End, Meridian, and Philadelphia assumed the entire amount apportioned to them for Benevolences.

Decatur has paid its entire assessment for all connectional and district work except Benevolences and has paid one third of that. Philadelphia has paid one half its apportionment for Benevolences.

The people at Scooba are repairing and remodeling their church. The people at Linville on the Cleveland charge have dismantled the old church building, and are planning to build a new church at once. Plans have been approved by the District Church Building Committee and a large amount of the needed money has been collected. The people at McGowan chapel on the Pachuta charge, are now ready to let the contract to build a new church on the site where the old building was burned some months ago.

Brother Neill is very alert and very aggressive. Through his wise leadership, in the Conference year that has just ended, every charge in the district paid all assessments in full, and added 1,499 to the church rolls. 707 of which were on profession of faith. A School of Missions, and a Vacation Bible School were held on each charge. Some of the circuits observed Laymen's Day, and paid something to the Sanatorium, Memorial Mercy Home-Hospital, and the Red Cross.

Friday evening, December 18, the wives of the preachers in Meridian entertained their husbands with a turkey dinner at the Eighth Avenue Wesley House. A very beautiful Christmas tree adorned the dining hall. Brother Neill acted as Santa Claus, and every one present received a gift. Each of

the preachers received some kind of musical instrument. They formed a band and rendered two very beautiful (?) instrumental selections.

Additional

I am sure that most of the readers of the New Orleans Christian Advocate know that the Commission on Evangelism of the Southeastern Jurisdiction of the Methodist Church has arranged with about one hundred radio stations within the bounds of the Jurisdiction to broadcast, on Thursday, December 31, a special Watch Night record containing a New Year Message by Bishop Arthur J. Moore, and music rendered by the Emory University quartet.

Mr. D. W. Gavin, owner and operator of station WCOC in Meridian, Miss., has kindly agreed to broadcast this record December 31, at 10:15 to 10:30 p.m. Brother Neill, our district superintendent, and I are notifying all the preachers in this district of the time, and suggesting that they arrange to use this number as part of their program for Watch Night service in the church or the home.

We urge that all, who can, attend and participate in some Watch Night service, and help to make it a real spiritual occasion, and suggest that those who cannot attend the Watch Night service, tune in and hear Bishop Moore's great address, and pray that 1943 may be a year of great progress in evangelistic work, and that many souls may be born into the kingdom of our Lord.

T. J. O'NEIL,
Dist. Sec. on Evangelism.

A GOOD LETTER AND A ROYAL FRIEND

Raymondville Texas, Dec. 21, 1942.

Dear Bro. Duren: I have a good notion to write you a great long letter and say anything I please. But I might interrupt your Christmas festivities, and besides that I have a new enterprise on foot myself and it requires every minute, hour, day, and week I have to accomplish that. It is something you never did in all your activities, but we have both been getting ready for it. I have about finished one-twelfth of it already and hope to finish before Christmas next year. If I make a success of it and you and Henry Carley want any suggestions I shall be glad to give what I have learned. I am undertaking to make an Octogenarian. They are rather unusual things and have both intricate and complicated parts. Then, too, great care must be given lest the things can not be used to any great advantage when made. So I am trying to make a real good one. If you will renew my subscription to the New Orleans Advocate, and continue your first-class editorial performance it will help me very materially. Do this and then hope for the best, assured of the great satisfaction in contemplation of my memorable feat! Happy Christmas.

BEN P. JACO.

NEWLY APPOINTED CHAPLAINS

ARMY

James Thoburn Bard, Baltimore, Maryland.

Mouzon Bass, Houston, Texas.

Cecil Gladstone Bell, Safety Harbor, Fla.

Karl Dee Burris, Skiatook, Okla.

Raymond Matthew Burton, Whitney, Tex.

George Wellington Chant, Warwick, New York.

Lavere Alvin Dodson, Moscow, Penn.

James Watts Gardner, McDonough, Ga.
William Leon Hattaway, Hawkins, Texas.
Thomas Reighton Jones, Williamsville, Ill.

Harley Ross McDaniel, Hillsboro, Texas.
Albert Hale Northrop, Goodland, Indiana.
Earl Carmack Parker, Bellevue, Tenn.
Eugene Wesley Pilgrim, Perry, New York.
Edward Cedric Pope, Sandwich, Ill.
Wendel Franklin Rex, Ackley, Iowa.
Natt Harlan Scott, Croton, Vermont.
Richard Grant Sechrist, Nicholson, Penn.
Wallace Gerald Sorenson, Danville, New Jersey.

Warren Nathaniel Ware, Potosi, Missouri.
Jasper DeKalb Wilford, Obion, Tenn.
William Franklin Eaker, Lawndale, North Carolina.

James L. Jones, Dallas, Texas.

Robert Davis Jones, Norwood, New York.

Zelma Vincent Mason, Patrick Springs Virginia.

Raymond Eugene Musser, Atlanta, Ga.

Willard Bracy Smith, Texarkana, Ark.

Spencer L. Stockwell, Elkhart, Kansas.

DO WE PRAY FOR THOSE IN SERVICE

At a meeting of an Eastern Synod the other day a minister made a speech in which he inferred that the only Presbyterian ministers who give spiritual support through prayer and pastoral aid to the men and women in the armed forces are the ministers who believe that war is righteous and who were in favor of United States participation in the war long before Pearl Harbor.

Such an assumption or inference is unjust and untrue. Just because a minister or layman cannot reconcile the hate and destruction of war with the Christian gospel does not at all mean he loses his obligation or privilege of demonstrating his relationship, in Christ, to all his fellowmen. Ministers who are Christian pacifists realize that in their congregations are people who look upon the present war as being something like a holy crusade. They also know that some of their young men and women who abhor war have become participants in it because it seems to be a necessary evil. And, too, many pastors have in their constituency young men whose conscience has not permitted them to bear arms and who have gone to Civilian Public Service Camps or to prison rather than violate their consciences.

For all these groups—all equally children of God—the Christian will pray, whether he be minister or layman. Pacifist and non-pacifist Presbyterian ministers are writing letters, sending Bibles and Books of Common Worship to the soldiers, sailors, marines, nurses or "C.O.'s" who have gone from their parishes. In like manner all ministers ought to be praying for the men and women in the munitions factories who are forced to labor on the Lord's Day, that their thoughts may be turned toward the sanctuary at the hour of worship even though they may be necessarily absent—

"For what are men better than sheep or goats

That nourish blind life within the brain
If, knowing God, they lift not hands of prayer

Both for themselves and those who call them friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God."

—The Presbyterian Tribune.

PERSONAL NOTES AND INCIDENTS

Rev. Louis Hoffpauir reports a good beginning of the new year at Haynesville, La. The pastor has had a considerable raise in salary and everything indicates a good year in prospect.

Rev. M. L. McCormick begins his fourth year at Brookhaven, Miss., under the most favorable auspices and he is looking forward to another good year with the loyal and cooperative people of that splendid church.

Rev. J. E. Roberts has been at Chester, Miss., only one month, but he has found a cooperative people and has had a hearty welcome to his new field. He expects to make progress in his work during the year.

Christmas Eve found the superintendent and his helpers at the Methodist Home, Jackson, Miss., very busy. They were filling one hundred and eighty stockings on a rush order, and most of us know what that means.

Rev. A. L. Gilmore, formerly of the Mississippi and the Louisiana Conferences, is now pastor at Thomaston, Georgia, to which place he was moved from Thompson, Ga., at the recent session of the North Georgia Conference.

The death of Mrs. Robert A. Clark, reported elsewhere in this issue, will bring a sense of sorrow to the older Millsaps College men who have kept contact with Dr. Clark, a fellow-student at Millsaps College more than forty years ago.

Mrs. Syble Farr writes that she is moving from Houston, Miss., to Smithville, and she asked that the change of her Advocate address make connection with her moving. We deeply appreciate the general interest in having the Advocate changed to the new addresses of our friends who move to new locations.

In the South Central Jurisdiction, three thousand seven hundred and seventy-five churches are being served by eight hundred and forty supplies. Many of the supplies are retired men. The seriousness of the situation is in the fact that only one hundred young preachers were admitted on trial in the whole Jurisdiction.

Rev. R. E. Wasson says that at the first quarterly conference of the Black Hawk, Miss., charge the best report that has been made at any first conference during his pastorate there was made. Rev. W. S. McAlilly, of Sidon, presided. The pastor's salary and the Benevolence acceptances were increased, and he is expecting a good year.

MRS. BEVERLY C. BROWN PASSES

Mrs. Brown, wife of Mr. Beverly C. Brown, of New Orleans, died at her home on last Saturday morning following a protracted illness. Before her marriage she was Miss Hulda Barremore Smith of New Orleans. Besides her husband, who is a son of Dr. and Mrs. George S. Brown, she is survived by a son, Dr. Barremore B. Brown, engaged in chemical war work at Princeton, N. J., her mother and two sisters living in New Orleans, and a sister and two brothers living in Texas. The family are members of Rayne Memorial church, and Mr. Brown is widely known through his radio broadcasts. The funeral was delayed until Monday pending the arrival of Dr. Brown from Prince-

ton, who had difficulty in securing transportation.

MINISTERS' WEEK PROGRAM, S. M. U.

The annual Ministers' Week at Southern Methodist University, Dallas, Texas, will be held January 25-28, 1943, at the McFarlin Memorial Auditorium. The program will include "Christianity's Fourth Front," by Dr. Ralph Sockman, which will be the Fondren Lectures. "Preaching in War Time" will be the theme of a series by Dean Henry Sloan Coffin, of Union Theological Seminary. "The Minister and His Bible" will be the subject of lectures by Dr. Costen J. Harrell, of West End Church, Nashville, Tenn.

CHRISTMAS AT TUPELO

The First Methodist church, Tupelo, Dr. W. A. Tyson, pastor, was filled to capacity December 20 at the morning hour for the Christmas sermon. The offering for the Methodist Children's Home, Jackson, Miss., exceeded \$500, and is still coming in. This great church plans to send this good cause \$100 per month this year.

The beautiful pageant, "The Light of Men," was presented at the First Methodist church, Tupelo, at 5 p.m., December 20, under the direction of Mrs. G. C. Sturdivant and Mrs. N. B. McGaughey, and a corps of able helpers. The building was packed to standing room, with many turned away.

REPORTER.

SOUTHERN ASSOCIATION OF COL- LEGES AND SECONDARY SCHOOLS RECOGNIZES PRESIDENT SMITH OF MILLSAPS

At the session of the Southern Association of Colleges and Secondary Schools which met at Memphis, Tenn., December 1-5, President M. L. Smith of Millsaps College was chosen as one of thirty representatives on the "Commission of Institutions of Higher Education." These thirty men representing the colleges, universities and secondary schools holding membership in the Southern Association have a very great responsibility, in that it is their function to deal with matters pertaining to the members of the Association.

Naturally, the men chosen for this important and often delicate administrative responsibility must be men of sound judgment and irreproachable character. The selection of President Smith is, therefore, equally an honor to him and to Millsaps College, of which he is the administrative head.

ANOTHER MOTHER PLEADS FOR CHAPLAINS

Dear Dr. Duren: In last week's Advocate there were two articles on our Chaplains in our armed forces. My son, Roy, has been on a ship eight months without a Chaplain. When he first joined he was sent to Norfolk for six weeks training, then to the Great Lakes Training Station, and in both places there were Chaplains, and he said they were real pals. I even had a letter from one, Chaplain C. A. Neyman, U. S. N., telling me that my son attended the services. He needed this then, but how much more he needs it now!

Roy has always gone to church at home. He left Millsaps College at the beginning of his junior year, September, 1941, to join the Navy.

I send Sunday school books, the Upper Room, etc. The extra ones he gives the boys, and he writes that they are always glad to get them. He says he hopes some day before long to get back where he can go to church.

Where are our young preachers, and what are they waiting for!

Sincerely,

MRS. N. C. TRIPLETT.

Mashulaville, Miss.

METHODIST CHAPLAINS—A REPLY

Dear Dr. Duren: The writer read with interest and concern your editorial in the last issue of your paper, "Chaplain Enlistments Disappointing." He also noted a statement on the part of one of your Advocate readers, whereby attention was being called to the lack of chaplains (particularly in the Navy) and the need of meeting this situation immediately. In this week of the Chicago Christian Advocate there was an appeal, also, from a chaplain in the Navy, for help. These appeals certainly are not falling on deaf ears—ministers are hearing them and responding either positively or negatively; fathers and mothers of boys in the services are hearing these appeals, too, and they, too, are making their response, which shall, perhaps, be felt more definitely in the days to come than at the present moment.

There are a number of thoughts that I would like to express, if you will allow me to do so.

First, I think the facts of the case should be recognized. They are, as the writer sees them, the fact of the need of chaplains; Methodism is able to meet this need; and the growing pressure that the press and public agitation of this matter is placing upon the "young" preacher in the pulpit—at home.

Perhaps the first fact named needs less explanation than either of the other two. A great war is upon us—right or wrong, it's here, and there is little that any one can do about it now but to accept it. Out of this war a number of things are developing, and the least of which is certainly not the spiritual and physical suffering that we are all experiencing. No doubt, coming down to bed-rock, that the suffering of our boys who are carrying the actual brunt of the battle is more acute than any other. The fact of the need here is apparent.

It is also apparent, or should be, that the great Methodist church is ably equipped to meet its share of this need. Why it hasn't done so may not readily be made known. Regarding the church's failure to meet the situation, the writer would like to say that, to his personal knowledge, a number of young ministers of the Mississippi Conference have offered their services as chaplains, but, for the lack of educational qualifications, have not been accepted—the writer being among this number. If the need for chaplains in the service is so great, if those who, from an educational standpoint, qualify, do not feel that they should answer the challenge (and some have good and acceptable reasons for not doing so), then one of two things must be done: either permit those who will serve to do so, or refuse to meet the issue. Can the church, facing the future, afford to do this? Yes, the second fact remains—Methodism can meet the issue if it will, but it must will to do it.

Having said that much, the writer would like now to call attention to the main reason why he writes this letter. This increasing agitation for applicants to the chaplaincy is receiving the attention of both clergy and laity, as previously stated. I am particularly concerned with the effect that it may be having in the mind of the latter. I am wondering what the father and the mother of that boy who is in Africa, Australia, or on some battleship, is thinking. Perhaps they feel that maybe their boy is numbered among those without spiritual guidance. I wonder what their thoughts are—I wonder how they feel toward that preacher (and particularly if he is young) who breaks the Bread of Life to them on Sunday mornings. I am afraid that the church press is unwittingly creating undue pressure in many such instances, and if the press continues in an unqualified agitation of this matter this pressure will increase. Such will prove to be an injustice, and especially so in the instances where the preachers have offered their services but have not been acceptable, and, in some instances, for a rather "lame" reason. For instance, one applicant was turned down because of not having a B. A. degree, and all that he lacked of having same was six hours of Greek. Will the lack of six hours of Greek keep a man from administering to the spiritual need of another man? Thank God it will not keep a man out of heaven. My appeal is that the church press take knowledge of the full field. Secure the needed chaplains, but do not make harder or destroy the efforts of those who labor at home in the realization of the first.

I would not have you or anyone to feel that I am so keenly desirous of becoming a chaplain. I have offered my service for same and have been rejected. After reading the articles referred to in this letter, I again offered my services, but I am not "begging" to go. I am ready to stay—I am ready to go. Let's meet the challenge of this hour, but for the sake of the whole let's meet it in a way that will not hinder the work at home. And the challenge can be met, I reiterate, and by that method which is entirely Methodist, if by no other way—appointments. Let's stop this agitation which, in the long run, may prove more harmful than beneficial.

Sincerely yours,
FRANK E. DEMENT, JR.

RESOLUTIONS, BY LOUISIANA ANTI-SALOON LEAGUE

WHEREAS, the Louisiana Anti-Saloon League has had a long and honorable career in the struggle against the traffic in alcoholic liquors in the State of Louisiana; and

WHEREAS, the change in the state of the public mind toward the liquor traffic and other allied evils has brought about a condition requiring a different and broader approach in combatting these evils; and

WHEREAS, this changed condition has made it necessary to bring into being an organization to carry on these efforts in a broader way than has been possible by the Louisiana Anti-Saloon League; and

WHEREAS, the Board of Directors of the Louisiana Anti-Saloon League has deemed it wise to disband this organization merging its efforts with those of the Louisiana Moral and Civic Foundation; and

WHEREAS, for the past fourteen years Dr. Leon W. Sloane has served the Louisiana Anti-Saloon League as State Superintendent, therefore be it

RESOLVED, that the Board of Directors

of the Louisiana Anti-Saloon League hereby express to Dr. Sloane its high appreciation of his sacrificial efforts rendered in seeking to gain the objectives of this organization; and be it further

RESOLVED that a copy of these resolutions be spread upon the minutes of the final meeting of the Board of Directors of the Louisiana Anti-Saloon League, that one be furnished to Dr. Sloane, and one each to the Associated Press, the Baptist Messenger and the New Orleans Christian Advocate.

W. L. DOSS, JR.
J. D. GREY,
GLENN L. SNEED,
Committee.

CENTENARY PURCHASES DODD COLLEGE

The acquisition of Dodd college property by Centenary college is not only a very satisfactory settlement of a serious question, but is also a long step for the creation of a greater college for Northwest Louisiana. It will mean an expansion in educational facilities that will be very advantageous to young men and women of the Ark.-La.-Tex.

The acquired property will be perpetuated as "Dodd Campus of Centenary College."

To Provide Greater Facilities.

The acquisition of the property will provide facilities for immediate expansion for army and navy specialized training at Centenary and will after the war be converted into a first rate scientific department of the college. Plans are to use it in offering courses in chemurgy, scientific research, technical training of many kinds, business education and so forth.

At present it will provide excellent facilities for housing and training of specialists for army and navy service. . . .

Under the terms of the sale Centenary college assumes the refinancing of the property estimated at \$105,000. Funds for this have been pledged by a generous Shreveport citizen who has requested that his identity not be disclosed.

The action which will insure the continuation of the property for Christian educational purposes, was hailed with approval from several quarters. Dr. M. E. Dodd, founder of Dodd college, while expressing disappointment that the college was not continued in operation by the Baptists, expressed pleasure that the college would continue for Christian educational purposes. Gratification was also expressed by Dr. Pierce Cline, president of Centenary, and Dr. W. H. Knight, secretary of the Baptist Convention. . . .

In connection with the transfer, Dr. Dodd sent the following letter to Dr. Cline:

Dr. Pierce Cline, President,
Centenary College,
Shreveport, La.

Dear Dr. Cline:

Now, that final disposition of the Dodd College properties has been made by the executive board of the Louisiana Baptist Convention in the transfer of these properties to Centenary college, I wish to say:

1. That, while deeply disappointed at the failure of my Baptist people to carry out their commitments with Shreveport citizens for the establishment and operation of a woman's college here, I am, at the same time, highly gratified over Centenary's having acquired the properties and the assurance that they will continue in the service of Christian education.

2. I believe you will find this to be the sentiment of practically all of the former Dodd college board of directors and members of M. E. Dodd foundation. One of the last acts of the board of directors was to pass a resolution requesting the executive board of the Louisiana Baptist Convention in seeking to dispose of the properties to give first claim to any individual, group, or organization which would continue the use of the property in the interest of education in general, and Christian education in particular. As a member of the Louisiana Baptist Convention, I presented a resolution to this same effect to the convention board of the Louisiana Baptist Convention which the board unanimously adopted.

3. It was my feeling, and this was shared by others, that since these properties were provided by gifts intended to serve educational purposes that these gifts should be conserved to that end, if at all possible.

4. It was furthermore the conviction of those most concerned that, since practically all the money invested in these properties was given by Shreveport citizens that they should be conserved as a local enterprise for Christian service in the field of education. This, we are happy to know, will be done by transfer of the properties to Centenary.

5. This act is further pleasing to me, because it carries through at least in part, a program which you and I formulated three years ago for the combined use of Dodd college and Centenary college in a unified Christian education program, but which failed at that time because our plan apparently was not acceptable all the way around.

6. And now that Centenary acquires this beautiful campus and the classic buildings and first-class equipment, those of us who have given of our time, talents and money to this enterprise will have the satisfaction of knowing that these efforts have not been thrown away but will continue to serve their original purpose.

7. Let me say in conclusion, that I stand ready, and hereby offer my services to you and your associates to the extent of my ability for the furtherance of Christian education in our community. Please feel free to call on me for any service which I can render.

I can recall the first time I ever addressed a Centenary chapel service when there were 32 students. I have rejoiced in her advancement through the years and in the fellowship and understanding which I have enjoyed with her leaders. I hope and pray that the acquirement of these additional facilities will still further enlarge and advance the service of Centenary to our city, to the community round about, to the country and to God.

With all good wishes,

Cordially yours,

M. E. DODD.

—From news story, Shreveport Journal.

Be it remembered, Christ did not merely arise from the grave, then go away and leave the world to shift for itself. He is here, today and every day. Hitler may crucify him in Germany, Mussolini in Greece, Japan in Shanghai; but Christ, arisen anew, comes to every bloody battlefield, knocks at every bereaved door, speaks to every human heart—even the hardened hearts of generals and dictators—and announces, once more, his immortal Plan. . . . "I am the Way and the Life. . . ."

—Daniel A. Poling.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

CHRISTMAS LETTER FROM MISS SARAH BENNETT

To the Women of the Mississippi Conference:

Transportation is such that I felt it too risky to send individual Christmas cards this year, and yet I cannot let the season pass without sending some word of greeting to you who are sharing with me in the work which I am trying to do.

This has been a full, rich year of experience for me personally, and a year of growth for our work here at Methodist Institute. Together let us rejoice for the privilege He has given, and at the same time pray for continued growth.

Many times I've thought of you as you've studied about Latin America this year. I wish I could help you to feel the friendliness of the Brazilians for the U. S. A. The number of people wishing to study English here is one of our most common evidences in this city, and also the fact that many parents seek out our primary school and kindergarten because they like American methods.

No one travels without some sort of identification as to nationality, and we are always treated with the greatest courtesy and friendliness when our nationality is known. American products are considered the best—these and many, many other things give evidence of the friendliness. Sometimes the attitude reminds me of a small brother or sister toward an older one, a sort of wondering admiration, and my constant prayer is that the "Big Brother" nation in this case, may be careful of the examples set and always be careful to do nothing that would destroy the faith and confidence of the younger.

As you listen to the ringing of the Christmas bells this year, remember the old legend which tells of the magic of the bells, because part of their magic is to make all men brothers. Once the music of the bells was part of the mysteries of heaven. Up there beyond the stars, they were the soul of sound—God's own harp. But they could not speak to the souls of men from their great height, so they came to earth, born in bronze. Ever since then, bells have been bridging distances, the differences that separate us, calling people together, closer to one another, nearer to God.

Wouldn't it be wonderful if all peoples of the world could hear the magic bells this Christmas? Surely we can do our part to start them ringing in the Americas.

From here to there—a kindly, sincere hope that this Christmas may more nearly

approach the lovely, holy thing it should be for you and me.

Gratefully yours,
SARAH BENNETT.

RELIEF IN GREECE

By Floyd Shacklock

Reports have reached the desk of Bishop Herbert Welch, Chairman of the Methodist Committee for Overseas Relief, showing that conditions in Greece are simply appalling. It is said that some food is now to be sent there by the Germans but, judging from other experiences, not much is to be hoped for from that source. Some who know the situation by reliable messages fear that if other help is not given, nine-tenths of the people in that tormented nation will perish before spring. Disease and starvation are ravaging city and country alike. Children already have died by the tens of thousands.

Fortunately, it is possible to get help to Greece, even while it is occupied by its enemies. By agreement between the governments of Great Britain and the United States, the Greek War Relief Association is now able to ship wheat in Swedish ships from Canada, and assurance is given that food and medicines are reaching the people for whom they are intended and are not being used to benefit the occupying armies. The Near East Foundation has its Greek staff at work caring for homeless, crippled children, and taking preventative measures against the outbreak of epidemic diseases.

Best of all, the Central Bureau of Evangelical Churches of Europe, while cooperating with these other agencies, is sending powdered milk and dehydrated potatoes from Switzerland directly to Dr. Kalapothakes in Athens, by whom special attention is given to Christian sufferers. Four thousand crates a month are going in this way to save unnumbered lives.

Aid for these unfortunate victims of war is desperately needed now! The Christian heart of the Methodist Church is challenged to answer this appeal. Gifts may be sent for the work of any or all of these agencies through the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, N. Y.

THE PASSING OF H. J. PITTS

Hiram J. Pitts, 81, resident of Oil City, La., for the past 30 years, affectionately called Daddy Pitts by all who knew him, passed to his reward Monday, December 14, 1942, at 9:45 p.m., at the home of one of his daughters, Mrs. Alex Rice, 701 Elmwood Avenue, Shreveport.

Mr. Pitts was one of the charter members of the Methodist church at Oil City in 1913, and was a devoted member, always striving to better conditions both spiritually and financially. He helped to build the present edifice in 1921, and it was due to his untiring

efforts that the indebtedness was lifted and the church dedicated in 1926.

Mr. Pitts was chairman of the board of trustees during his active life, and for the past several years has been an honorary member of that body.

Funeral services were held at the church in Oil City on December 16 by the Rev. Marvin Cooley, newly-appointed pastor, interment following in the Mooringsport cemetery by the side of his wife, who preceded him in death in 1937. Besides the daughter mentioned, he is survived by another daughter, Mrs. Chas. Van Cleave, Kilgore, Tex.; two sons, I. H. Pitts, Port Lynn, Colo.; and S. E. Pitts, New Orleans; a half-brother, Rev. J. H. Glover, of Cabot, Ark.; a sister, Mrs. Matt McCubbins, Paris, Ark.; and twelve grandchildren, including one great grandchild.

The large assemblage at the church and cemetery, and the many beautiful flowers, attested the esteem in which he was held in the community in which he spent the latter years of his life.

Truly his spirit remains with us.

A FRIEND.

FOR SPIRITUAL VALUES

By Mrs. Irvin Rowland

Can a consecrated Christian seek first the same world advancement, recognition, and material gains that a non-Christian does? Did Jesus bend all his energies toward the making of money and achieving of fame along with his work? Assuredly not. He did not try to make a reputation for himself; rather he sought to achieve his purpose. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Then if our Savior put more stress on the accomplishment of his work on earth than on personal advancement for the world's recognition and honor, if he humbled himself to service, if he gave up his heavenly glory to take on the form of man, and if he made the supreme sacrifice for the salvation of men, can I call myself a faithful follower if my eyes slip from the cross of service and rest on fame and fortune?

The worldly man looks for pleasure and satisfaction in the things of the world, and, true enough, he has only fleeting moments of happiness, for never can he find materialistic satisfaction and peace. The Christian looks for his peace and happiness in spiritual values, in rich personal resources. No price is too great to pay for these, no task too lowly to perform, and no calling greater than that of practicing Christianity. We must live the good life and serve humanity not for the profit from money to be gained but for the spiritual riches to be enjoyed and shared.

Jesus lived so deeply and so mightily that he has become man's unquiet conscience, secret strength and sheltering home.

—George A. Buttrick.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

An Open Letter to all Secretaries of Young Women's and Girls' Work of Louisiana Conference Woman's Society of Christian Service

The Conference Secretary of Young Women's and Girls' Work is happy to be given this opportunity to extend New Year's greetings to all members of Louisiana Conference Woman's Society of Christian Service. To the secretaries of Young Women's and Girls' Work, I should like to say that I'm looking forward to receiving your fourth quarter's reports. An annual report must be made up soon, so let's try to be 100 per cent in reporting this time.

As we look back over this first full year of our work with the Youth of our church there is much that is definitely encouraging. Many of our young people attended summer schools and assemblies where the new plans for the missionary education of Methodist youth were taught. Many of them worked with Youth Caravans as they toured our conference; indeed, some of our own young people traveled with Youth Caravans in other states. There is a splendid spirit of enthusiasm and an increasing zeal for purposeful living among our young people. We are all aware that Christian youth are anxious to live more creatively and to make life count as never before.

It was heartening, indeed, to read an account of the recent Methodist Youth Convocation held in the month of September at Miami University in Oxford, Ohio. This was the first large nation-wide gathering of Methodist Youth since unification. There were more than 1,100 young people present. They, with their adult leaders, many of the returned missionaries and representatives of foreign countries, met together to think through some of the problems that are facing them today and to make plans for meeting them as far as they were able.

The missionary emphasis was strong throughout the meeting. They chose the theme, "For the Living of These Days," declaring as their purpose:

1. To consider the problems created for Christian Youth by the present world situation.
2. To discover the contribution we can make toward creating God's Kingdom of love and justice out of the confusion and chaos of the present moment.
3. To strengthen our fellowship for more effective service through the church to all mankind.
4. To seek the guidance and power of God which is so desperately needed for the living of these days. With such a serious and worthwhile purpose as this we know that these young people cannot fail in what they have undertaken.

And now let's consider our year's work with the young women and girls in the Louisiana Conference.

It is extremely difficult to get a clear-cut picture of the work, owing to the fact that the work with the young women and girls is involved in many phases of the general youth work of our church; that is to say, that as secretaries we share in the basic organization for missionary education in the

local church by our membership in the joint committee, sometimes referred to as youth Committee. This, as you know, is an adult committee appointed by the pastor to direct the entire program of the Methodist Youth Fellowship. This committee is composed of a representative from the Church Board of Education, one from the Board of Missions and Church Extension, and one from the Woman's Society of Christian Service. Naturally, the Secretary of Young Women's and Girls' Work of the Woman's Society of Christian Service should represent that group on the joint committee.

The duties of this committee are as follows:

1. To appoint, with the consent of the Youth Council, the Adult Adviser to the World Fellowship Commission.
2. To act in an advisory capacity.
3. To channel missionary information.

The next step is to see that the membership of the youth department is divided into four working areas, or commissions:

1. Recreation.
2. Community Service.
3. Workshop and Evangelism.
4. World Friendship.

We know that many of you are working earnestly at this task that the Methodist Youth Fellowship may become a reality in your church. This must be done before we can organize our young women and girls into groups to study the work of our Woman's Division. These Interest Groups, as they are called, are an outgrowth of the World Friendship Commissions and a direct result of the growing interest in missions. Special program material is now available for these groups, "I Bind my Heart to the Galilean's Side." No finer piece of missionary material is to be had anywhere. As we seek to train our young women for future leadership, we have every right to expect a higher degree of excellence in our woman's work, far better than we have ever done. Let us always keep in mind that we are working now for the church of the future. This should be a great challenge to all of us.

Already thirteen groups have reported using this program material, and many are finding it excellent missionary material to use on Fourth Sunday, for morning or evening meetings.

Do not overlook the splendid missionary articles in *The Methodist Woman* and the *World Outlook*. If you will send a request to me, a full list of enrichment materials for World Friendship Commissions will be sent immediately. Page 32 of *The Methodist Woman* carries a complete list of materials needed for work with our young women and girls.

As the interest in missions grows, our young people will become aware of the needs of those about them and those around the world, and consequently will want to do something about them. They will be given this opportunity through their participation in the Methodist Youth Fund. Each boy and girl, each young man and young woman in the Youth Fellowship of the local church is asked to make a pledge to missions. At the end of each month this money is collected by the youth treasurer of the depart-

ment and divided in half; one-half goes to World Comradeship, one-half is turned over to the local treasurer of the Woman's Society of Christian Service to be marked Youth Funds and sent on to the Conference treasurer. Did you know that during the year (1942) the youth of the Methodist church selected some twenty-six mission projects to which they wished to send their money? Ten of these projects are under the direction of the Woman's Division. These will share in the offering made to missions through the Methodist Youth Fund. See April issue of *World Outlook* for further information. Why not use the pictorial section from this issue to make a poster showing the young people of your church how their money is being used? We are happy to see our own MacDonell French Mission School listed among the institutions that will benefit from the Fund.

Our young women and girls are asked to send small boxes of supplies (such as toilet articles, shoe strings, soap, pillowcases, lengths of material to make children's dresses, etc.) to certain designated institutions. I hope that we can cooperate with the Department of Supplies in doing this. Further information will be sent upon request.

Surely we have come to a realization of the importance of our work; the task that lies ahead of us is great, but I feel sure that every secretary will do all that she can that our work may go forward.

Now that the plans and program have been prepared for us by our church, it is our responsibility as adult leaders of Youth Work to see that young people know the plan, and it is our responsibility to get them to share in it. We are primarily interested that there shall be developed among these young people a knowledge of and a sense of participation in the world mission of the church. Many of our great leaders today are saying that the church must have a voice in the planning of the peace. Vice-President Wallace has said recently, "The missionary program is a tremendous force in the building of a just and durable peace."

If there is any confusion as to the duties of your office as secretary of Young Women's and Girls' Work, let me direct your attention to "The Revised Guide," page 21-24, also the recommendations of the Planning Committee of Young Women and Girls at Annual Conference held in Ruston in April. A copy of these may be found in Conference Minutes, page 75.

And now may I join Miss Helen Johnson, our National Secretary, in urging you to keep ever before you the urgency of promoting the unified plan for the missionary education of Methodist youth in your local church." May we get off to a good start with the following persons on the job: The Joint Committee, an Adult Adviser to the Commission on World Friendship, the Youth treasurer of the Methodist Youth Fund, and the secretary of Young Women's and Girls' Work.

Sincerely,

MRS. E. A. SARTOR.

"I've just heard the worst piece of scandal!"

"I thought you had; you look so happy."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

(Copy for this page failed to reach us.—Editor).

MRS. IDA B. WISE SMITH SPEAKS OUT

"Programs of physical training and competitive sport which foster sound bodies and clean living are 'essential to the strength and vitality of the nation,' Mrs. Ida B. Wise Smith, president of the National W. C. T. U., said today.

At the same time, she attacked gambling in connection with horse racing as "a parasitical and immoral drain on our financial and moral resources."

Reaffirming the axiom that a sound mind in a sound body is essential to meeting life's challenges, she pointed out that where athletic programs are conducted intelligently youth develops its greatest effectiveness.

"The young man or woman who undergoes the systematic training required by a sound physical-training or competitive-sport program," she said, "knows that dissipation and self-indulgence are the greatest foes of strength, endurance and co-ordination. The athlete who has received a sound schooling in health as well as technique is the most stalwart opponent of liquor, tobacco and dissoluteness."

Physical fitness programs are the translation into active training of the hygiene and physiology taught in classrooms, she pointed out.

"The youngster who sees the benefits to athletic skill of clean living learns more effectively the message that is carried in books on health."

"Running horses to afford subjects for open gambling," she said, "is inimicable to all the principles of decency. Particularly during war-time, the loss of manpower, material and money involved is intolerable."

She pointed to the recent erection of a huge race track in New Jersey, using critical materials, transportation facilities and manpower, while housing projects for war workers were delayed, schools were denied materials for erecting needed additions, and a shipyard was stalled for lack of lumber.

"Only because it calls itself a 'sport' is horse racing permitted to continue," she declared. "It has no right to be considered along with the competitive health-building sports and the athletic training programs which rightfully are regarded as 'sports' by the public."

FORCES OF RIGHTEOUSNESS CALLED TO COLORS

January 17th Eventful Day

The united forces for righteousness and morality in the State of Louisiana are summoned to show their colors on January 17, which is being observed as "Louisiana Moral and Civic Foundation Day." On that Sunday, or the next Sunday to that day, all the pastors of the State are asked to deliver a ringing message to stress sobriety, law observance, and law enforcement. The people are urged to take a stand against all the evils connected with the gambling, liquor, white

slavery, and all other vices which tend to lawlessness in our State.

Personal messages will go out next week to all pastors of the State whose addresses we have, urging them to present the claims of the new modernized, enlarged organization known as "The Louisiana Moral and Civic Foundation." On that day, in connection with the appeal, pastors are urged to

CHINESE METHODISTS SPEAK TO AMERICA

(A statement made to the people of America by the Executive Board of the Central China Conference, Methodist Church, recently in session in Chungking, West China).

China resists and pushes forward. The first nation to meet armed aggression, she has never faltered in reconstruction. War-weary and bleeding, she is still unafraid. Confident in the loyalty of her friends, she courageously faces the future. In this hour of testing, both her national leaders and her youth turn for strength and guidance to spiritual realities.

"The church must furnish the soul for the new life movement," recently declared one of its directors.

"Only such religion as that of the Christian movement can give us the character and spirit that we need in this crucial hour," said a non-Christian provincial governor.

The former king of Hongkong's underworld escaped from that captured city to declare that only Christianity brings the security and satisfaction that the world has failed to provide.

The Methodist Church is striving earnestly to meet the challenge and opportunity today. United in heart and spirit, it is setting itself to move forward all along the line. Our membership has been impoverished, our congregations are scattered, half of our annual conferences are in occupied territory. Our church workers are bearing very heavy loads and receiving pitifully inadequate salaries.

Yet they joyously respond to the call of Christ and the Church. Under God they have set out on a five years' program of reconstruction. They earnestly desire that at its conclusion in 1947-48 the whole Church will join with them in celebrating with thanksgiving the centennial of Methodist work in China.

Signed: R. Y. Lo, chairman; Willaim Hsu, E. Pearce Hayes, secretaries; W. Y. Chen, Carleton Lacy, Bishops.

secure members for the foundation, and secure as liberal offering as possible for the cause. It is hoped that a full-time director may be employed in the very near future, as soon as funds are available.

The liquor interests, the gambling syndicates, and all similar forces of unrighteousness are working, and have unlimited funds for disseminating their propaganda. The forces of righteousness are becoming aroused, and must unite if society is to be saved.

The new organization is a cooperative movement, and all forces of righteousness are invited to unite with us. The Anti-Saloon League of Louisiana by a vote of its board has merged its activities into the Louisiana Moral and Civic Foundation. Dr. Edgar Godbold, President of Louisiana College, is President of the Foundation. Rev. M. M. Snyder, 1019 Dante Street, New Orleans, is the treasurer. Any and all funds for the work should be sent immediately upon receipt thereof to him.

The hour has struck, the bugle call has sounded, people of God arise, take up arms! May January 17 be a day of victory.

J. D. GREY, Publicity Director.

THE FACTS OF OUR MISSIONARY SITUATION

(Continued from page 5)

Methodist Church has developed the greatest missionary program ever set up in all the history of the Christian church. Our work has been so well established and our strategy has been so sound that Methodism is basically intact and operative everywhere, even in lands overrun by the enemy and from which all our missionaries have been evacuated. Therefore, with faith and not with fear we face the two-fold problem of the post-war world, the problem of relief and reconstruction of our work at home and abroad, and the impassioning of our church for an aggressive movement to bring in the Kingdom of God.

To follow Jesus Christ, therefore, in a time like this, is to face the future not only without despair, but with an undecaying hope in the heart. The church must have its institutions, its ministers, its teachers, its sacraments, and its rites; but in the end these will all fail unless the whole body of men and women who claim Christ as Lord move with measured, unhastening, but irresistible advance in the way he leads.

The church was cradled in conflict. The world of today desperately needs a church full of faith and courage, for it is undergoing changes so rapidly and of a nature so far-reaching as to stagger and bewilder. All of us are tempted at times to despair and conclude that the battle is lost, but our fears grow out of forgetfulness. Christ lives, and his promise that the gates of hell shall not prevail against his church abides. There is no fear of failure in his heart, and there can be no place for fear in the hearts of those who seek to help him bring the world back to goodness and to God.

A tremendous responsibility rests on the citizens of America in preparing youth to be leaders of the future. The Church, and in it, the Sunday school, is one of the institutions that must shoulder these duties, and it has and is continuing to inculcate in the young people of our country the fundamental principles of morality, honesty, and integrity.—John Edgar Hoover, Director F. B. I., U. S. Dept. of Justice, Washington, D. C.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Copy for this page failed to reach us.—Editor).

PREPARING FOR THE NEW YEAR

By Charles O. Ransford

We all want to begin the new year in a good spirit and begin right. Most people make resolutions. Many others make promises. Only a dull and indifferent person takes no thought for the calendar changes. All seriously-minded persons mark the rapid passage of time. The diligent man "catches the day at its dawning," and "buys up the opportunity."

Life is intense. Time is very precious. The neglected moments can never be recalled. A very marked difference in men is in the way they use their time. A successful business man said, "He was always on the spot." Another said, "He was always five minutes ahead of time." Jesus said, "Watch, therefore, for ye know not what hour your Lord doth come."

To be prepared is the first advantage in the use of time. Then one is ready in whatever hour duty calls. The most tragic hour the American Navy has known was December 7, 1941, when everybody seemed off guard at Pearl Harbor. Nobody had watched. Nobody was prepared.

If we would begin right we must be prepared. We must know what is ahead of us and get ready. No man should more carefully guard his time than a Methodist preacher. John Wesley knew the value of time. He never had an idle moment.

He put in the Discipline these admonitions: "Will you observe the following directions? Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time. Neither spend any more time at any one place than is strictly necessary. Be punctual. Do everything exactly at the time." These questions must be answered by every candidate for the ministry. Unless a young preacher answers them affirmatively and gives evidence of an intention to keep his vows, he cannot be received into our ministry.

Our times are making most serious demands on all ministers. Candidates for the ministry are few. Thousands have volunteered for service as chaplains in military service. All our laymen are engaged in some kind of war work. Our wives and mothers have also joined them. All our young men have been conscripted for service. Every congregation has lost many valuable workers. Our very best leaders have been taken. Every congregation has given its best to war work. The loss of workers compels more services from all ministers and church workers.

No sincere minister will be derelict in duty. He will take heed to himself, and all the flock over which the Holy Spirit hath made him an overseer.

In prayer the godly man will prepare him-

self to begin his work in a good spirit and in the right way. He will be an example to his congregation. He will have the assurance of the presence of his God. He will have peace with God and favor with men.

HYMN SOCIETY FINDS THREE NEW HYMNS

By W. W. Reid

Three new hymns have been added to the usable body of Christian poetry and song as a result of a nation-wide contest for new high standard hymns, conducted by the Hymn Society of America in connection with the celebration of the Society's twentieth anniversary. The anniversary was celebrated in New York City on Sunday and Monday, November 15 and 16, with a series of events, at which the following were the principal speakers and leaders: Dean Howard Chandler Robbins, the Rev. Philip S. Watters, Dr. William Pierson Merrill, Dr. Robert W. Searles, Prof. Seth Bingham, Dr. Henry Hallam Tweedie, Dr. John Haynes Holmes, Carl F. Price, Dr. Henry Wilder Foote, and Dr. Reginald L. McAll.

Dr. Thomas Curtis Clark, of Chicago, poet and editor, won the prize of \$50 for "a hymn of the Christian faith in a time of distress." A similar prize for "a hymn of personal Christian dedication" was divided between Miss Katharine L. Aller, of Mount Vernon, N. Y., and Dr. Hugh Thomson Kerr, of Pittsburgh, former moderator of the Presbyterian General Assembly, both of whose hymns were judged of equal value. No award was made for "a hymn reaffirming the worldwide mission of Christianity," the judges deciding that no hymn in the group was up to the Society's standards. More than 1,000 manuscripts were submitted in the three categories of the contest. These hymns are copyrighted by the Hymn Society of America, and requests for permission to reproduce them should be addressed to the secretary, Dr. Reginald L. McAll, 2268 Sedgwick Avenue, New York City.

Dr. Clark's hymn is as follows:

"Thou Father of us all,
On Thy great name we call,
And seek Thy Light.
Hear Thou the hymn of praise
We to Thy glory raise.
Keep us through all the days
In truth and right.

"Upon Thy Word we stand
And ask throughout our land
Its swift increase.
Till sin shall rule no more,
Till Christ, from shore to shore,
Be hailed forever more,
The Prince of Peace.

"Let strife no longer be,
But all in love agree,
In Christ made one,

That all the world may know,
Where'er Thy Word shall go,
The life Thou would'st bestow
Through Thine own Son."

Miss Aller's words (for which the tune "Aurelia" is suggested) were as follows:

"O Thou, the Way eternal,
Disclose to pilgrim eyes
The lure of far horizons
The light of lifted skies.
May consecration's ardor
Unchanged and fadeless be,
And through the dawn or darkness
Still may we follow Thee.

"O Thou, the Truth eternal,
Illumine every heart,
Release from doubt and error,
Reveal the Light Thou art.
The radiance of Thy presence
Shall make us wholly free.
This glorious truth possessing,
Still may we learn of Thee.

"O Thou, the Life eternal,
Invade our lives, we pray;
Live Thou in all our living,
Inform anew each day,
Flow like a broadening river,
Enrich our lives, that we,
Fullness on fullness knowing,
May ever live in Thee."

Dr. Kerr's hymn reads:

"Come, Thou my Light, that I may see
Thy truth divine, Thy love so free,
Dispel the clouds of doubt and sin,
And let the face of God shine in.

"Come, Thou my Life, that I may be
Made one in living faith with Thee.
Renew my will and make it Thine,
Thou living Source of life divine.

"Come, Thou my Guide, that I may know
The way my seeking soul should go;
And never from Thee let me stray,
Thyself the Life, the Truth, the Way.

"Come, Thou, my King, and I will make
My heart a shrine for Thy dear sake;
Until this earthly life of mine
Shall be forever wholly Thine."

(Hymns copyrighted.)

"Death is not the end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate and let in the King's guests into the realm of eternal day. And so shall we ever be with the Lord.

The range of our three-score years and ten is not the limit of our life. Our life is not a land-locked lake enclosed within the shore lines of seventy years. It is an arm of the sea. And so we must build for those larger waters. We are immortal! How, then, shall we live today in prospect of eternal tomorrow?—J. H. Jowett.

THE CHRISTIAN FIRESIDE

THE AUTHOR OF "HOME, SWEET HOME"

John Howard Payne, the man whose greatest distinction is his authorship of the premier tribute to the home, was a man whose life separated him from the experience of the deeper meanings of the home glorified in his song. He never married; never had a home of his own, his preparation for life was interrupted and ended by the financial difficulties of the home into which he was born, and he became a soldier of fortune as a result of the financial breakdown in his home.

This singer, poet, actor, playwright, consul, was born in New York, June 9, 1791. Even as a child he gave evidence of unusual brilliance. At the age of thirteen, he secretly edited a paper called *The Thespian Mirror*. He was a student at Union College for a while, but when his father became bankrupt he was forced to leave college in order to help support the family. He chose the theatrical profession, perhaps because it made appeal to him, but also for the reason that it offered an immediate income with which to meet the needs of his home. He made his theatrical debut at Park Theater, New York, on February 24, 1809, in the role of Young Norval in the play, *Douglas*. The venture succeeded well and he played the part before enthusiastic audiences in New York, Boston, Philadelphia, Baltimore and other cities.

In 1813 he went to London, where he appeared at Drury Lane Theater as Master Payne, "The American Roscius," in his original part of Young Norval. In London, as in America, he received enthusiastic acclaim. He remained in London for several years and supported himself as actor, manager and playwright, but he was able to do little more than provide the bare necessities of existence. Like his father, he was not a financial success and he was often in financial straits. While in London he published a volume of poetry, "Lispings of the Muse," and did other writing of fugitive pieces and criticism.

He next went to the Continent, and for a time he lived in a garret in the city of Paris. In 1823, while he lived in that garret, he wrote the opera, "Clari, Or the Maid of Milan," one of the airs of which is the famous and popular "Home, Sweet Home." By the publication of this song, the publisher cleared two thousand guineas the first year, but the luckless author received little benefit from its success. His reward was in the fame which came to him as the author of a song which has lived through more than a hundred years.

He returned to London, and during the years 1826 and 1827 he edited the *Opera Glass*. In 1832, after an absence of nineteen years, he returned to the United States. In 1842, he was appointed United States Consul at Tunis; he was recalled in 1845, but was appointed again to that post in 1852. He died April 9, 1853, and his body was laid to rest in a grave almost under the shadow of the ruined walls of ancient Carthage. There it remained for thirty years, at which time his ashes were returned to the United States.

Today in far-away Tunisia, above the deserted grave of the lonely singer who gave

to the world the immortal melody, "Home, Sweet Home," booming of cannon is heard. The peace of Christmas, the great home celebration, is marred by the bloody scenes of nations at war where the loneliness of the immortal singer is felt, but the melody of his song is not heard.

WHY DID THE ANGELS SING?

It was sometime between midnight and dawn. The telephone rang at the parsonage. The strange voice of an obviously agitated person pleaded with the young pastor to come at once, if possible, to the bedside of a young woman who lay dying in a house of ill repute. Although a sense of caution served to suggest many problems and difficulties which might arise from responding to the call, the pastor went. He found a young woman who had drawn very close to death's dark door. Like so many of her sisters in a life of shame, she had contracted a severe case of tuberculosis which was visibly consuming her. Her past life rose to torment her. In her terrified state she saw hideous demons dancing about her and filling her soul with an indescribable terror. She actually shrieked with fear. The pastor spoke to her about sin and more particularly about a Savior through whose blood sins that were as scarlet are made white as snow. This poor young accepted the offered mercy of God with an unmistakable avidity. At once the horrible visions disappeared, her fears were calmed, and a heavenly peace came upon her. Two days later, while she and the pastor were joined in the prayer, "Jesus, Thy blood and righteousness my beauty are, my glorious dress," the angel of God came to relieve her soul from its disintegrating place of abode and to carry it into the presence of the waiting Christ. It was to make this possible that Jesus had come into this world. Is it a wonder that the angels recognized the birth of Jesus as the one event because of which they would bring heaven's hymns of praise to the prosaic plains of Bethlehem?

—Exchange.

CHURCH COLLEGES—CURRICULUM CHANGES

Post-war economics, meteorology, and Commando training have converted the college campus into a highly technical proving ground for young Americans, Dr. Harry Wright McPherson, of the Methodist Board of Education in Nashville, said today.

"The collegiate picture has swung far toward technical war and post-war preparatory courses," Dr. McPherson said. "Most of the 135 Methodist schools of higher learning have gone through several wars without serious changes in curriculum.

"The end of 1942," he added, "however, finds our young men, and our young women, concentrating on map making, photography, meteorology, chemistry, mechanical drawing and navigation as part of their preparation for service in the armed forces. Commando training is being offered on many campuses.

"Those who will not be called for active service are preparing for postwar rehabilitation work," Dr. McPherson said. "They

are 'cramming' every available moment in the study of sociology, public administration, international relations, postwar education, and psychological and personnel training.

"The 'V' courses and army training corps are transforming the campus into military parade grounds as specialists assigned by the military mingle with uniformed reservists and coed members of defense services," he added.

—Methodist Board of Education.

THE HEALING TOUCH

By Rev. C. B. Powell.

Matt. 8, 2-3

To approach a leper, or to bend over him, or to look upon him, or to reach out a hand and touch him, requires no common courage, for it is a dreadful disease. For a man to step across the awful chasm which lay between the leper and society, to administer to his wants, to show him the way to health and home was braver than to face death on the battlefield.

Touch is the sense which love employs, and means the annihilation of distance between the one who loves and that which he loves. That nearness is established by contact. A very little thing, this touch; but it was just this thing that a sensitive sick man needed.

It would have been quite possible for our Lord to have healed the leper by a word alone. God could have said to all the moral lepers, "Be thou clean." It is likely the reason why the Lord did not speak, in the terms of a divine or spiritual healing, was because leprosy is a bodily or physical disease, and the word spoken meant the healing of the body as well as that of the soul.

The greatest calamity to a leper was not his leprosy, but being divorced from his fellowmen, and his greatest cry was that some one should touch him, to bridge the rivers of separation. It is a very common thing and an easy one to say these things are necessary, and should be done. The touch of the hand with the other fellow who is actually down is the spirit of Christ. When you help the diseased body, you help the soul. There isn't anything like the spiritual touch of Jesus, as that comes through the people of God.

Are you touching the hearts and lives of men and women in this day of trouble and sorrow? God help!

There is a marvellous want of savour in our piety. It is a flower of autumn, coloured as highly as it need be to the eye, but destitute of fragrance.—Horace Bushnell.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

THE UNCHANGEABLE CHRIST

(Heb. 13:8)

By Rev. I. T. Reames

1. **Introduction:** The law of the material universe is the law of alternate changes. We ourselves are ever-changing creatures. We come into the world, and by the process of growth and development in our lives, there is a continual change, even from the "cradle to the grave." Do what we may to arrest this onward movement, yet the result is the same. The individual who clings to his possessions finds himself absolutely powerless to arrest this onward movement of events, notwithstanding his unwillingness, and before he is prepared for it there is a separation of himself and his accumulated possessions forever.

2. In the midst of these and other changes which might be mentioned, how reassuring to know of some **Changeless Being**, unaffected by the rolling years of Time. I once heard a gentleman relate his experience during an earth tremor. With the earth shaking, he felt for something solid and unshaken to which he might cling, but found nothing. Nor is anything with which we deal in this world permanent. All things are transitory, all fading, all are passing away. "There's nothing lasting on the world's great stage."

Over against these shifting, changing things of this mundane sphere is set the **Unchanging Christ**, "the same yesterday, today, and forever." Let us briefly consider, according to our division of time, the Christ of yesterday. As to the eternity of Christ the Holy Scriptures are not silent. St. John begins his gospel with the eternity of Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him." We are to understand by this that, prior to the creation of the world, our Lord was. Thus our Lord prays, as recorded in the 17th chapter of St. John: "And now, Oh Father, glorify Thou me with the glory I had with Thee before the world was." Thus he showed himself to be co-existent and co-eternal with the Father. To creatures of a moment, as we are here, this is indeed strange language, because of our divisions of time into "past, present, and future." In speaking to the Jews, on one occasion, our Lord said, "Your father Abraham rejoiced to see my day, and he saw it and was glad," to which they replied, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus then gave out that most wonderful statement, "Before Abraham was, I am." How difficult for us to comprehend such a statement, measuring as we do by the flight of years! This is but a feeble attempt to convey to our finite minds things very deep, but absolutely clear to the infinite mind. Our Lord occupied all the eternity of the past, as we know time. "One day is with the Lord as a thousand years, and a thousand years as one day." Therefore, we should deem him not "slack concerning his promise." Thus have the Holy Scriptures clearly set forth the eternity of Christ.

3. **The Christ of Today.** Yes, He is the pre-eminent Lord today. Some one said some years ago, "Let us go back to Christ." Another said, "Let us go forward with Christ." There never was a time in the world's history when Christ was more wonderfully present than he is today. All philanthropic movements in the world today are prompted and put forth by the indwelling spirit of the

compassionate Saviour. The Red Cross, the various missionary societies, and all church activities are in the world, and press forward by the ever-present spirit of Him, "who went about doing good."

Christ, our ascended Lord, is now in the forefront of the great battle, leading his hosts on to victory. If there is a church building to be erected in any given community and the people bring willingly of their substance to cast into the Lord's treasury, Christ is sitting "over against the treasury," and by his spirit inspiring the givers. If there is a humane society or other organization for the alleviation of human suffering, it is the spirit of our Christ which prompts these agencies of relief, and these efforts are put forth for his sake. If there is a struggling soul who feels unworthy and unfit to make an approach toward the gate of the Kingdom, there is our Lord who says, "be of good cheer, thy sins be forgiven thee, go and sin no more." If there is one whose courage has almost failed, without hope in the world, for a season, there is the Master who speaks strength into the weak soul, saying, "My grace is sufficient for thee, for my strength is made perfect in weakness." Thus the weak soul is strengthened for the duties of the day, and for the next, and so on to the close of life's journey.

Bishop Thoburn was for forty or more years a missionary in India. I once heard him say he could close his physical eyes and see his Saviour beside him all the while he was in that country preaching the Gospel of the Kingdom. What the bishop found true in his ministerial life, we may all realize as a blessed experience in our humble **Christian lives**. Not only was the spirit of the Living Christ with Bishop Thoburn in India, but he walked with Abraham, wrestled with Jacob, and stood by St. Paul during the terrible shipwreck and is standing by every struggling soul today, to give encouragement and power. "He is touched with the feeling of our infirmities." "He knows our frame and remembereth that we are dust." Oh, that we may fully realize that Christ is ever near to help and to save!

Eliminate Christ from the world today, and what a dark and dreary place this world would be. Or, eliminate his Divinity and, as some teachers, make him only a good man, and the result would be the same. But we have a Christ full of compassion, and abundant in power for the execution of the promptings of that divine compassion.

There are three classes of Christians in the world: First, those who give our Lord place in their lives—admit Him to the guest-chamber of their hearts, as they would one with whom they had a partial acquaintance; second, those who give Him a degree of prominence—as admitting him to other rooms of the house, other departments of the heart; and, third, those who give Him the pre-eminence—admitting Him to every secret recess of the heart, and keeping all pure and holy that he may make his dwelling-place there. Oh, that we might all give him the pre-eminence; "then would our peace flow as a river, and our righteousness as the waves of the sea."

4. **The Christ of Forever.** Thus, we have a Christ of the past, present, and future, according to our division of time. The Christ of all ages, the Rock of Ages, as the foundation of Christian faith for all generations. We sometimes become weary and discouraged, but let us remember that "one day is with the Lord as a thousand years and a thousand years as one day." Perhaps

a contrast will bring the subject in a more practical manner before us. I have, during my short life as a minister, seen many persons pass away. A young farmer boy was willing to make practically any sacrifice to obtain a classical education, desiring that above everything else. He rode five miles every school day for more than five long years, attending one of our church colleges. It was a gigantic task, but with courage undaunted he continued until he secured his diploma from that historic and worthy institution. He entered the ministry, and on his first pastoral charge, fell victim to a fever which ended his earthly career. His Lord was with him in the hour of death and took him unto Himself. This I know, because he died shouting the praises of God. Thus from Adam to the present day our blessed Lord has been sustaining his dying saints by his divine grace, and will continue to do so until the end of time. Two other servants of God come into my mind. They served pastoral charges only six miles apart, and were taken home to glory only five days apart.

After the foregoing, what is the lesson we should draw from the text? That our Saviour is a sufficient Saviour, and can save to the uttermost all who come unto God by Him," seeing "he ever liveth to make intercession for them." "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy set before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God."

We will soon be passing over unto the other side—one by one—going the way of all the earth. But our Divine Saviour and Lord is not affected by these changing, shifting things of time and sense. There is, therefore, a mighty contrast drawn between his life and ours. We will soon be "beyond the shadows." I have in mind the words of a beautiful little song I used to sing, which is as follows:

"I am waiting by the river,
And my heart has waited long;
Now I think I hear the chorus
Of the angels' welcome song.
O, I see the dawn is breaking,
On the hilltops of the blest;
Where the wicked cease from troubling,
And the weary be at rest.

"Far away beyond the shadows
Of this weary vale of tears,
There the tide of bliss is sweeping
Through the bright and changeless years.
O, I long to be with Jesus,
In the mansions of the blest,
Where the wicked cease from troubling,
And the weary be at rest.

"They are launching on the river,
From the calm and quiet shore;
And they soon will bear my spirit
Where the weary sigh no more.
For the tide is swiftly flowing,
And I long to greet the blest,
Where the wicked cease from troubling,
And the weary be at rest."

Life, after all, contains only one great problem—that of so adjusting yourself to the inevitable that you can keep your peace of mind and self-respect. The great victory of life is the conquest of worry. The greatest discovery a man can make is how to escape envy and hate.—Douglas Freeman.

STATEMENT OF THE COUNCIL OF BISHOPS OF THE METHODIST CHURCH WITH REFERENCE TO CORRECTION OF LIQUOR AND VICE CONDITIONS

Adopted in Cleveland, Ohio, December 9, 1942

The Council of Bishops of the Methodist Church has received a statement from a Conference of Interdenominational leaders from more than a dozen of our stronger communions, which was unanimously adopted at a meeting in Baltimore, November 19, and hereby submits it to the Church with the earnest request that our pastors and people heartily cooperate with our sister churches in aggressive action to meet the genuine emergency which the nation faces because of the exceedingly unsatisfactory conditions with respect to liquor and vice which exists across the nation in connection with our war effort.

We believe that the nation must be willing to discipline itself more rigidly and sacrificially forego habits and practices which undermine physical efficiency and decrease moral and spiritual vitality if we are to achieve success in this present conflict.

We appeal to our pastors and churches continually to emphasize temperance and virtue in teaching and practice, not only as a Christian duty but as a patriotic obligation in this time of national peril.

We strongly recommend a covenant-making or pledge-signing crusade in every church, in all age groups, by which young and old will agree to abstain from the use of alcoholic beverages. We believe such a crusade will promote moral and spiritual power, physical efficiency, increased productivity in industry, a decrease in accidents, and a very great saving of money and materials now wasted in the production and consumption of alcoholic beverages.

We request the pastors and members of our local churches to cooperate in every practical way with governmental efforts, local, state and national, to minimize the evils attendant upon the sale and use of liquor and for the suppression of vice.

We urge our people in every church to exercise the right of petition to the President, to the members of Congress, to State executives, and to representatives in State legislatures (most of which will convene in the early part of 1943), asking these officials to consider these subjects and take such administrative and legislative action as will in their judgment minimize the evils of liquor and vice.

We recommend an appeal to Congress for the enactment of legislation, similar to that which obtained during the period of actual hostilities in the first World War..

Honorable Newton D. Baker, then Secretary of War, declared that this legislation was practical and efficient.

Honorable Josephus Daniels, then Secretary of the Navy, was likewise strongly in favor of this legislation and has recently written a letter to Congress strongly urging similar legislation for the present emergency.

We also recommend that the petitions sent to Congress by our pastors and people shall petition Congress to empower the President, as was done in the first World War, to establish such zones around coal mines, ship yards, and plants engaged in the production of war materials, within which liquor shall not be sold for the duration of the war, as may, in the judgment of the

Chief Executive, be necessary or advisable for the better promotion of temperance as an aid to the successful prosecution of the war.

This is not an attempt, direct or indirect, to secure national prohibition, but it is a special effort to meet the very unsatisfactory conditions which we are now facing in connection with beverage alcohol as it affects the efficiency of the national effort in this emergency.

We plead for the enthusiastic and general cooperation of our pastors and people in this interdenominational movement.

MEN'S BIBLE CLASS, MILLSAPS MEMORIAL CHURCH

We, the members of the Men's Bible Class of Millsaps Memorial church, Jackson, Miss., pause on this the 6th day of December, 1942, to honor the memory of our late teacher, Mr. E. C. Robin, whose departure from this life was a great loss to our class and church, to his church, Galloway Memorial Methodist church, and to the religious life of our entire community.

We feel his presence in spirit lingering with us so vividly that we can hardly realize that he is absent.

Mr. Robin for ten years had served this class faithfully and well, always at an inconvenience to himself and depriving himself of attendance at his own Sunday school and church service at Galloway Memorial church, where he continued his membership until the time of his decease.

We know that Mr. Robin's influence will live as long as anyone who knew him lives. We all feel that it was a great privilege to have known him.

Mr. Robin possessed a rare character and was at all times courageous in his thoughts and actions with reference to right and wrong, and could always be found on the side of whatever is right.

We feel that in his passing our class has lost one of its noblest friends and supporters and one of its most earnest and faithful workers.

We feel that we cannot fail to express to his family our sincere sympathy in their bereavement.

MEN'S BIBLE CLASS,
Millsaps Memorial Church.
R. H. FISACKERLY, President
A. M. TODD, Secretary.

RESOLUTIONS

Whereas, God, in his infinite wisdom, has called from our midst our faithful friend and brother, Benjamin Robert Kuykendall, and,

Whereas, we realize we must not question the acts of Providence, yet we mourn the passing of one who for so many years lent us his wise counsel and able leadership, and,

Whereas, his life was such a blessing to us all; therefore, be it

Resolved, that we, the members of the Drew Methodist church school, do take this means of expressing our deep appreciation of his worth;

That we consider his life an inestimable example of every Christian virtue, thinking first of his fellowman, regardless of race or creed, obeying every Christian mandate in his own daily life, and serving the Lord through his duties in the church.

That as superintendent of our church school for twenty-four years, he was ever faithful to his duties, always administering to us with wisdom and understanding, and

guiding with rare intelligence.

That, in his passing, our church and community have lost a man whose place can never be filled, and

That the memory of his Christ-like life will ever be a noble benediction to all he served, and

That a copy of these resolutions be sent to his beloved wife and companion, to the Drew Leader, to the New Orleans Christian Advocate, and that a copy be placed on the permanent record of the Drew Methodist Church School.

Signed:

MRS. J. E. LOTT,
MRS. G. C. WOFFORD,
Committee.

WISE OR OTHERWISE

By Rev. Jas. H. Felts

We fool ourselves more often than we fool others.

Blessed is the man who can suffer privation with a smile.

He complained that he had no shoes until he met a man who had no feet.

Telling people how to be happy despite unhappy circumstances is easy for the well-fed and well-paid preacher.

We preachers object to "being demoted." What about "demoting" a congregation?

If you measure a man by his salary, business volume, or social standing, you must use an imaginary yardstick.

An amphibious preacher is one who serves well wherever he may be sent.

If you hear a man "yapping" like a little dog chasing a rabbit do not be disturbed. He is training for a radio soap or patent medicine announcer.

And if you hear a man yelling like an Indian chief entering battle keep a steady nerve; he is a Texas radio "speaker" offering superlative values to a gullible public.

Not life itself counts so much as the courage to live it wisely and well.

There are few more useless institutions in this country than night clubs. Most of them are definitely destructive.

"I can't say to a girl, git rid of your money and I will marry you. I can git rid of her money after marriage." Andy.

It seems easier to ration gasoline to save rubber than to ration whiskey to save men.

True or false? Churches are more often demoted than are preachers.

"I see they're using alcohol to make tires now instead of whiskey."

"I see. The effect has changed from reeling to rolling."

—Pathfinder.

"They say that paper can be used to keep a person warm."

"Yes, I had a mortgage that kept me sweating for twenty years."

—Pathfinder.

Diner—"You charged me twice as much for this steak as you used to."

Proprietor—"I have to. The price of steak has gone up."

Diner—"But the steak is smaller than it used to be, too."

Proprietor—"Of course. The scarcity of beef, you know."

—Pathfinder.